"Grace and Truth"

A BIBLE STUDY MAGAZINE
FOR EARNEST MEN AND WOMEN EVERYWHERE



VOLUME FIVE

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"Grace and Truth"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN AND WOMEN EVERYWHERE

CLIFTON L. FOWLER, EDITOR

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Beloved "Grace and Truth Family":

With unbounded gratitude to God for the privilege of giving forth His matchless message of grace, we bring another volume of "Grace and Truth" to a close.

We wish particularly to speak forth our thanksgiving to God for the superior equipment which is now being employed in our publication work, and also to express our gratitude to our loyal readers whose willing stewardship and generosity made this equipment a possibility.

In this awful hour of Modernism, Atheism, and outspoken rebellion against God, may the faithful voice of "Grace and Truth" be heard above the din, honoring the Name, and the Person, and the Work, and the Authority of Jesus Christ, our Savior, and Lord, and Coming King.

Yours in His Love,

CLIFTON L. FOWLER

Editor-in-Chief

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Clifton L. Fowler, Editor

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The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Missionary Outlook

MANY surveys have been made of missionary work, its opportunities and problems, but for comprehensiveness and brevity none can compare with the survey made by the great missionary of the apostolic days. That missionary was the Apostle Paul, and his review of missionary conditions was given in the following succinct statement:

> "For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9).

Although many volumes of details might have been added concerning the conditions, they could in no wise have embraced more truth nor increased the accuracy of this missionary digest. The outlook was "a great door and effectual" and "many adversaries." And be it remembered that the field of which this statement especially referred was the whitened harvest of Macedonia, the field which beckoned to the Lord's servant, "Come over . . . and help us." It was the place of opportunity of the hour, but it was also the place of determined opposition. In the mind of the Apostle, it was this combination which made an alluring missionary outlook.

In respect to the present hour, the same review may be given of the missionary outlook.

From all fields comes the declaration that the doors are wide open to the Gospel message. South America proclaims herself, "The Land of Opportunity." Africa still pleads for her millions of unevangelized. China, India, Korea, Japan cry in their darkness for the light of life. The isles of the sea point to the eager and willing reception of the Word on the part of their inhabitants. And now there comes from the Continent such glowing reports of the evangelistic efforts being put forth as to make one stand in wonder. The Macedonian whitened harvest field has expanded so as to include the wide world. No more comprehensive statement could be framed concerning this condition than that given by the Holy Spirit,—"A great and effectual door is opened."

The other side of the Apostle's survey—"and there are many adversaries"—is also becoming increasingly true of the missionary outlook of this hour. The opposition takes on many forms.

There is the racial opposition. In the wisdom of God He has seen fit to use the Anglo-Saxon race in an outstanding way during the past few centuries in the great missionary advances. Through the subleties of the adversary of missions, there is a growing opposition to this race so that its missionaries are face to face with a racial prejudice that makes the preaching of the Gospel exceedingly difficult. A correspondent in South America has recently advised us of this condition in that land. It is even now moving into the organized opposition stage, especially toward the people of the United States. The racial antagonism in the Orient is growing, and some of the European nations, envious of the financial advantages gained by this government during the war, find it hard to receive with openness those who come from our country for the purpose of proclaiming the "good news."

Then there is the opposition of idolatry and demon worship which has been transmitted from generation to generation for centuries past. Such a background is not readily broken down. The minds of the unevangelized have been blinded by the god of this age "lest the light of the glorious gospel of Christ . . . should shine unto them." This settled opposition remains practically the same today as ever.

Again, there is the formidable enemy, Bolshevism, with its atheistic and anti-

THAT terrific "rent drain" is still the great hindrance to the progress of the work of D. B. I. Are you asking God believingly for the dormitories and are you giving sacrificially toward the meeting of this great need?

Christian propoganda. No longer can it be called Russian in character for it is spreading like wildfire the world over. At the present moment, China is suffering most severely from this plague. Some months ago information was received through the press of cartoons being widely distributed, showing a native Christian soldier being held between two of General Chang's soldiers and bearing the caption, "If you believe in Jesus you'll get into trouble." A letter from a missionary in that land carries other startling details: "Missionaries are leaving Szechwan, the largest province in the west. A report from the province of Hunan says that the Reds are going to put all Christianity out of the province." Daily the situation appears more serious, not only for China but for whatever land into which the influence of this God-hating teaching has gone.

There remains one more prominent enemy, and without question the most powerful of the "many adversaries" of missionary work, and that is spurious Christianity. Christian Science, Seventh Day Adventism, Russellism, Mormonism, Pentecostalism, and others of like character are pouring their literature into the foreign fields by the tons and are putting forth the most determined efforts through their deluded followers to lead astray the unsuspecting babes in Christ of these lands. However, the most outstanding of these imitators of Christiaity—the one which we have left unnamed—and the one which is the most deadly enemy of true missionary work today is Modernism. In our opinion, the others are but pigmies in comparison to this Goliath of perverters and plagairists. Indeed, we believe that it is not only the most deadly of the class denominated by the term "spurious Christianity," but the enemy of all enemies which the Church of today need fear the most in the prosecution of her missionary program. "Why?" you ask. Because Modernism has corrupted the source of missionary endeavor—the Church. It has polluted our colleges and seminaries with its "new theology." It has rapidly spread its influence to the pulpit, and the pew has responded either with a hearty acceptance of its theories or else, under hypnotic power, lost all ability to distinguish between those things which so vitally differ. Having lost faith, "the mainspring of evangelistic effort" has been broken, and worldliness has been substituted for missionary zeal and self-seeking commercialism for self-denying giving. Many of the denominational mission boards are far in arrears of their budgets and staggering under the weight of almost unthinkable debts. Retrenchments are being ordered on every field and candidates are being refused appointments. Having accepted the Unitarian message through the Modernist, the church has accepted also the Unitarian attitude toward missions—the attitude of disinterest and parsimony. Furthermore, it has claimed the seats of authority of these great bodies and is now dictating a social service program to the mission boards. Such a condition in the home land cannot but be reflected in the foreign fields. Exposé after exposé of the awful modernistic trend in the schools of foreign lands has been made, but still the church sleeps on.

There is only one way to meet the present missionary outlook with its open doors and many adversaries. Let each one who names the name of Christ turn from his position of cowardice to a position of faithfulness to the Lord Jesus in all things. Such a position will mean that henceforth there shall not be one moment of compromise with Modernism nor one cent supplied to any board which will tolerate a single Modernist within its fold. To give aid to the Modernist is to bid him "God speed," and according to the Holy Spirit's message through James, is to be a partaker of the sins of Modernism. This position of faithfulness will also mean the full giving of one's self to missionary effort and a more sacrificial support of the missionary program, than ever before, through those boards which are standing foursquare for the whole Bible. Although the Modernism tainted mission boards are calling a halt in their programs, God is not forsaking the mission field and has raised up a group of "faith mission boards" to give forth a faithful testimony. To these the young missionary is turning and to these must God's people turn in more abundant support if they are to expect in these last days the spread of a message which is true to the Word of God.

God forbid that we shall longer occupy the position of the coward. God grant that we shall occupy the position of the "faithful in Christ Jesus." —L. J. F.

What is the Christian's Comfort?

IT is surprising to find how few Christians understand what scriptural comfort is. When in the throes of an overwhelming sorrow they reach out for every imaginable means to bring relief to the soul though they miss the right means. Usually the method of bringing comfort is that of comparison. If the tribulation is a financial reversal, then the soul seeks freedom from its despondency in the fact that some friend is in even more straitened circumstances. If the trouble is physical ailment, then solace is sought in the greater affliction of another. If a flood of disappointment has swept o'er the soul, the more severe testing of a neighbor is used to bring encouragement. And when friends visit in the hour of suffering, they, too give the same philosophy. They relate some incident in their own lives which is similar in character to the afflicted one's trouble, although of course much more trying, and comfort is supposed to be ushered in. Consolation through comparison—this is the method employed by many distressed souls to bring relief. Is it the Scriptural method?

A glance at II Cor. 1:3-4 will reveal how far afield it is from the divine plan:

> "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our

tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

The inspired Book is wondrously clear—the source of comfort is the "God of all comfort." He it is Who "comforteth us in all our tribulation." Circumstances, whether worse or better than our own, cannot supply the needed consolation. Only in the "Father of mercies" can the soul find refuge from the storms of life. Here and here alone is comfort.

The Holy Spirit further indicates the relationship of the tribulation which one believer passes through to the tribulation of another. Paul declares to the Corinthians that when he is afflicted "it is for your consolation." How? Were they brought comfort simply by the Apostle pouring out his troubles upon them? Nay, he had a more wonderful plan than this. He did not say, "We are able to comfort them that are in any trouble *by the sufferings* which we endure." On the contrary, he said, "God comforteth us in our tribulation that we may be able to comfort them which are in any trouble, *by the comfort* wherewith we ourselves are comforted of God." Paul did not use his more severe testings as a means whereby to comfort the afflicted Corinthians, but as a testimony that even in the most trying hour God comforted. He did not come to the sorrowing ones, as do many Christians of today and simply say, "Yes, I was in your tribulation," and expect that this comparison would bring comfort, but he was careful to add the most important part of the testimony, "and God comforted." What a boon to the soul, who in his night of tribulation finds his faith wavering, is such a testimony: "God comforteth! He comforted me; He will comfort you!"

Comparison alone is simply Satan's imitation of God's method of comforting His people. Recounting like testings plus remembering the consolation brought by the Lord Jesus in that hour is the scriptural plan.

—L. J. F.

Another Pastor Pays the Price

THE ecclesiastical bosses of this hour have signed a decree as unalterable as the decree of Darius the Mede. Whoever dares be a Daniel must suffer excommunication and the wrath of the "roaring lion." Many a faithful pastor, unwilling to compromise with Modernism, has been surprised to find that he had no choice but to pay the price.

A recent case has been that of John Hunter Stearns, until a few months ago pastor of Calvary Baptist Church, Torrington, Connecticut. The church itself was permeated with Modernism, and being located in Unitarian New England, was surrounded by an influence which was strongly antagonistic to Fundamentalism. The pastor labored faithfully with the church for about two years, and believing that God was not pleased with any compromise with the enemy, presented three simple propositions for the church to vote upon, the purpose of which was (1) to declare Calvary Baptist Church a Fundamental church; (2) to designate missionary funds to missions which were known to be sound in the faith; and (3) to limit the number of union meetings with other churches in the city (two of which were decidedly modernistic in their theology, had plays and dances in the churches and pictures on Sunday evenings). The church refused pointblank to sign up on such a gloriously scriptural stand, got the ecclesiastical machinery to work, and Stearns had to resign. It was an "altereth not" interdict of the church moguls and the pastor must pay the price.

Did the God of Daniel forsake His servant in this hour? Ah no! A group of about fifty members and friends were aroused of the Lord to action, took steps to form a new organization, and asked Mr. Stearns to remain in Torrington and become pastor of an out-and-out Fundamentalist church. With this nucleus, Bethel Church has been organized for the purpose of maintaining a fearless testimony for the Truth in America's hotbed of refined atheism. Concerning the situation, the pastor writes:

> "As we worship temporarily in a rented hall up several flights of stairs, we are earnestly looking to our Lord to give us a strategic location and a simple tabernacle to which we may invite saint and sinner. To this end, for the salvation of the lost, the edification of the Church and the glory of God, we ask the united, believing prayer of all those who read these lines. Should the Lord lead you to help Bethel Church financially, you may rest assured that your gift will be most welcome, for the need is desperately great."

May God in His grace raise up friends to stand by this faithful testimony by prayer and by giving, and may He bring such clear-cut and settled convictions to the hearts of the professed Fundamentalist pastors of our country that many shall willingly, yea gladly pay the price of being a Daniel.

—L. J. F.

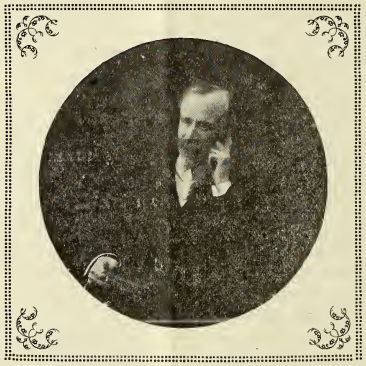
Contributors to the European Missionary Number

WE PRESENT to our readers with thanksgiving the interesting and authoritative setting forth of the missionary situation in Europe as seen by the special contributors to this issue. The missions represented stand uncompromisingly for the Faith in an hour when Modernism is rampant, and, therefore, deserve the prayers and sacrificial support of God's people everywhere. Any offerings which you desire to make toward the support of any of these faithful testimonies may be sent to our office and will be transmitted to the mission designated without deduction on our part.

—L. J. F.

THE LORD'S WORK IN THE LAND OF THE HUGENOTS

by A. BLOCHER
Pastor of the Tabernacle Mission, Paris



FRANCE is believed by many outsiders to be the country of religious indifference, a country without a spiritual soul. She is known to them mainly through the persecution of the Hugenots, and therefore as the land where the witnesses of Christ in the days of the Reformation, were either put to death, or driven into exile. They look upon her as won over to pleasure and lust, practically without God and without hope in the world. This does not agree with the reality. Beneath that surface of the French light-heartedness lies a deep and strong undercurrent of spiritual aspirations, a pitiful seeking after God, which cannot be satisfied because it is not sought in the right way.

This secret unrest, this undercurrent of spiritual dissatisfaction, is visible in every realm of our national life. It is specially characteristic of our intense political contests, whose variations puzzle foreigners by what they believe to be mere fickleness and versatility. Nowhere perhaps more than in France are the political elections directed by religious motives. Clericalism and anticlericalism are in reality the great forces which dispute to each other the rule of France, and these are personified in two great institutions: "Rome" and the "Grand Orient" or free masonic party. In France, free masonry and agnosticism are synonymous.

At the top of the hill of Montmartre which crowns Paris are two monuments which give, as it were, a material image of this ever recurring and tragic competition. The first one is the huge basilica of the Sacred Heart or "Sacré Coeur," whose towering white domes can be seen from every part of the Capital. It was erected by national subscription fifty years ago, upon the spot, where, in days of primitive Christianity, the first French martyrs sealed their testimony with their blood. It is near the spot where, in the days of the Reformation, Ignatius of Loyola, in the dead of the night, in the dark crypt of a church, founded the Order of the Jesuits to fight Reformation. A time came when the anticlerical party had the upper hand, and a monument of another kind was erected. A little below the church of the Sacred Heart, visible to all visitors, stands by the roadside a strange statue which greatly surprises an uninformed stranger: it is the figure of a young man who is bound to the stake and surrounded by flames, he is the "Chevalier de la Barre" who was put to death because he refused to salute a procession.

There stand the two monuments defying each other, stone memorials of the sad, heartrending soul struggle which divides France.

Why are the French souls, whose eternal price is mirrored in the Blood spilled upon Golgotha, left to be the plaything of two blind powers, neither of which can bring them any real help? The answer to this question is such as to be a dramatic warning to all persons and countries who have the privilege of the open Bible. It is a solemn appeal against all compromise and surrender of the truth for the sake of the temporary peace. There was a time when France was nearer to being a protestant nation, than almost any other country of Europe. One-third of its population had adopted the Reformamation. The leader of the Huguenots was the rightful heir to the throne. His rights were opposed by the

ONE of the most striking deeds of heroism for the faith of Christ which has come to our attention in recent years is an incident narrated by Pastor Blocher in this account of the Lord's work in France. He and others of like faith counted the reproach of Christ greater riches than the filthy lucre of Modernism. The confidence inspired by this incident constrained us to ask Pastor Blocher to prepare this article for the readers of "Grace and Truth."



"CHEVALIER DE LA BARRE," PARIS

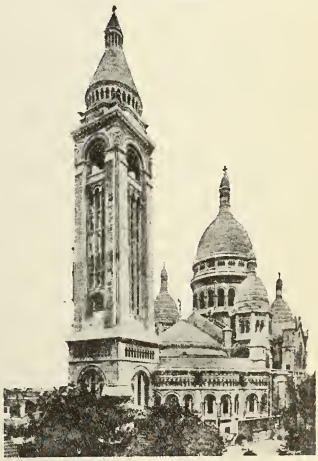
Catholic party; he had to fight to get them. But he was victorious, and as he was approaching Paris, which was in the hand of his enemies, final victory was within reach. Indeed, it was that conviction which alone led the Romanist party to have recourse to flattery and seduction. They would make it easy for him to become a Roman Catholic, and he would be recognized as the rightful king without any more bloodshed, any more struggle. It was in a small way Christ's temptation, but it needed Christ's Spirit to give the victory; and Henry the Fourth, king of Navarre, was a gay, lighthearted monarch. He yielded the truth with a joke: "Paris is quite worth a mass." He broke the hearts of his best friends, for he gave France over to Rome. However much he tried by an edict of toleration to undo that act, he is responsible for much of the trouble and many of the storms which during the last 300 years have broken over our poor nation. No one can tell what France, what Europe, what the whole world would have been, had Henry the Fourth not surrendered the Bible, and had France become a Protestant nation.

What a wonderful eloquence the present theological situation gives to these past events! Oh! that there might be found no men willing in our days to surrender the Bible to those who wish to hide it away under the bushel of "science, falsely so-called!" Oh! that there may be no foolish seeking after peace at all costs, when the key of eternity is being wrenched out of our hands!

Shrinking from sacrifice on the part of one means suffering and sacrifice for others. But even Henry the Fourth had to pay the price of his surrender. After an abortive attempt of a would-be murderer, who only pierced the lips of the king, one courtier, the courageous Agrippa d'Aubigne, told him, "Sire, you have only hitherto denied the truth with your lips, therefore the lips were struck. If you deny it with your heart, your heart will be pierced." So it came; Henry the Fourth did not know that he would never be really trusted by his enemies and finally would die under a Jesuit dagger. He was not the only victim. He had sold the future for the present, given up his own descendants into the hands of the priests. Louis the Fourteenth, the bitter persecutor of the Huguenots through whom thousands were imprisoned, enslaved upon the galleys or put to death, was the great-grandson of Henry the Fourth.

It was only in 1787 that at last an edict of toleration was signed. Then the extent of the ruins could be measured. What remained of French Protestantism had little spiritual force. The once mighty host had become a cowed, impoverished and intimidated remnant.

But the raising up of these pitiful ruins of the past by the Spirit of God has been a glorious miracle. God has mercifully stirred up the heart of some of His servants in other lands, to come to our people. The first revival was about 1820, when Robert Haldane, a Scotchman, did so far reaching a work in Geneva and other centers. Its deep effects can be gauged by the various societies which were its direct outcome, such as the Paris Missionary Society, the Bible Society and many others.



CHURCH OF THE SACRED HEART, PARIS

The upward climb had begun. Other revivals have followed since. The Methodists, the Baptists, the Plymouth Brethren and others have contributed to the resowing of the precious land made barren by ignorance, intolerance and error.

In 1871, after the Franco-Prussian War, an English pastor was visiting Paris. When he saw the devastation wrought by the siege and the civil war which followed, his heart was moved. He heard the Lord's call. He decided to devote the rest of his life to the binding of those wounds with the true balm of Gilead. That was the founding of the well-known Mac-All Mission.

At the present time there are about 900,000 nominal French Protestants. In point of numbers, the Reformed Church (Presbyterian) comes first, then the Lutherans who are specially strong in the East, along the German frontier, then the Methodists, Baptists, etc.

OH! THAT I might be able to speak of their work without unveiling new wounds! but it would not help our readers to pray intelligently for our dear country. Alas! here as in other lands, perhaps more than in any others, rationalism and Modernism have poisoned the churches. Societies that were the outcome of Biblical revivals are riddled now with workers who place human thought above the Book of God's revelation. No denomination is free from it. A new revival of faithfulness to the Word of God is needed. But already the Lord is answering this prayer. A Union has been founded, combining into one effort all these who give the first place to the Word of God, whatever may be their denominational ties. It is called "Union des Chretiens Evangeliques"; its president is Dr. R. Saillens. It has been steadily growing, and has now members in every part of France.

The living action of the divine Spirit is also manifest in the spontaneous growth of Bible conventions for the deepening of spiritual life. The best known and oldest of these being the Morges' Summer Convention, our French Keswick, founded by Dr. R. Saillens.

Our greatest need was that of a training school for Christian workers. We had none such which was free from Modernism. The need was met in a miraculous way, in answer to prayer. The late Dr. A. C. Dixon was one of the chief instruments in the founding of the Nogent Bible Institute, near Paris, whose distinguished dean and founder is Dr. R. Saillens. The purchase of the site and house were the result of a passing visit of Dr. Ch. A. Hurlburt of the Africa Inland Mission. Through him the late Mr. and Mrs. Milton Stewart of Los Angeles were interested in the Institute and gave the needed funds. We owe much to the Bible lovers in America! Opened in 1921, it has 30 to 40 students yearly, whom it prepares for home and foreign service. Besides this, many American and English students are constantly passing through the school, in view of additional training in French, for work in French speaking colonies.

We praise the Lord for these signs of His grace. He is honouring those who are sowing His Word.

May I add a word of personal experience? It will serve as an illustration of the contest here and of the faithfulness of our God! May it be an encouragement to some to serve uncompromisingly God's Holy Word!

In 1920 the delegates of our Baptist churches met in Paris to reorganize the work after the late war. The main theme was that of a Baptist School of Theology. We had none such, and the need of adequately preparing our workers was felt by all.

In the course of the debate, one of the delegates raised a question which suddenly brought to light a disagreement, the depth of which few of us had guessed previously. "What," asked the delegate, "would be the teaching concerning the Word of God? Should our young men be taught that some of the Old Testament miracles were legends, and Jonah's book a fable?" The storm which broke out after this question lasted for hours, and even then no satisfactory reply could be obtained. The question was referred the same evening to the delegates of an American society* which for years had supported our Baptist work in France. Alas! the delegates gave us no assurance that they would favour our claim for pure teaching concerning the divine Biblical authority. That evening the Lord showed to some of us clearly that the whole future was at stake; it was a wonderful turning point in the history of the church of which I am the pastor.

The meetings had been held in our building. We had all been stirred to the very depth of our souls. The following Sunday I put to the church that question: "Should we maintain those associations which would endanger the faith of our young people in the Word of God? Should we become guilty of abetting error or should we stand alone?" Our people knew what it would entail: giving up the building where we were worshipping, giving up the help of the society which our work still needed; it meant stepping out upon the waters of faith; it meant loneliness and misjudgment: but loneliness *with God* and stepping out *upon His promises*. We decided to leave the Baptist Union. How faithful God has been! The devil has tried again and again to ruin the church. We have had to cross very deep waters, to go through dark tunnels, but God has wrought miracles for us. He sent us through prayer enough money to buy a piece of ground in a thickly populated district of Paris, where we are the only evangelical church in the center of 200,000 souls. God has sent us the means of buying a house which shelters the pastor's family and two evangelists. He gave us enough to build the first part of our Tabernacle, and for two years we waited for the remaining $20,000 needed to finish our scheme. We did not want to build without having received the greater

continued on page 18

* The American Baptist Foreign Mission Society, Ed.

TRIUMPHS OF THE GOSPEL IN BELGIUM

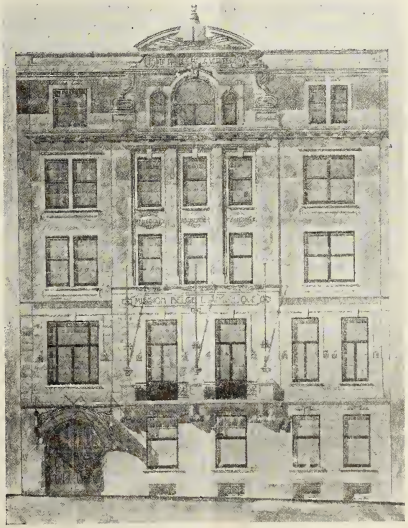
by Mrs. Ralph C. Norton

ONE of the most fascinating stories of modern missions is the growth and development under the blessing of God of the Belgian Gospel Mission. Surely none can read this story without realizing in a new way the power of the Word of God. Let us heed Mrs. Norton's challenge and join in earnest prayer for this work of God.

AS WE seek to record that which our eyes have seen of God's marvelous working in Belgium since the founding of the Belgian Gospel Mission in 1918, we are overwhelmed with the sense of His majestic power, manifested in the extraordinary growth and development of this work of evangelization.

The debut of The Belgian Gospel Mission (La Mission Belge Evangelique—French; De Belgische Evangelische Zending—Flemish) took place late in the year 1918, but its founding had been prefaced by over three years of evangelization of the Belgian troops in London, in Paris and at the Belgian front. How were we led in the first place to this interest in the Belgian soldier that was to develop into an intensive campaign the days of the war, and was of evangelization throughout to extend later into an organized Gospel work in the land of Belgium itself? It began so very simply—as said Abraham's servant of old, "I being in the way, the Lord led me."

We had passed twelve years in joint service for our Lord and Master and the beginning of the great war saw us entering upon our tenth year of mission effort with the evangelists, Dr. J. Wilbur Chapman and Charles M. Alexander. The call of God came to us clearly and definitely early in the days of 1914 to give ourselves to soul-winning amongst the soldiers of the Allies, and with that end in view we severed our long and happy connection with the American evangelists.



HEADQUARTERS BUILDING
OF THE BELGIAN GOSPEL MISSION. DEDICATED ON NOV. 21, 1926

But it was not to minister the Word of life to the British troops that God had called us apart, although we actually did devote some months to the work of evangelization amongst these men in the training camps of England and Scotland. No. Another purpose formed in the all-wise and sovereign counsels of God was about to be realized. Across the Channel from England lay a little land dear to the heart of God,—a land that for centuries had been the battle-field of Europe; a land with eleven centuries of recorded history, and some of it martyr history, than which no land can produce a nobler chronicle of suffering Christian heroism. "More people," says the historian Motley, "laid down their lives for the Gospel in the Netherlands in proportion to their population than in any other country on the globe."

WHAT reading it is,—this history of Belgium in the 16th and 17th centuries! Then the land became almost wholly protestant and the Bible the most treasured of books. But the Spanish sovereigns, Charles I and his son, Philip II, who had usurped despotic powers over this liberty-loving land, set up the terrible Netherlands Inquisition, "which," Philip candidly tells us, "is much more pitiless than that of Spain." The people were strangled, burned alive, buried alive,—and yet the heresy multiplied. Victims were cheered on their way to the scaffold, hymns were sung in the very face of the Inquisitors. When preaching was forbidden in the

cities, the Gospel-hungry folk flocked to the open fields. We read of public preaching near Ypres as early as 1562. Later on it "broke forth as by one impulse from one end of the country to the other." There were congregations of "eight thousand persons in the neighborhood of Ghent." "Hatters, curriers, tanners, dyers and the like" began to preach the Word, to the disgust of the reigning church, and, by the side of these humble field-preachers, others with the learning of Marnier, Ambrose Wille and Francis Junius, who has been called "the greatest of all theologians since the days of the Apostles." At eleven o'clock at night six thousand people gather near Tournai to hear preached the Word of God; later on twenty thousand people assemble at the same spot for the same purpose . . . in the neighborhood of Antwerp "congregations numbered often fifteen thousand."



GOSPEL CAR AND STREET MEETING IN BRUSSELS

This was the Belgium of the past, and this their zeal for evangelical truth, until in the desperation born of despair, Philip II in 1568, promulgated "the most sublime sentence of death which has ever been pronounced since the creation of the world." The Holy Office, the 16th of February of that year, "condemned *all the inhabitants* of The Netherlands to death as heretics. From this universal doom only a few persons especially named were excepted." Thus "three millions of people, men, women and children, were sentenced to the scaffold in three lines." And if this sentence were never fully carried out it was only because of William of Orange's intervention by which a part of The Netherlands was saved for Protestantism.

BUT what of the southern provinces after the division,—the Belgium that we know today? With thousands of her population martyred, other thousands fleeing to freer lands, she sank back utterly subjugated into the hand of Rome with only one little Protestant village surviving the holocaust, the small hamlet of Maria Hoorebeke. In 1830, with the coming to the throne of Belgium of Leopold I, a Protestant prince, a National Protestant Church was created, and at the middle of the last century the Belgian Missionary Church. These ran well for a time and their founders were godly men, but today, alas! scarcely one pastor, true to the Word of God, can be found in their ranks. And the Protestants all-told, at the beginning of the war, could scarcely have numbered 50,000.

And what of the more than seven million lying in darkness? But God had not forgotten! Sometimes it would seem that the Protestant nations surrounding so nearly this little land had been strangely remiss in their missionary duty toward Belgium.—and so into Protestant England, Protestant Holland, at the beginning of the war poured the thousands of Belgian refugees and soldiers,—it is estimated 300,000 into England; from half a million to a million into Holland. There they encountered the Evangelical Faith, and best of all, the blessed, life-giving, ever-powerful Word of God.

I believe the Belgian people carry in their life-blood today the love of the Bible that animated their martyr ancestors. It is difficult otherwise to explain the remarkable phenomenon that we encounter almost daily over here. Scarcely ever is a Gospel refused or thrown away, and we could cite numberless instances where souls have found Christ through the reading of perhaps a Gospel of John,—with no human voice to interpret it,—and we have seen such tenacious holding on to the Bible in face of persecution that we could only marvel.

IN THE early days of 1915 we were attracted to the hosts of Belgian soldiers thronging the streets of London. We could not ignore their pathetic loneliness. My husband, whose greatest passion was the distribution of the Word of God, presented himself at the Scripture Gift Mission offices and secured a stock of Gospels in the two tongues spoken by the Belgian soldiers,—the French and Flemish. With infinite pains he acquired a few French phrases with which to address himself to these men, as he met them on the streets. Then came my turn for ministry. He would bring a group of these men at any hour of the day to our hotel rooms and there I would seek to supply what was lacking in his French, reading to them from the Bible and following by a simple prayer,—the first real prayer these poor men had ever heard in their lives. We had never dreamed that men could be so spiritually ignorant, so spiritually starved, and we were soon to find they were desperately hungry for the Bread of Life.

Before many weeks had sped into months, the work had taken on proportions that seemed to us colossal. We outgrew three sets of offices in London and finally opened a foyer for the Belgian soldiers at I Buckingham St., Strand, and, before the close of the war, had a French foyer in Paris under the direction of Pastor Blocher in his church on the Rue de Lille. We were led to do much, also, for the temporal comfort of the Belgian troops and we believe this played a large part in disarming prejudice and in winning for us the confidence and esteem of the military and governing elements,—a confidence and esteem which has remained for our comfort and assistance in our Gospel work in Belgium until today.

We cannot adequately describe the hunger for the Gospel that the letters of those Belgian soldiers revealed to us. Word was passed from one to another in the army, and sometimes we had thousands of unanswered letters in our London office, most of them begging for spiritual help. By the close of the war we had put at least a million and a half copies of the Word of God and of Scriptural tracts in the Belgian army and in the prison and internment camps of Germany and Holland.

With the close of the war came an urgent appeal from the Belgian soldiers,—addressing us as their "petit pere" and "petite mere," they plead with us to come into Belgium and found a work that should be permanent, "that they might learn to know more of the Bible." We who had learned to love them as our own children, felt fully the force of the appeal and, as we waited upon God, the call was made sure and certain. In November 1918, directly after the armistice, The Belgian Gospel Mission was founded and the 19th of December 1918 we arrived in Brussels, being conveyed thither across the ravaged country of Belgium by means of a military motor-car loaned us by the Chief of Staff, General G—.

For six months we remained in Brussels, studying the situation, during which time some of the facts here recorded were borne in upon our consciousness. The last Sunday night of June 1919 our first Gospel Hall was opened at 17 Rue du Gouvernement Provisoire, with an audience that overflowed to the court behind and the pavement in front of the building. From that day on, the progress was steady and well maintained. Workers came to us from England, America, France, Holland, Switzerland,—in all, we are seven different nationalities and there is a distinct spirit of harmony and Christian love abounding amongst us.

At the end of the two years our first hall was quite outgrown and a new hall, seating about 500 persons, was opened at 31 Blvd. Bisschoffscheim, and a Swiss pastor, Mr. Jean Walti, called to its charge. Small groups of Protestants here and there, loyal to the Truth, rallied to us and in some cases furnished nuclei for new assemblies.

THE Brussels church has been greatly blest of God By means of the illuminated texts over the door, or by posters announcing meetings, and through series of special evangelistic services, many strangers have been reached, and scarcely a meeting is held without inquirers seeking salvation. Several of the leading military men of Belgium are regular attendants at our services, and Majors L-S. and L-F. have both, with their wives, become members of our Brussels church after being remarkably converted, after long seeking for the Truth.

Each year since 1919 has seen the Mission taking firmer root in the Provinces, until today we have thirty stations in seven of the nine provinces of Belgium. In 22 of these the Mission owns its own property. In the other instances the meetings are held in rented rooms or in private homes. In the provinces, especially in the Flanders and in Limburg, persecution is very keen against the new converts and this opposition renders it almost impossible for us to rent property; we are forced to purchase. Ofttimes a simple dwelling-house is bought where the ground floor can be adapted for the hall of

WILLIAM CAREY,

with heart aflame with holy zeal for the spread of the Gospel of Christ to the fields of heathen darkness, exclaimed:

"We have the Gospel. Those people out there have it not. How can a man be a Christian and not act?"

meeting and the worker with his family live above. In two cases we secured army barracks and transformed them into attractive Gospel halls.

Here at Brussels a new headquarters building is being erected at 7 Rue du Moniteur, in the heart of the city, where all the Mission activities will be housed under one roof, including class rooms, and a large Gospel hall. This is being constructed to replace the one we are at present occupying.

Our two Bible schools were the outgrowth of the conviction that Belgium must be evangelized by her own people to whom we could impart the benefit of our own Protestant Bible training. Mr. H. K. Bentley, son of the pioneer Congo missionary, Holman Bentley, is head of the French school and Mr. Jan Knecht, a Hollander, head of the Flemish school. Such is the paucity of such Bible schools on the Continent that, while our Bible students are not numerous, yet we have at present six different nationalities represented in these schools.

Much is made of colportage and open-air evangelization, and throughout the summer months two Gospel tents are employed to carry the Gospel to the remote corners of Flanders and Walloonie.

The year 1926 saw not only the completion of the beautiful and commodious headquarters building in Brussels, but also the construction of two Gospel Motor Wagons for itinerating evangelism. These were the gifts of Belgian and American friends and a more admirable and efficient means of reaching the untouched millions of Belgium can scarcely be imagined. The Belgian people live outdoors, whenever the weather permits; they overflow into the streets, parks, public places, and when our wagon appears in their midst, the back platform is opened up, and the chimes begin to play, we have in no time an audience of hundreds. After the messages and singing of Gospel songs, Scriptures are offered for sale,—Gospels being given gratuitously,—and in one day's campaigning over 300 Testaments were sold. Often the main meetings will be followed by a children's meeting, in which one of the workers descends into the street with his camp stool and gathers an eager crowd of these "gamins de la rue" about him. How it thrills us, to hear little lips that never before had framed the sacred words that to us are so familiar, shouting out John 3:16 until the very walls along the narrow street seem to echo back the beautiful refrain!

These are some of our opportunities and privileges in Belgium, and if those who read this recital will pray for us, we dare to believe, that this opportunity may be fully met and all in this land given the chance to find the Lord, before the Day of Grace be past.

THE SORROW IN THE LAND OF THE REFORMATION

by H. KOCH, PH. D.

WHAT a wonderful opportunity it is to write on the religious conditions in Germany, the land of the Reformation, the land of Martin Luther! Other countries had their reformers, their Savanarola, their John Huss, their Wycliff, their John Knox. All these attempted to reform various institutions of the Church, but failed to bring about a radical change. It was Luther who first conceived the true principles of the reformation of the Church and who emphasized, first, that the Bible alone is the supreme authority in matters of faith and doctrine, not the tradition of the Church, nor human reason (as advocated by modern theology); and then, that we are saved through faith in Christ Jesus alone,—not through good works, not through a respectable life and deeds of charity, as highly as these may be esteemed among men. Glancing at the history of the Church you will find that these two principles were always involved in the various struggles. But it was Luther who brought them out clearly and who thus became the great reformer of the Church, the founder of true Protestantism.

WHAT is Germany's present religious condition? Has she returned to her pre-war skepticism and materialism, or is she swinging back to the glory of her reformation days? These questions, which are rife today, are answered by the author with first-hand information. Republished through the courtesy of the Walther League Messenger.

And now, we pause to ask, what has been the fate of the Lutheran Church, yea, of Protestantism in

Germany? Has the Protestant Church in Germany adhered to the principles of the great reformer? What is the present state of religious conditions in Germany?

It may surprise, yes, even shock many of us to hear that Protestant Germany, in general, no longer uphold's Luther's principles, although Luther is considered the greatest German, the national hero who secured for his people religious freedom. While one might expect that most of the Protestant Germans would be staunch Lutherans, and while this is generally the opinion of those not acquainted with German Church history, the fact remains that nothing could be farther from the truth.

What is the reason for this radical change in the land of the Reformation? The professors of theology at the German universities are responsible for this, in the first place. For centuries have they endeavored to be wiser than the Bible and have been deluded by their own reason. They are proud of the religious liberty that Luther has secured for them, but think that this gives them the privilege to believe whatever they like, irrespective of God's Word. Today you will find that few of the German university professors of theology believe that the Bible is in reality God's own Word. Some of them will still admit: The Bible contains God's Word, but—also many falsehoods and errors; and they consider it their sacred duty to point out to their students and to the world these manifold alleged errors and to decide just how much of the Bible may be God's Word.

GALVARY! God's supreme appeal for sacrificial missionary effort. If this availeth not in stirring a lethargic church to action, then souls for whom Christ died must perish. There remaineth no stronger constraining power.

If these professors of theology assume such an attitude toward the Scriptures, what can you expect of their students, the future pastors of the Church? They will even try to outdo their teachers in radicalism and unbelief. A pastor of the former state church has stated that eighty per cent of all pastors of his church do not believe that the Bible is God's infallible Word. Some even flatly deny the fundamental truths of Christianity. It may happen, that on Easter Sunday you will hear a pastor preaching that Christ arose from the dead, and that He is the Son of God and the Savior of mankind. On Easter Monday you may hear an associate pastor preaching from the very same pulpit and asserting that Jesus did not arise from the dead, that He is not the Son of God, not our Savior, that we must save ourselves by coming nearer to the ideal that Jesus set before us.

Besides this, the pastors often consider it their duty to preach politics. They were good servants of their government, but not of God. During the War they believed in inspiring the soldiers leaving for the battlefields with patriotism. They had forgotten that it was their duty to tell those poor soldiers how, in the presence of death, they could be saved through the cleansing blood of Christ Jesus.

But not only the professors and such pastors have misled the people. The teachers in the public schools have contributed their share in like manner. Although they are often in a position only to repeat the half understood teachings of the radical professors, they believe in teaching evolution. They are poisoning the minds and hearts of their pupils from the very beginning. The vast majority of German textbooks are anti-scriptural and teach evolution. You are having a fight in your country between fundamentalists and evolutionists. The evolutionists won out long ago in Germany.

What has been the practical result of all this destructive teaching? Most of the Protestants are still outward members of the former state church. To belong to this church is still considered a matter of good taste, for otherwise one is liable to become an outcast in society circles. To be an outward member of a church does not guarantee salvation, however. What is the real attitude of the majority of German Protestants towards Christianity, towards the Church, towards he Bible? That alone is the essential question.

If we look at the upper classes we find that most of them adore the arts and sciences. They take greater interest in music, paintings, sculptures than in the wisdom and true art of the Bible. Among the middle classes, and the backbone of the nation, you will find that most of the people are still interested in religion, still go to church, and still read the Bible. But even in the middle classes the great majority inclines towards materialism. How to recover their lost wealth, how to make up for lost time in enjoying the pleasures of life which they had to forbear during the war,—these are by far their most important considerations.

And how about the laboring classes? They have largely become victims of the revolution. As a class they no longer believe in God, they scorn the attempts of their pastors to bring them back to church. They tell their pastors: "You have deceived us. You yourselves do not believe that the Bible is the Word of God. You do not practise what you preach. Your God has not been

answering our prayers. He has left our children die of hunger and starvation. He is not a God of love as He proclaims to be. We are done." They now listen to their own leaders, the socialistic agitators, the true advocates of materialistic unbelief. These leaders tell the laborers: "Do not listen to the pastors. They are hypocrites and liars. Christianity is a failure, a bankrupt religion, invented once upon a time to deceive the multitudes, an instrument to subdue the masses beneath the hands of the government. Christianity could not prevent the so-called Christian nations from going to war, from killing their own brethren. We condemn war. We want to rid you of the capitalists. Until now you have been toiling from early morn till late at night only to fill the pocketbooks of the rich people. Now we shall show you how you can get rich and rule the world. Your pastors have been preaching a paradise to you for your labors in life eternal. Follow us and we shall create a paradise for you here on earth. Of course, you must quit the church, you must not let your children be baptized and confirmed." The result of these fantastic promises is this, that the laborers who no longer want to listen to political sermons and who consider themselves deceived by their spiritual leaders and maltreated by their employers have left the church with their wives and children by the thousands, perhaps never to return.

We need not be surprised at the revolution in Germany. It had to come. Whosoever sows wind, reaps storm. The revolution is the natural consequence of the unbelief that was being spread rampant by the intellectual and spiritual leaders of Germany. From Germany and Russia we can learn what will happen to such countries as have thrown aside the golden treasures of the Bible and seek to live on the husks of materialistic science. To eat, to drink, and to satisfy their sensual desires will be the ultimate and sole desire of the great masses of such a nation. How true are the words of Luther, the great prophet of his nation, who told his Germans: "And ye Germans, do not think that ye shall have the Gospel forever. Ingratitude and contempt of the Word of God will take this Gospel away from you."

But although multitudes of the German people have discarded true Christianity and become victims of unbelief, you will still find a goodly number of German people who believe in God's Word and who look here and there for preachers who still preach the true Gospel. You will find them in cities and villages, throughout Germany, but, sorry to say, they are in the minority. Nevertheless they are still being sought by various churches and religious denominations, and especially by missionary agencies from the United States.

You may well imagine that Protestant Germany as a whole does not take a very favorable attitude toward these various missionary and proselyting efforts. The general verdict is: "They all are trying to reap a harvest, where they have not sown. They are taking advantage of our war-stricken and impoverished country." Can we blame them for thinking so and for expressing their opinion?

The Catholic Church, especially, is restlessly at work. Papal agents capitalized the low prices several years ago and purchased many hundreds of attractive sites. Cities in Northern Germany which were almost completely Protestant now find Catholic Churches, nunneries, orphanages, and other institutions springing up in their midst. The Roman Catholics in Bavaria secured a large loan in the United States that was handled by prominent American bankers. In short, Rome having canonized Peter Canisius, the Jesuit opponent of Martin Luther, has set itself the task of destroying the work of the Reformation in the land of its birth.

"What has become of the Lutherans in Germany?" we hear someone ask. Officially there are still numerous Lutheran churches and communities. It is a sad fact that many that call themselves Lutherans lack the spirit of Luther and have practically forsaken the principles of the Reformation. You will, of course, find a goodly number of sincere Lutherans and righteous preachers in the former Lutheran State Church, but they have no influence whatever. They are powerless. Laxity and indifference rule supreme, domineering the church and killing the well-meant efforts of the sincere Christians.

Despite this general indifference and ingratitude toward God's Word, even among Lutherans, there is a small body of Lutherans that still adheres to Luther's principles and that has banded together as the Evangelical Lutheran Free Church in Saxony and other States. They call themselves Free Church in opposition to the former State Church, because they believe in separation of state and church, religious liberty and freedom of conscience. They had to leave the State Church on this account and were ostracized from society and barred from influential political positions.

The little Free Church in Germany is a staunch body of Lutherans, comprising about forty pastors with about fifty congregations and about 10,000 souls all told. Numbers do not count and so this small body holds its own and commands the respect of all other religious denominations. Today it is the only Lutheran Church in Germany whose members, pastors, as well as laymen, uphold the Lutheran position that the Bible is God's infallible Word and not subject to infidel criticism, that we are saved alone through faith in Christ Jesus, not through good works, not through man's efforts.

May they be the powerful instrument in the hand of the Almighty God to bring back thousands of atheistic, religiously indifferent, and spiritually misled Germans to the Church of Christ, so that their souls may be saved and they in turn help spread the Gospel of Jesus Christ! Only this Gospel can help Germany out of its manifold troubles: money, peace, the League of Nations, are powerless in this respect. But the pure Gospel of the Bible is an invincible power. To this Gospel Germany must return if it is to recover.

THE JEWISH AWAKENING IN POLAND

by ARTHUR B. FOWLER
Former Pastor in America, now Missionary under Christian Testimony to Jews in Poland.

AFTER a trifle more than three months in Poland, I believe that I should share with you some of my experiences and give you an introduction to some of my new friends and ask you to share a few of our burdens and possibly to help in solving some of our problems.

With my old and tried friend, Henry L. Hellyer, Director of Christian Testimony to Jews, and my new, but very fine friend, Joseph S. Flacks, a teaching evangelist, I crossed the Atlantic late in May, and Brother Flacks and I arrived at Radost in a cloud of dust and exceedingly rickety taxi-cab on June 4th. Shortly before I left America, Brother Abraham Machlin announced at a meeting that "Mr. Fowler and two other Hebrew Christians were starting for Poland!" so you see it is quite simple to get initiated into Israel.

HERE is a most refreshing story. The author does not deal in uninteresting generalities, as is so many times the case in missionary records, but gives the intimate, personal side of his experience. May the message be blessed to the stirring of many hearts for the needs of the Jews and Slavs of Poland.

The work for which the Lord called me here is that of Jews in Poland. Our work consists of a Bible School at Radost, a small book-store with a very active colportage department, weekly meetings for Jews in Warsaw, a Christian home for converts who have been thrown out of their homes because of their acceptance of our Lord Jesus Christ as Saviour, and a practical work department through which a great deal of personal work with individuals is done.

The property consists of a villa built by a Polish nobleman before the war, with stables and out-houses surrounded by about six acres of land. It lies at the very edge of a great pine forest, and with its ornamental trees and shrubs and its fruit trees and garden forms almost an oasis in a desert. (Spiritually, it is also an oasis.) The land all around is a sandy plain most of which is not worth cultivating, but we lie so close to Warsaw that the whole region is being built up into suburban hamlets for summer residents.

Being vacation, those of our students who have homes have been at home and the human population of our villa is about 40, including four babies about six months old, so we have not been entirely destitute of conversation and other human interest. Our family is a very complex one as regards language, race, antecedents, etc. When we united in morning worship today one man prayed in Polish, the next in German, the next in Russian. I spoke in English and those who followed the Scripture reading read all the above languages and Hebrew and Yiddish as well. You should hear our young people sing! I put this sentence in at this place because a sweet song was drifting in at the window as I paused at the end of the last sentence. Our people sing like birds because it is the natural way of expressing their joy in the Lord. We have four or five daily occasions for united singing here in the house, but for all that our young people love to get together in the evening and sing by the hour. As I pause here a moment I hear a bed creak in the next room and that reminds me of another incident that will interest you.

A couple of months ago, "Solomon" arrived at our house. He was a ragged Jewish youth who had been brought up on the streets and looked like a typical street Arab. His father is one of the "holy men" among the Jews, but Solomon was tired of the hypocrisy which he saw every day at home, and he heard of us and came and asked if he might work for his board and lodging and the privilege of sitting with us at Bible study morning and evening. We took him in, and I think I have never seen a person make such progress as he has made. He is a tailor by trade, but when we haven't odd jobs of mend- dirty work around the place. (This willingness to do hard or

unpleasant physical labor is not characteristic of the Jewish people.) Between times he studies his Bible and is also rapidly picking up English. H2 had been here only a few days when he acknowledged the Lord Jesus Christ as his Savior. A little later his father and mother heard that he was here and came to get him and take him away by force if necessary. Brother Gitlin, the founder and head of the school, invited them in to tea, and by his kindness and tact cooled them down sufficiently so that they went away without their son. They only begged Solomon, if he must become a Christian to wait a month as they were to have a wedding in the family and it would be terrible to have the family disgraced just before a wedding. Yesterday, Solomon asked us to remember him especially in prayer as his parents wished to take him to a famous rabbi who lives near here, and he felt it his duty to go with them so that he might bear witness for our Lord. They took him to a synagogue where he bore public witness, then they took him to the great rabbi. The rabbi asked him, "What is this that I hear about you?" He answered, "I have found the truth in Jesus the Messiah." The rabbi struck him across the face and then called in several of the "holy men" (Chasidim) who were in the next room and cried out, "Stone him." They immediately knocked him down and kicked him around till he lost his senses. This morning at prayers, he prayed very simply, "Father forgive them for they know not what they do." He asked that we sing the hymn, "God is Love." Just now he is in bed, pretty sick and sore from his beating but rejoicing in the Lord.

And now a story to illustrate the simplicity and humility of our young Ukrainians. Our chore boy, Buria, has just left to study at a Bible school in Wales and a day or two ago I was out at the stable with him and the new man who had come to take his place. Brother Buria said to me, " You see he already keeps the place cleaner than I did." I repeated his remark to the new young man and said, "What do you think of that?" He replied, "I think I must pray about it." He meant, of course, that he must ask the Lord to keep him from being proud. I have to come out here to teach these people and they are teaching me every day lessons in practical Christian living which I hadn't learned. I knew Christianity well enough to preach it; I hope that here I shall learn it well enough to live it.

Their simplicity of character often has its funny side. I was driving with one of our Ukrainian boys one day, a boy that starts for America tomorrow (D. V.) to study the Bible, and I said to him, "You are driving a horse now, perhaps in America you will drive someone's automobile." He replied, "Americans love automobiles because man made them; I love horses because God made them." I was squelched.

Last week-end I made a trip to Volynia, the southeastern part of Poland formerly belonging to Russia and inhabited chiefly by Ukrainian peasants. God has done a wonderful work there in the past few years and there are many believers, and Satan has shown his usual cleverness by preparing a substitute for the Christianity which the people have accepted. The Pentecostalists have come in and have wrought havoc in a good many of the churches, drawing the simple believers away from the simplicity that is in Christ to another Gospel that is no Gospel. I spoke at a city church in the morning on Pentecostalism, following, I believe, the Spirit's guidance, and then was requested to come out to an outlying village and speak again on that subject in a church where the plague had already appeared. I trust that the Lord made my message a blessing to His people. That was the first time that I had "gone to church" in three months, though our simple Gospel meetings here at the house are practically church services.

Here in Poland if a believer smokes or attends theater or movies or drinks or dances, he is promptly excommunicated. Most of the believers are poor, hard working people and they live in what our American young people would call dead towns, for in the evening there is nowhere to go but home. I have been studying these young people carefully since coming here and I honestly think that they get more out of life than our average young American professing Christians. Our American people (and I speak this humbly for God has shown me some of my own sinfulness) are so surfeited with luxuries and so jaded by excitement and unnatural thrills and amusments, and so intoxicated by the haste with which we live that we live very shallowly and for the most part very carnally. Our young Christians here work hard; they have few amusments, the simplest of food and clothing, and their hearts are so full of joy that one is almost surprised not to find them singing quite all the time. Since beginning this paragraph, I saw three of our boys in the garden, two sitting on the ground before the other and I said to them, "What is this, church or school?" One said, "It is church; we are trying to recall everything you said in the sermon this morning." The second said, "Yes, this is church, for Jesus promised that when two or three were gathered in His name, there He would be in the midst." I wonder how many American young people would have answered my light enquiry that way!

I can almost imagine one of my young American friends say as he reads this, "I would not want to be there where one must be sanctimonious all the time." The beauty of it is, though, that there is not a trace of "piousity" or sanctimoniousness in these young friends of mine. They are sitting in heavenly places, and many of them are so simple that they are actually sorry for their brethren in America, for they have heard that in American churches there is much worldliness.

It is very difficult to give an ordered account of my stay here because so much is happening in a spiritual way every day that when I sit down to write, I think just of those things which are in process of happening or that have just happened. And now the supper bell is ringing and I must go out to eat.

One of our hardest problems during the school year about to begin will be the housing problem. There are scores of earnest young Christians who desire to come to us but we shall have to weed them out and even reject some very worthy ones and take just the few that we can house and teach. This summer we have built a barn for less than $500 so as to move our live stock from the present stables which have held eight or ten people this summer, and then we hope to remodel the rest of the present stables for school purposes. In Princeton, if I remember rightly, none of my fellow students were living in barns, but our young people here consider it no hardship, if they are permitted thereby to quench their great thirst for the living water of the Word.

The past few weeks I have been giving a course of lectures to Jews in Warsaw, taking up Christianity from the scientific standpoint. They seem to enjoy the lectures for they keep coming, and we are praying that some may be led to Christ. It is not an easy thing for a Polish Jew to turn to Christ, for it means sure and violent persecution. He is thenceforth an outcast, he is boycotted in business, and his family, considering him dead, never mentions his name. But in spite of all that, they are coming and we are seeing souls saved. I wish my American friends no harm, but I sometimes think that if a persecution like this were practiced there, the real Christians would be much stronger than they are.

Now, please do not ask me whether I am hoping to stay here or not. My only hope in this regard is that the Lord will help me to be faithful. I constantly long for the quiet, ordered life of the pastorate at home, which I so greatly enjoyed, and I fear that I have more than once desired the "fleshpots of Egypt," but I dare not ask the Lord to send me back, for I remember those of whom it was written, "He gave them their request, but sent leanness into their soul." I miss my family and home and comforts and luxuries. I miss my absent friends and my church and my opportunities for privacy, yes, I even miss the old Ford; but I am glad that I am here. Please pray that I may be faithful. I would not like to have it said of me, "He preached to others and he himself is a castaway." So far as I can judge, the Lord is giving me greater opportunities for service than I have ever had in the past, and He is using me more than ever before, and so I should not and I will not complain. My only reason for coming here was because the Lord plainly called, and my only reason for leaving will be if and when He calls me elsewhere. If I were to run away and go home, as I have sometimes felt like doing, I would always be conscious in the future that I was doing the cowardly thing, and could only preach by being a worse hypocrite than I am or care to be.

THE RUSSIAN PROBLEM IN THE LIGHT OF GOD'S WORD

by GEORGE W. HUNTER, D.D.



WHAT, in the light of your observations during your recent visit to Russia, is the solution of Russia's problem?" I have been asked this question many times this past year. The political and economic world is mightily interested in the problems confronting us on every hand, especially in its bearing on the peace and prosperity of the United States of America. I have only one answer to all enquirers,—"The gospel of salvation through the grace of God as provided by the finished work of Jesus Christ, God's only begotten Son, man's Saviour and Lord."

Russia, with its many millions of people, has been kept in the darkness of illiteracy and superstition, with all that goes with this condition, for from twelve to sixteen centuries. Ninety per cent of the population are peasants, and the greater part of this great multitude is unable to read or write, kept in that condition purposely by an ecclesiastical and political government for all the above centuries. "Why were they kept thus?" is the query of many. The answer was given to one of the brethren connected with this work some time ago, by a Russian priest. When asked the above question, he answered, "As long as we keep them in this condition,

Few people realize either the depth of the spiritual need of Eastern Europe, or the magnitude of the opportunity for effective and fruitful evangelism which there challenges the Church of Jesus Christ. We trust Dr. Hunter's illuminating discussion of the problems in this field may be instrumental in God's hand in awakening many of His children to prayerful consideration and action.

we have them under our thumb: begin to give them instruction, so they can read and write, and we will lose them."

It is not my purpose to give any information concerning the present conditions there from a political or economic viewpoint: I shall leave that to the various writers in the current literature of the day, which floods our book stores and periodical shops, each giving the writer's opinion concerning this that or the other problem. My desire is to tell just enough in the space allotted to me to stir up the minds and hearts of the Christian people who may read these pages to exercise the only weapon that can possibly accomplish the desired result, namely, prayer and the Word of God.

Russia needs God, and according to the teaching of His Own Word, God is only manifested through Jesus Christ, God's only begotten Son. His finished work is the only solution for Russia and its many problems, and for that matter this is a fact for the whole wide world to consider. The regeneration of the individual unit of Russian society is the only hope; for Russia has never heard the old, old story in its sixteen hundred years of history.

From the writer's observation while in "White Russia" recently, there is there no apparent conception of God, or His provision for the regeneration of mankind. The salvation provided through the finished work of Jesus Christ is unknown among the adherents of the former state church. A few protestant sects have been at work there for years, but the great body politic of the Russian Empire were adherents of the Russian State Church (a branch of the Greek Orthodox Church), over which the Tsars were the "God ordained" leaders, and for centuries their sway was absolute not only over the political conditions but also over the spiritual life of the people. During the above reign of these absolute monarchs a law was framed stating that any outsider ministering to the adherents of this State Church was committing a crime, the penalty for which was imprisonment with banishment to Siberia for life if caught. Many Christian missionaries paid the penalty as above stated and while some escaped, many died in exile as the result of this decree, for the gospel's sake.

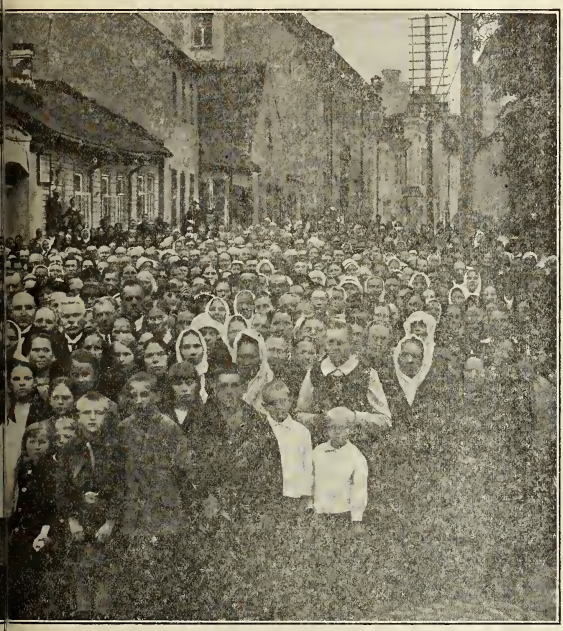
LIKE every other state church, the Russian Church became, very early in its history, a corrupt body, exploiting the peasantry (who make up 90 per cent of its membership). Like the Roman Church, its principal mode of worship consisted in the burning of candles (to Icons in this church), and the practise of many superstitions that always become part of any body that magnifies the works of man. Crucifixes abound everywhere: on cross road corners; in wheat fields; in cemeteries; by the side of the road; in homes: and shrines are set up almost anywhere and everywhere you go. The devout peasant will bow his knee and cross himself three times every time he passes these many emblems of the religion of the Empire of yesterday. The reigning Czar was known as "The Little Father," and as he was ordained of God to lead his people spiritually, he was worshipped by the masses of people, and the dumb loyalty of this people to this condition has produced a patient, longsuffering people who have never known anything but toil and suffering for centuries. The poverty and filth that I witnessed during my recent visit can only be imagined. This condition has produced a race of people that are the logical product of this kind of teaching. There is not one of the many governments of the several divisions of the former Russian Empire that can hope to cope with such conditions except they do it through the God-given way. This the several governments of this great Empire are failing to do with one or two exceptions, notably that of Czecho-Slovakia; which has officially welcomed the missionaries of the protestant bodies that are working there and officially giving them such aid as they are in need of and assisting them in as many ways as possible to establish the gospel work all over their domain. Our organization recently



THE CONGREGATION AT ONE OF
THIS GIVES A SLIGHT SUGGESTION OF THE HUNGER FOR

received a great welcome when our General Director made a visit in the interest of the work we are expecting to establish there. Officials met him and assured him of their hearty co-operation in every move we propose to make for the preaching of the gospel in that country. The above condition is a refreshing one in the light of apparent indifference on the part of some of the other countries to the work we propose to do for their people.

"White Russia," where it was my privilege to visit,



MEETINGS IN "WHITE RUSSIA."
WORD WHICH EXISTS AMONG THE PEOPLE ON THIS FIELD.

is that portion of the Russian Empire which, with some other concessions from other governments was given to the province of Poland, after the World War, by the treaty of Versailles, thus making Poland a republic. We have a goodly work there with our headquarters located in the Province of Poleski. Since 1921 we have been located in this field with a competent man at the head of it who is accomplishing great things for the glory of God and His Son Jesus Christ. Our missionary force on this field is being blessed of God in a marked way. Literally thousands of the peasants in this portion of the great field are hearing the gospel of salvation through these faithful men. Some of our men now on this field have been in America and received some valuable instruction through the schools of our country. With the assistance of many of their former neighbors, who have since been regenerated through the power of the gospel, they are now building up a strong work there. "White Russia" has a population of thirty-five million people. All of "White Russia" does not come under the government of Poland as part of it was left within the borders of Soviet Russia.

ONE or two incidents will have to suffice to show the great hunger and the impassioned pleas for help that are being received at headquarters. While there it was my privilege to visit several of the mission stations and see first hand what was being accomplished.

Baloweczwie, in the province of Kosowo, is the village where Mr. Josef Mozejko, one of the splendid men working under the direction of this organization, lives and has his home and gospel work located. We have recently been able to help him get his home finished and build him a gospel hall so he will be equipped for greater work. He was regenerated through the preaching of the Word of God to him individually by our Field Missionary Director, Mr. Jarosecwicz, while on a visit to Bresc Litoscz. Having no other mode of conveyance, he walked to his home about seventy-five miles away, passing through many villages enroute. He stopped in every village as he passed through and told the people what had taken place in his life while on his visit to Jarosecwicz and after many days arrived home to tell it in his village.

The Russian priest, hearing of his change of religion, was disturbed by the many questions asked him by the friends of Mozejko who listened to his testimony. After a time he sent for him and threatened to have him sent to hell and predicted other horrible things if Mozejko did not desist telling the people this story. Mozejko refused to adhere to the admonition and the priest asked those who heard Mozejko to request him to tell where he got his information. Mozejko replied, "In Bresc Litoscz." "Who told you," they asked. "A missionary." "Where did the missionary get it?" "From God's Holy Book (meaning the Bible)." When he heard this, the Priest said, "Has Mozejko a God's Holy Book?" "No." "Well tell him he is a liar. What he is telling is not God's Holy Book; I have one and I know."

After several days of this, Mozejko decided to visit Bresc and so he started back, stopping at every village enroute until he arrived where he called on Jarosecwicz and after a time started home with a "God's Holy Book" and two hundred pounds of portions which he distributed all the way home. From this distribution we had over one thousand people at the meetings when we visited there recently. The pleas from those who came, some 60 miles, some for 40, some for 30, and

20, and from that to 10 miles away, were all a heart cry for the privilege of telling the gospel story to their friends all around their village for miles in every direction. One mother and two daughters had walked in to visit us with a heart-breaking plea to send a missionary helper to assist the people all around her village where she had done what she could with her little portion she had received some two years ago. We had at that time to tell her, as well as others who came from long distances, that we could not help yet, on account of a lack of finances.

Another of our splendid men was stoned and left for dead in the village street because he persisted in preaching the "glad message" to the people in his village. The priest incited the people to persecute him first with sticks and mud, but when that did not accomplish the desired result he was stoned and left for dead. This happened twice at the instigation of the priest. One of his former friends witnessed each stoning, and said, "If John Sacovich can be stoned and left dead in the village street for such a thing he must have something worth while; I guess I will go have a talk with John," and from that talk he was led to Jesus Christ. This was John Sacovich's first convert. But we beheld over a thousand people marching through the village singing gospel hymns when we visited his village.

Another of our men was intrigued into answering a priest that was sent to his village to "get him," and was imprisoned twice before we were able through prayer to get him liberated and free from the charges preferred against him.

These and other incidents are just small bits of evidence of the power of the gospel to regenerate and build up those who place their trust in Him Who is "the Author and Finisher of our faith." We covet your prayer for Russia and its many problems. Only the gospel of Jesus Christ, preached in its simplicity and power, can bring the solution.

The Lord's Work in the Land of the Hugenots

(Continued from page 6)

part of the needed funds. Our ardent prayers were answered a month ago, when an anonymous donor sent to our secretary in England a check of four thousand pounds with the text: "The effectual fervent prayer of the righteous man availeth much." We were bowed down by the magnitude of this wonderful answer to our prayers. We shall soon be able to have adequate premises for our work.

Another miracle has been that of the workers whom God sent us. We left the Baptist Union with only one colporteur, who ultimately left us again to join the Baptist Union. We now have three evangelists, three lady-visitors, and never yet have we had a deficit! The Lord is using us to scatter the Word of God widely. We have sold in our Roman Catholic neighborhood since we are here (1922) more than 3,500 New Testaments and Bibles.

God did another thing. Whereas we had only one member at that time representing us on the foreign mission fields, three are now serving in French Central-Africa, two are on their way to West-Africa, and two are under training for French Indo-China. Two of our members are preaching the Gospel as evangelists in West France, and one in the East, and three are in training at the Nogent Bible Institute. Our total membership is but 204. Truly the Lord has owned our stand.

France is a huge colonial empire,—what a glorious mission field! The days of intolerance are passed, the field is open, the harvest is ripe. Now is the time to win France for Christ! Will you join us in prayer for workers and for the needed help, so that we may soon hear the shout of our returning King?



A GROUP OF THE PEOPLE WHO ATTENDED THE MEETING OF DR. & MRS. GEORGE W. HUNTER, AT BALOWECZWIE, WHERE IS LOCATED THE WORK OF MR. JOSEPH MOZEJKO, MENTIONED BY DR. HUNTER IN THIS ARTICLE.

SECULAR EDUCATION IN MISSION SCHOOLS

by A MISSIONARY

"WHAT place should secular education have in the missionary program?" is a question which is being widely discussed today. The author has made some valuable observations and helpfully presents them to the reader. Owing to the peculiar circumstances under which the article was written, it has been found advisable to publish anonymously.

I TMUST be confessed at the outset that the attempt to show that the giving of secular education by Missionary Societies is faulty in principle and consequently harmful in practice is very much like launching a frontal attack upon a force which has taken years to entrench itself, or, to vary the simile, like attempting to uproot vested interests which have sent their roots so deep as to be practically ineradicable. The idea of giving time and money to secular education as part of missionary work has been almost universally accepted, and the man who doubts the wisdom or the propriety of so doing is looked down upon as 'out of date,' or, in modern language, a 'back number.'

If we divest the question of its scriptural setting, that is, if we consider it from the standpoint of human reason, secular education (by which is meant any subject which does not bear directly on the knowledge of the Scriptures) appears to have many advantages, and some of these may be named. There is first the keeping of the scholars for a longer time daily under the control of the missionary than would be the case if instruction were limited to Scripture, reading and writing. There is next the idea that teaching them other subjects opens the minds of the children, and thus enables them to grasp more quickly and deeply, spiritual truth. Again, there is the fact that a Government grant can only be obtained on Government terms, and these include a more or less secular curriculum. Again, it is urged that scholars who obtain secular education are able to earn better wages than those who do not. These reasons may or may not be considered sound; for some of them there is a show of the supposed advantages, and they take refuge, in the support, but it is significant that many of those who take their stand upon them in arguing the question are driven to admit that the disadvantages outweigh the opposed advantages, and they take refuge, in the last resort, in this defence, that "if we do not do it, others will, and we shall lose our scholars," thus holding up the misdeeds of others as an excuse for their own.

It is a fact too often lost sight of that the Gospels give us the terms of our commission, while the Acts and the Epistles furnish us with the methods whereby that commission is to be carried out. This is a basic fact, and it is only what is to be expected when we consider the importance and magnitude of the task, and the frailty of the personnel to whom the task was entrusted. To issue orders for a certain campaign to be undertaken, and to leave the details to the rank and file is not the characteristic of a good leader, and unless we are going to acknowledge the Scriptures as the final revelation of our Master's battle plans, we shall eventually find ourselves aimlessly wandering over the field of battle in a circle, instead of advancing to take the enemy's ground. It would be easy to point to instances in Church work and other branches of Christian activity where failure to compare every plan with the Scriptures has led to the adoption of carnal weapons in this spiritual warfare.

If, therefore, we strip the question of all its side issues and compare it with the Scriptures, we shall find that there is not a single case on record where those who were commissioned to evangelize, adopted secular methods as a means to the end they had in view. Their duties were strictly defined and were declared by them in Acts 6:4, and they refused to be turned aside from them.

This must ever be our main, indeed our only, argument, and if we value the final authority of the Word of God, it will be a sufficient one. It must, however, be borne in mind that confirmatory proofs will always be forthcoming when a procedure is persisted in which is contrary to the mind of the Spirit.

To come down to the particular arguments which are advanced in favour of the practice: we are repeatedly told to "preach the Gospel to every creature," learned or unlearned, and it is urged that secular education has been adopted as a means to this end. But it is great presumption to adopt any methods which lie outside our marching orders, and these are as plain as language can make them. If we never deviated an inch from the methods employed by the apostles, the work of conversion would of course proceed just as it did of old. Times have changed, it is true, but the Gospel has not, and if the Holy Spirit had foreseen that other methods would need to be employed to suit new conditions, He would surely

have told us so.

The idea that it opens the mind to the reception and comprehension of the Gospel would sound very well if the testimony of Scripture were not on the opposite side. Our Saviour chose as the pillars of the Church men who were "unlearned and ignorant," and the one apostle who shone out among the rest for scholarship became a success as an evangelist only because he laid aside his learning. The Holy Spirit has told us that it is the weak and foolish things which are chosen to confound the wise; again, Christ chose to impart spiritual truth by means of parables, and of these there is not one which would not be understood by any native in his raw state. Again, the Spirit tells us that "the natural man receiveth not the things of the Spirit" and that they are only "spiritually discerned." Agreeably with this, is it not true that living faith is more likely to be found in the hearts of the poor and ignorant than in hearts of the rich and learned?

Of the time, labour and money which has to be spent when once the education principle is admitted it is needless to speak. The horseleech, with his two daughters crying, "Give, give," is a prohibitionist compared with the demands of education. It edges out prayer and Bible study, both of which should be deliberate, thoughtful and frequent. Missionaries find, in practice, that they cannot tear themselves away from a curriculum for a season of united prayer in some sudden emergency. But that is what missionary work is ever demanding,—quiet withdrawal in the face of some crisis, either present or impending.

Education, like deficits, is a comparatively modern feature of missionary work, but can it be affirmed that missionary work compares favourably in its results now with those of days gone by? The old picture of a missionary was that of a man sitting under the shade of a tree reading the Bible to a scattered few, and it is our profound conviction that that man comes incomparably nearer to the standard set up in the Acts of the Apostles than is the case of the missionary today.

We have reason to know that there are many missionaries who see the harm that is being done by this policy, but the pathetic part of it is that the societies are so deeply involved in it that they cannot break free. "Cannot," however, is a comparative term. Anything is possible to faith born of conviction, and it is only those high qualities which will set us free.

THE CRISIS OF MISSIONS

by ARTHUR T. PIERSON D.D.

ALMOST a half century has passed since this man of God made his great survey of the missionary world and sought to awaken a sleeping church to the "Crisis of Missions." With fearlessness he wrote of the apathy of that hour and with prophetic ken he warned of the apostacy of the present moment. If the message was called for then, its need is multiplied many times now.

A RAPID glance around the whole field shows us the world open in all directions to Christian missions, and if every energy were put forth, we could do no more than occupy the fields ready for the sower with the seed, and in many cases for the reaper and his sickle. We have reached the most critical point in missionary history.

What is a crisis? It is a combination of grand opportunity and great responsiblility; the hour when the chance of glorious success and the risk of awful failure confront each other; the turning-point of history and destiny. We do not say the crisis of missions *is coming*,—it *has come*, and is even now upon us. There have been repeated crises before, but THE CRISIS is now to be met. Never, since Christ committed a world's evangelization to His servants, have such open doors of opportunity, such providential removal of barriers and subsidence of obstacles, such general preparation for the universal and immediate dissemination of the gospel, and such triumphs of grace in the work of missions, supplied such inspiration to angelic zeal and seraphic devotion; but it may well be doubted whether there has ever been a greater risk of losing the opportunity. We are in peril of practical apathy, if not apostasy, with respect to this stewardship of the gospel, this obligation to a lost world.

In such a crisis as this there is but one thing that can be done to meet the emergency. Those within the church who feel its importance, who accept as a fact the ruin of a lost race, and who respond to the providence of God, must, without waiting for any new conditions in the church at large, move forward in faith and prayer, relying upon Him Who can enable one to chase a thousand, and two, to put ten thousand to flight; with Whom all things are possible.

There is too much work yet to be done to allow of delay. We cannot even wait for reinforcements. Hundreds of millions of human beings have not yet heard so much as the faintest echo of the gospel trumpet. Mission stations, even where most thickly planted, are but scattered oases in an immense stretch of desert, or stars in a firmament,—centers of vast vancancies. Contrasted with the hosts of unsaved, untaught heathen, all missionary laborers together form but an insignificant number. Among the more cultivated and among the more degraded pagans, only a bare start has been made toward evangelization; the territory of Islam is yet almost intact; and even where missions have been most successful, the extent of that dominion of the death-shade is so great, that millions often constitute the parish dependent upon one man's curacy.

Every day's delay complicates the problem. While we are sounding the silver trumpets to rally a sluggish host to the onset, the emissaries of infidelity preoccupy the field. A vicious education rears new barriers between pagan hearts and the gospel. And so in many ways the professed disciples of Christ are not only failing in their duty to this lost world, but are responsible for permitting new obstacles to accumulate. With a sad heart we record the deep conviction that in the lack of spirit of missions within the church itself lies both the secret of the slow response to our Lord's appeal, and the main hindrance to the world's evangelization.

THE Church ought to turn her batteries loose upon Europe for the next few years; it is the most crucial missionary field of the world today.

—Charles Inwood, D.D.

IN NOT a few cases the *principle* of missions is not practically operative in our church life. Some of God's people have not yet learned the lesson that the conditions of vitality in a church are not only self-government and self-support, but self-propagation. The seed that sprang up among thorns grew long and spindling, but it all ran to stalk; there were no kernels in the ear. What a picture of the Christians in whom the cares of the world, the deceitfulness of riches, and the lusts of other things entering in, choke the Word, so that, whatever be the apparent growth and outward prosperity, there is developed no full-grown corn in the ear, no seed of propagation by which other harvest fields are to be sown! Hundreds of evangelical congregations give nothing to missions at home or abroad, and the blanks in the columns of reports year by year seem to cause them no blushes of shame. Sheldon Dibble's remark, as to the need of Christians to be converted to an interest in missions, finds an echo in Christlieb's declaration of the need of a threefold conversion: namely, of the *heart*, to secure holy affections; of the *head*, to assure right convictions; and of the *purse*, to assure ample offerings.

Where this principle of missions is not firmly rooted and practically fruitful, not only does it hinder missions, but the Church runs risk in breathing its own atmosphere. Dr. Duff has observed that the church that is no longer evangelistic will soon cease to be evangelical. The weapons of aggressive warfare are the best protection for defensive warfare. Missions are the best apologetics, for they are the dynamics of the Church, the vindication and justification of our faith, the sure means of strength and growth; and to enshrine and enthrone missions in the very heart of the Church is the surest hope of a revival of pure and primitive piety at home.

That missions should need a plea in their behalf marks the low ebb of spiritual life. The very nature of the Word of life is to run and spread. "You cannot gather water in heaps, unless you allow it to freeze." Fire will spread while it finds fuel, and when it can no longer spread, dies away, first to embers and then to ashes. The plea of inability to give is often not only selfish, but hypocritical. Even in a financial crisis plenty of money is found for luxury and frivolity. Such selfishness is, we fear, the cloak of an unregenerate heart. A personal faith in Christ begets a personal love for the lost, whom He came to seek and to save; and, as Christlieb phrases it, "He who cannot stand on this platform is the object of missions, not the subject of them." We do not need Max Muller to tell us that "Christianity is in its nature a missionary religion, converting, advancing, aggressive, encompassing the world," so long as the divine key-note of all church history and the church life has been struck in the command of Christ Himself: "Go ye into all the world and preach the gospel to every creature." A church cold toward missions will find heathenism in popular forms gaining ground within her courts, till the theological theses of her candidates for licensure betray a destructive scepticism, like some in Bonn, which assaulted belief in the miraculous as an "epidemic insanity."

THE principle of missions is not enough, however, without the *spirit* of missions; a law of labor for souls will not suffice without the love for Christ and for

souls, which is the life-secret of such labor. While the spirit of missions is still lacking, no machinery will be adequate; the men and money will still be shamefully inadequate, both to the extent of the field and the needs of the work, and to the number of disciples and the means at their disposal. Give us the spirit of missions, and the territory now scarcely approached will be at once surrounded, penetrated, possessed; and a new motive power will be supplied, that will transform cold duty into ecstatic delight.

Only this spirit of missions can ever supply the deficiency of laborers. The fields of the papacy, now so strangely opening to the circulation of the Bible and the preaching of the cross, inviting the sowing of the seed of the kingdom, and yielding harvests so rapidly that reaper overtakes ploughman,—these fields alone might well occupy all the laborers now at work throughout the whole mission field. At this very day the working force should be multiplied fifty-fold in Syria, Persia, and Korea; a hundred-fold in India, Turkey, and Japan; and a thousand-fold in China, Africa, and the papal states.

We need the spirit of missions to increase our gifts. There is quite as much deficiency in money as in men; our gifts to the great cause are alarmingly disproportionate, both to the openings for work and to our ability. From the four quarters the very wings of the wind waft to our ears the Macedonian cry; and yet our missionary boards, bow, year after year, under a load of debt, which, if lifted by herculean effort, is only renewed. And in the midst of a work which will not bear even to stand still, we are actually going back. God bore much from Israel's unbelief in the desert. Is He bearing nothing from His Church to-day?

We should cherish not only the principle and the spirit of missions, but also secure thorough organization and cooperation. No congregation is so small or weak that it needs, or can afford, to pass missions by. The weakness, assigned as a cause, is often a consequence of such neglect. It keeps a church weak to do nothing for those who are without; unselfish effort quickens its pulse and strengthens its sinews. Self-extension reacts to promote self-support; and if churches now having only a name to live, would nourish and cherish the spirit of missions, there would be growth both in numbers and in graces. The Moravians, with but twenty thousand adult communicants, have no rival as a missionary body. One out of every seventy of their membership is in the mission field; and out of their poverty they raise an annual missionary income of $240,000, an average of twelve dollars per member! Even the smallest and the poorest disciple is expected to give something to further the Lord's work.

A thorough organization for the work will include a thorough dissemination of a cheap, attractive missionary literature. The facts must be more widely known. We must put new life into our concerts for prayer. Our whole church activity must be consecrated by a new spirit; otherwise, even in the midst of a bustling activity, we may incur what Warneck counts the chief risk, "that missionary enterprise shall glide into a mere routine, missionary zeal become so much rhetoric, and participation in missionary work degenerate into mere habit, not to say ecclesiastical business."

We need a more consecrated ministry. Here the revival of the missionary spirit must begin. "Like people, like priest." The pastor's life usually fixes the flood-mark for the tides of church life, and very seldom do they rise higher. William Burns incarnated the gospel; and to this day the Chinese feel the power of his consecration. When pastors burn and glow with a divine ardor and fervor toward the work of universal missions, the people will raise a loftier standard of missionary zeal. Dr. Duff, when leaving for India in 1829, said: "There was a time when I had no care or concern for the heathen; that was when I had none for my own soul. When by the grace of God I was led to care for my own soul, I began to care for them. In my closet I said: 'O Lord, silver and gold have I none. What I have I give; I offer Thee myself! Wilt Thou accept the gift?' "

We need a more hallowed and missionary atmosphere in our colleges and seminaries. There it is that the ministers are made; and there the first battles of the missionary field are fought, as Waterloo was fought at Eton. The question of duty to the heathen presents itself during the preparation for the sacred calling. How much depends on the careful, prayerful weighing of these august claims! He who is not ready for a life of self-denial hastily dismisses them; carnal considerations give the casting vote in favor of home fields that promise richer returns of salary, human praise, worldly promotion, and personal ease. We need spiritually minded men in the chairs of our educational institutions, who shall plainly teach, as Professor Phelps sharply puts it, that he who is not ready to preach the gospel anywhere is fit to preach it nowhere.

I would suggest that you prayerfully consider the needs of Poland and of all Central and Eastern Europe. In the city of Warsaw, with its one million people, there is not, so far as I know, anything definite being done for the salvation of women and children, especially; not even a Sunday School. There is, I am told, one "Sunday School" being run on Modernist lines by a certain mission, but that does not affect the truth of my preceding sentence. And, added to this appalling need, is the fact that the people are willing, and many of them eager, to listen to the Gospel as never before. Even the Jews are approachable in a way that would not have been dreamed of as possible ten years ago.

—Arthur B. Fowler

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE SABBATH REST

HEBREWS 4

I. THE WARNING EXPRESSED—vss. 1-2
A warning against unbelief
John 3:18

II. THE REST PROVIDED—vss. 3-9
"We which have believed do enter"
Acts 16:31

III. THE EXPLANATION AFFORDED—vs. 10
"We which have believed do enter"—Faith
"He that hath entered hath ceased from his own work"—Grace
(See Ex. 16:14-26. The Jews were to cease work on the Sabbath, and to eat of God's provision. See also John 6:31-35.)
Eph. 2:8-9; Titus 3:5

IV. THE INVITATION EXTENDED—vs. 11
"Labor" in the Greek is from "Spoudadzo." It means, literally, "let us be diligent." It is so translated in many passages. It implies the necessity of speed.
II Cor. 6:2

—H. A. W.

CALVARY THE SUPREME EXHIBITION OF LOVE

JOHN 3:16

I. THE PRICE PAID—HIS BLOOD
I Pet. 1:18

II. THE PERSONS BENEFITTED—HIS ENEMIES
Rom. 5:8

III. THE GIFT BESTOWED—HIS LIFE
Rom. 6:23

—H. A. W.

NEGLECT

The sin which in "Christian" countries probably sends more souls to hell than any other. Heb. 2:3

I. THE PERIL IMPLIED
"How shall we escape"
Rom. 5:12; Psa. 9:17; Rom. 6:23

II. THE SIN INVOLVED
"If we neglect"
John 3:18; John 3:36; I John 5:10-12

III. THE SALVATION OFFERED
"So great salvation?"

—H. A. W.

THE BLESSINGS OF OBEDIENCE

DEUTERONOMY 11:26-28

I. IT GIVES WISDOM
Psa. 111:10; John 14:15

II. IT GIVES FELLOWSHIP
John 14:15

III. IT GIVES PURITY OF SOUL
I Peter 1:22

—H. A. W.

"FEAR NOT"

INTRO. Two things which could cause Israel to fear:
Present Judgment
Coming Tribulation
Two-fold message of Isaiah:
Judgment (Chapters 1-39)
Comfort (Chapters 40-66)

I. "FEAR NOT, FOR I HAVE REDEEMED THEE"—THE "FEAR NOT" OF REDEMPTION—PAST
Isa. 43:1
Rom. 8:38-39

II. "FEAR NOT FOR I AM WITH THEE"—THE "FEAR NOT" OF FELLOWSHIP—PRESENT
Isa. 43:5
Isa. 41:10, 13
Rom. 8:31

III. "FEAR NOT, HAVE I NOT TOLD THEE?"—THE "FEAR NOT" OF REVELATION—FUTURE
Isa. 44:8
I Thess. 4:13-18

—H. A. W.

THE SATISFIED SAVIOUR

ISA. 53:11

I. THE SAVIOUR'S UNREST IMPLIED
II Pet. 3:9; John 3:16, (African Translation "God so wanted the world")

II. THE SAVIOUR'S SATISFACTION DECLARED
Heb. 12:2
a. What it is—The salvation of sinners
b. How it comes—By the knowledge of Jesus—R.V. "By the knowledge of Himself" (Isa. 53:11)

III. THE SERVANT'S CHALLENGE
Should we withhold from God the desire of His heart?
John 15:8, 16
We can satisfy God only as we give ourselves to Him, with a broken and yielded spirit to seek the lost.

—H. A. W.

IN THE HARVEST FIELD

by Jesse Roy Jones

News comes from Kansas that Rev. Harry A. Bolle, former student at D. B. I., is being blessed of God in his ministry at the First Baptist Church of Fort Scott, where he acts as pastor to a membership of one thousand. We rejoice in the blessing, and pray that He may increasingly use Brother Bolle to magnify the Name which is above all names—Jesus.

In spite of the suffering which the faithful Fundamentalist pastor of today is called upon to share with the rejected Son of God, God in His great grace also sees fit to pour out mighty blessing upon the Word as it goes forth and upon those who refuse to compromise with the enemy. A letter recently received from Rev. G. R. Tureman, Class of '24, reveals that the Lord has signally blessed his faithful and patient ministry of the Word in Norfolk, Va., opening up to Brother Tureman a larger field where the opportunity to proclaim the unsearchable riches of grace is even greater than that where he had been laboring. Brother Tureman is taking charge of three country churches, with a total membership of 750. We covet the richest blessing upon his testimony.

The friends of Mr. and Mrs. E. K. Friedemann, formerly of Colorado, will rejoice with them in God's provision and protection as they left this country for service under the Russian Missionary Society. They are quite established in their study and work at Riga, Latvia, and their testimony rings with joy in the tasks which they are undertaking for the Lord in their new field. Brother Friedemann was a student in the Denver Bible Institute during 1921-1922 and the family will always hold a warm spot in the hearts of the members of the Institute Family. Put them down on your prayer list.

The Student Body of the Institute was very fortunate in being privileged to hear messages from two of the Lord's faithful servants outside the "family" circle during the past few weeks. These messages were brought by Dr. R. E. Neighbor and Rev. H. Rubenstein.

Dr. Neighbor was for three weeks engaged in an evangelistic meeting at the Galilee Baptist Church of Denver. The Lord abundantly blessed his ministry in the city, and his message to the students brought great refreshment. Dr. Neighbor's son and daughter accompanied him and added much to the enjoyment of the inspirational hour by their testimony through the medium of the violin and piano.

Brother Rubenstein has a stirring message, having been brought into a knowledge of the Lord Jesus Christ from Judaism. He has won a very warm place in the hearts of the Institute family and as he takes charge of the Denver Hebrew Mission our prayers earnestly stand back of him.

Rev. Joseph H. Cohn, Field Secretary of the American Board of Missions to the Jews, Inc., addressed the evening service of the Church of the Open Bible on Dec. 12th, 1926. Brother Cohn gave his listeners such an insight into the work among the Jews in Brooklyn, N. Y., as is seldom heard. Every one present at the meeting was stirred to have a part in praying fervently for the work and in giving toward it.

On January 3rd, the party of three missionaries from the Denver Bible Institute to South America sailed from Los Angeles under the Orinoco River Mission Board. The names of the members of the party are doubtless familiar to the "Grace and Truth" family—Rev. and Mrs. Stanley R. Skivington, and Miss Anna Thorell. Letters written just before their departure from the States tell of the wondrous provision the Lord has made for the full amount needed in the equipment and other needs of the missionaries, and are filled with praise to Him for the privilege of knowing His will and doing it. There is a tug at the heart as these precious members of our "family" leave us, but never a tinge of regret. We rejoice with them in the grace which permits finite beings to know the will of God, and we rejoice with them in the priceless privilege of fulfilling that will by simple faith-filled obedience. May He raise up multitudes more to respond to the call of Romans 12:1 who will leave all to follow Him.

The following report has been received from those at the Superior Gospel Mission who, for two weeks in January, were privileged to have the testimony of Brother H. A. Wilson in special evangelistic services:

"From the depths of our hearts we thank God for the blessings received during the two weeks of special testimony of Brother H. A. Wilson at the Gospel Mission at Superior. As he brought us the Word, and we saw evidences of God's blessing, we were made to be most grateful to God for sending Brother Wilson to us. His clear presentation of the Word was the means used, under God, to bring a deepening and strengthening to our spiritual lives."

One of the special features of the meetings was the services conducted in the pool hall prior to the regular evening service. This was the meeting place of the men of the town, many of whom were Roman Catholics, and were thus brought the clear message of salvation for the first time. The attention and courtesy shown the speaker at these meetings were very marked.

"Two young women responded to the invitation to give their lives to the Lord for full-time service, expressing their determination to take training for that service at D. B. I. as soon as the Lord opened the way. Many of the older people signified their intention and willingness to put God first in their lives as never before. Five responded to the invitation to accept Christ as a personal Saviour.

"May God bless D. B. I. and 'those at the helm.'"

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

First Quarter, Lesson 10 **Sunday, March 6, 1927**

SHARING THE GOOD NEWS

Lesson Text: Acts 8:4-8; II Cor. 5:14-20.

Golden Text:

"Ye shall be witnesses unto Me" (Acts 1:8).

Every spiritual blessing and revelation of truth which God gives to the believer, He gives him to share with someone else. Of himself, Paul testifies, "The God of all comfort . . . comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (II Cor. 1:4). To Timothy he wrote, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). Evidently one of God's purposes in saving us is not merely that we may escape the sorrows of hell and enjoy the pleasures of heaven, but also that we may pass on to others the blessings which He has so bountifully poured out on us. And that this is true many other Scriptures plainly testify. In God's plan, the preeminent task for every believer is that he should serve God in sharing with others the good news which in his case has proven to be the power of God unto salvation to him that believeth. (Rom. 1:16)

I. THE CHALLENGE OF ADVERSITY

That there are many hardships and trials in the pathway of service of making the Lord Jesus Christ known cannot be gainsaid. The servant of Christ is many times called on to bear the heartache of being misunderstood and criticised by those he has counted his friends. Even his own loved ones may join with them in scorning his words and sneering at his faith. And to unkind words may be added vigorous opposition and persecution. Indeed, whatever form it may take and from whatever source it may come, persecution is the lot of the faithful servant of Christ. But should we expect it to be otherwise when He suffered as He did at the hands of an unbelieving world and when He has so plainly told us that the "servant is not above his lord"? Such persecution we should count a privilege, for through permitting it He designs but to draw us into a deeper fellowship with Himself. (Matt. 10:23-25; John 15:20; Phil. 1:29; II Tim. 3:12)

Every adversity should be a challenge to the child of God to throw himself more completely upon the sustaining arms of the Saviour and to engage more abundantly in labors for Him. Surely if the unbelievers of this world can make of the crises of business life, stepping stones to larger prosperity, the child of God should not faint when confronted with difficulties and opposition. Let us hail such things as an opportunity for even greater manifestations of the power and goodness of God. When we do this, rather than depressing and discouraging us they will stimulate our zeal and lead us to plunge with redoubled energy into the tasks to which He has appointed us. (I Cor. 15:58; II Tim. 4:2-5; II Cor. 12:9-10; Phil. 1:12-14)

Such was the effect of adversity upon the early church, and great was the blessing which resulted from it. When Peter and John had been beaten before the Sandhedrin and commanded no more to speak in the name of the Lord Jesus, they told the disciples and then led them in prayer that in the face of such persecution even greater boldness might be granted to speak the Word. So when the persecution led by Saul had scattered the little church at Jerusalem, those earnest believers regarded this simply as a call to a more extended ministry and went everywhere preaching the Word. (Acts 4:1-30)

II. THE COMMUNITY OF RESPONSIBILITY

One of the blessings which grew out of this persecution was that it helped all the believers in that group more clearly to recognize their individual responsibility and more fully to enter into its performance. Notice, "They were all scattered abroad throughout the regions of Judea and Samaria, EXCEPT THE APOSTLES" (Acts 8:1). The preachers were the only ones left behind. The other believers were scattered, and it was these scattered believers who went everywhere preaching the Word. It is evident, therefore, that those who went everywhere preaching were what we now call laymen. Philip was one of this group, and the Holy Spirit tells his story as representive of the rest. He went down into Samaria and started an evangelistic campaign which stirred the whole city (Acts 6:1-5; Acts 8:26-40). By the guidance of the Spirit, he did personal work with the eunuch in the wilderness and led that man to trust the Saviour. This task performed, he continued his journey until he had evangelized all the cities from Azotus to Caesarea. (See also Acts 6:1-5; Acts 8:26-30.)

Surely such a result was well worth the sorrows of the persecution. Were such to be the results today it would be a great blessing for many churches to be scattered. The average Christian needs sorely to recognize that God has called him to service and testimony as definitely as He has called the pastor. God's ideal for the Church is that every believer should be serving Him as the preeminent purpose of his life. But in most churches Christians pat themselves on the back and

think they are doing all that is required of them if they attend meeting with approximate regularity and contribute, even though meagerly, to the church. Such a condition is shameful! No wonder the world looks on in contempt and derision! Such half-heartedness in the Lord's work deserves scorn. No wonder earth's Christless millions perish in the darkness of heathenism without the Gospel. How could it be otherwise when those whom God has called to be evangelists and pastors and teachers dream their way through life, content with sitting in a cushioned pew on Sunday, listlessly singing, "When the roll is called up yonder I'll be there," or dropping a nickel in the collection plate to "help evangelize the world." Let none seek to excuse himself with the plea, "I have never felt the call." All the more shame! The trouble is as someone has said, "You have never been in calling distance." Through His Word God has called all believers to His service, and in order that they may render acceptable and effective service, He has given them gifts to fit them for it. To share the good news is the responsibility of every believer. (Rom. 12:1-2; II Cor. 5:14-15; I Cor. 12: 7-11; Eph. 4:11-12)

III. THE CONSTRAINT OF LOVE

Merely to recognize it as our duty to tell others of the Saviour will never produce acceptable service, however. We need such a vision as that which the Apostle Paul had caught when he testified, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (II Cor. 5:14-15). May God enlarge our apprehension of the love of Christ and deepen our appreciation of it, and then will be kindled in our hearts a burning love like unto His and we will be constrained with the Apostle Paul to devote our lives to the work of the ministry with the paramount determination to know nothing but Jesus Christ and Him crucified. (II Cor. 5:16; I Cor. 2:2; Gal. 6:14; Phil. 3:13-14)

IV. THE COMMISSION OF GRACE

Because such is His purpose for our lives, in saving us God also commissions us for service. We have already referred to this fact, but let us revert to it in order that we may see how full is His gracious purpose. Having told of the constraining power of the love of Christ in his own life and of the determination which it evoked in his heart, the Apostle Paul was directed by the Spirit to speak of the standing of the believer in Christ Jesus and the purpose for which this standing was given. The character of our standing is expressed in the words, "If any man be in Christ he is a new creature." This very expression implies what is later stated, for Eph. 2:10 says, "We are His workmanship, CREATED IN CHRIST JESUS UNTO GOOD WORKS, which God has before ordained that we should walk in them." Thus the fact that the believer is a new creation suggests the thought of service.

Next, we are plainly told of the commission which God has given us. First, we are reminded of the reconciliation which He has accomplished by the Cross for us, and which became effective through our faith in Christ. Then we are told that God has "committed unto us the ministry of reconciliation." In other words, God has commissioned us to carry to others the message of the reconciliation which we ourselves enjoy, in order that they through believing in Christ may enjoy it too. Our message is next spoken of, and the Spirit repeats His commission, saying that "He hath committed unto us the word of reconciliation" (II Cor. 5:18-19).

Since we ourselves have laid hold on this message of grace and know the joy of assured salvation, and since God has so plainly declared His desire that we should engage in the ministry of proclaiming the gospel to others, it behooves us also to enter gladly into the ministry which the Apostle Paul spoke of when he said, "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" II Cor. 5:20) (Matt. 4:17; Prov. 11:30; John 15:4, 8, 16).

VITAL-TRUTH ILLUSTRATION

Men, deep down in their hearts, do not believe others are lost. They hope there is some other way. They have listened to the teaching of the "doctrines of devils" (demons). A bishop said of South American Indians: "They are doing the best they know. They are not lost. All they need is schools and railroads."

No, men do not believe the heathen are lost. But the heathen know it. The Indian, deep down in his heart, knows it. Hear his death wail. Listen to his death song. See them tear their hair and cut their breasts. Watch them as they cast away the bodies of the dead and "drive away the spirits" of the departed. See them as they pray to trees, to waterfalls, to mountains and volcanoes, to images of "four-footed beasts and creeping things." Look at their hopeless faces. A happy hunting ground, his heaven full of women, such is the Indian's heaven—without Christ, having no hope, without God. One said to me, "It is not the load on my back, it is the burden in my heart." THEY know they are lost.—And Christians do not believe they need to know Him!

—L. L. Legters in "Christ Life."

First Quarter, Lesson 11. **Sunday, March 13, 1927.**

MAKING THE WORLD CHRISTIAN

Lesson Text: Matthew 28:16-20; Acts 16:6-15.

Golden Text:

Go ye therefore, and teach (make disciples of) all (the) nations" (Matt. 28:19).

The title which has been selected for this lesson is a very unfortunate one. In the light of the Scriptures which are furnished, it suggests that the world is someday going to become Christian through the ministry of the Church. This is a thoroughly false idea, but it is so widespread that it will be well for us to call attention to the teaching of the Scripture which reveals how erroneous it is before we consider the teaching of the lesson Scripture.

I. A VISION OF WORLD-WIDE INIQUITY

The Scripture plainly teaches that the world now is under the dominion of the devil. He is called "the god of this age" (II Cor. 4:4, R.V. Marg.). He is said to be the "prince of this world" (John 16:11; 4:30). In addition to this, we are told that "the whole world lieth in the evil one" (I John 5:19, R. V.). And again, the "friendship of the world" is declared to be "enmity with God" (James 4:4). It is little wonder, therefore, that the Christian is exhorted, "Be not conformed to this age" (Rom. 12:2, R. V. Marg.). And indeed this was one of the purposes of Christ's death, for He died that "He might deliver us from this present evil age" (Gal. 1:4, R. V. Marg).

The Word just as definitely teaches that this iniquity, instead of being diminished in the last days of this age, is to increase; and in the coming age of Great Tribulation it will reach its blasphemous climax. Many Scriptures prophesy that in the closing days of this age conditions among unbelievers will be so contrary to all that is true and pure and holy that for the believer it will be exceedingly perilous. And among believers it is prophesied that there will be a marked and terrible apostasy from the faith and a decline in spiritual life. Surely none

can observe conditions in our own day without being convinced of the accuracy of these prophecies (I Tim. 4:1-3; II Tim. 3:1-3; II Tim. 4:3-4). But bad as it is in the closing days of the present age, the iniquity of the world has not come to the full. When the Church has finished its mission and been caught up to meet the Lord in the Rapture (I Thess. 4:16-18), the dark night of the Great Tribulation will settle down upon the earth and the desperate wickedness of men's hearts will go to hideous extremes in its manifestations. Antichrist will be received as the king of nations and hailed as God. Then all unbelievers will worship him and will worship the devil who empowers him (Rev. 13:1-17). At last, when the harvest of iniquity is ripe, all nations will gather themselves together with the express purpose of doing battle with God and with the Lord Jesus Christ (Psa. 2: 81:1-5). But this blasphemy shall be abruptly terminated by the appearance of the Lord Jesus Christ Who shall come in flaming fire taking vengeance upon Antichrist ad upon his forces (Rev. 19:11-19; 11 Thess. 1:7-10).

This, then, is the picture of the future which is unrolled before our eyes by the Scriptures of the prophets. How different it is from the rosy dreams painted by those who foolishly hope and believe that the Church through the preaching of the Word or through "social service" is going to convert the world!

But the exceeding wickedness of the world is a revelation of a crying need. It emphasizes men's need of a Saviour. It is a challenge to the believer in the Lord Jesus Christ to get the Gospel of salvation and deliverance from sin to every creature. It is a Macedonian call out of the darkness of heathenism to the soul of everyone in whose heart God hath shined "to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:5-6). To realize that the Church can never bring the world to trust in the Saviour does not for a moment deter the truly yielded believer from doing everything in his power to spread abroad the knowledge of the Gospel and to lead souls to trust the Saviour. The history of missions is the history of men and women who are looking for the Lord's return and who know full well that rather than making the world Christian they will simply snatch a few brands from the burning. Such laborers are all to few and the results all too meager; but they far surpass anything that has ever been done to reach men for Christ by those who, denying the truth of Christ's premillennial second coming, vainly hope to make the world Christian by their "social gospel." A clear realization of the wickedness of the world, combined with a full understanding of the hopelessness of any effort to convert the world, wards off discouragement and helps to direct the truly yielded life into channels where his ministry can be most effective for the Lord.

II. A COMMISSION FOR WORLD-WIDE TESTIMONY

Jesus said to His disciples, "Go ye into all the world and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you and lo, I am with you always even unto the end of the age" (Matt. 28:19-20, R. V. Marg.).

This commission is primarily typical of the commission which God will give to the 144,000 messengers of the Great Tribulation, of whom the twelve disciples were types. They will fulfill these instructions in a way which will put to shame all efforts which the Church has ever made in this direction, for the Scripture says, "In those days this gospel of the Kingdom shall be preached in all the world for a witness unto all nations." And the harvest is declared to be a great multitude of souls, "which no man could number of all nations, and kindreds, and people, and tongues" who have "washed their robes, and made them white in the blood of the Lamb." (Rev. 7:1-8; Rev. 12:17; Matt. 24:14; Rev. 7:9-14)

Even when we have recognized the dispensational interpretation of these instructions they are certainly an indication of God's will that all men shall hear the Gospel. By application, therefore, they are a revelation of His will for our testimony.

Notice, first, the authority of our testimony. We are sent forth with the Word, in the authority of the Lord Jesus Christ Himself, to Whom the Father has given all authority. Why then should we fear, or be ashamed of the ministry to which our God has called us? (Matt. 28:18; II Cor. 5: 18-20)

Again, we see the extent of our responsibility. We are to go to all nations. In the last lesson we called attention to the fact that all believers are to be witnesses for Christ, so we will not discuss it again. But let us remind ourselves that this is essentially a personal obligation, and every believer should seek to know what his share shall be in accomplishing this world wide testimony. (Matt. 28:19; Rom. 15:20; Rom. 1:14-16; II Pet. 3: 9; Matt. 4:19; Rev. 22:17)

And finally, see the character of our ministry. We are first to "teach"—or as the Revised Version says, "Make disciples of all nations." Then we are to "baptize." And finally we are to teach them to observe all things whatsoever He has commanded. The order is this—first we are to lead them to trust in the Saviour, then we are to lead them to open confession and testimony, and finally we are to instruct them in the Word of God that their lives may be conformed to it and that they may be fitted to carry the good news to others. From this it is evident that the ministry in which our God delights is essentially a spiritual ministry. Here is nothing about education or agriculture or many of the other things which are occupying the time and energy of many so-called "missionaries." If God's plan is to be carried out, everything must center in the Word of God. Everything must contribute either to the salvation of the lost or to the instruction of the saved in SPIRITUAL THINGS. Everything else must be incidental. Sad to say, many missionaries have lost this vision and are devoting their best time and efforts to teaching everything else but the Gospel of Christ and the Word of God. May God stir our hearts with the realization of the world's need, and may He lead us forth into a world-wide ministry, but may He keep us true to the Gospel which alone is the power of God unto salvation. May we never sacrifice our spiritual calling for a mere secular occupation. (II Tim. 4:2; II Tim. 3:16-17)

III. A MINISTRY OF WORLD-WIDE EFFICACY

The Apostle Paul is an excellent example of the kind of ministry which is pleasing to the Lord. He determined to know nothing among those to whom he preached, save Jesus Christ and Him crucified (I Cor. 2:2). He it was who disregarded the Jews' clamour, for a "sign" and the Greeks' inquiry after "wisdom," in order exclusively to preach "Christ crucified" (I Cor. 1:20-23). Though much-learned in the wisdom of this world, he counted those things loss for the excellency of the knowledge of Christ Jesus, for in his ministry he devoted himself to declaring the unsearchable riches of Christ (Phil. 3:7-8). We may therefore take him as an example of an effective ministry, and in the study of his epistles we will learn the kind of message God wants us to carry for Him.

In the lesson, our attention is called to an incident in the life of the Apostle Paul. It is a very fruitful one in its revelation of the methods which he used and which emulated in the life of any believer who will preach the same message will prove to be effective the whole world over.

First, from his example we learn that we should seek the Spirit's guidance. When the Spirit forbade his preaching in Asia, Paul obeyed. And when the Spirit indicated that His mind was not for him to go to Bythinia he forebore. But when the indication came that he was to go to Macedonia, immediately and eagerly he set out to perform the Spirit's bidding. And so we need, in earnest prayer and study of the Word, to seek the Spirit's guidance in every detail of our ministry. We need to cultivate sensitiveness to the Spirit's touch, and when we are assured that

He is leading in one direction or another we should gladly and unhesitatingly obey. (Col. 1:9-10; Prov. 3:5-6; Eph. 5:17-18)

The second lesson which we learn here is that we should should seek opportunities to speak to souls about the Saviour. On the Sabbath day the Apostle Paul and his companions went to the place where they thought it most likely they could find souls to listen to their testimony. Here they found a group of women, and it was to these women that they spoke of the Saviour. It is noteworthy that they did not rent a hall and sit down and wait for souls to come to them. Surely the Church has lost its vision when it confines its preaching of the Word to services held in the walls of a building. That is all right in its place but in order to reach unbelievers with the message we must go where they are to be found rather than to wait for them to come to us. The man who is really on fire to win souls for Christ cannot sit idly by while souls perish, but will bend every energy to get in touch with them, and to tell them of the Saviour's love. (II Tim. 4:2; Luke 19:10; Luke 5:10; Mark 1:17).

And yet another lesson may be learned, and that is this,—though public testimony is good, and we should diligently engage in it, we should not lose sight of the fact that the most effective work is always done with individual souls. Lydia, the seller of purple, when she proved to be a willing soul, received Paul's special attention and she became the first fruits of Christ in Macedonia. A few days later, Paul by personal testimony to the Philippian Jailor led him and his family to Christ. (Acts 16:25-34). And many incidents are recorded in the earthly life of our Lord Jesus Christ when He turned aside to speak to individual souls about their salvation. It is right here that many pastoral ministries fail, and it is on this point that many evangelistic campaigns fall short. The Lord's work, while giving full room for public testimony, is essentially a personal matter. As D. L. Moody once said, "The best way to reach the masses is to reach them one by one." Let us therefore seek to cultivate the art of winning men by personal work. (Jude 23; John 3:1-16; John 4:1-26)

VITAL-TRUTH ILLUSTRATION

Lo, I am with you alway.

When that noble monk, Martin Luther, was making his last great stand for God and an open Bible—and I tell you, friends, Protestants must have a very short memory if they can forget the history of our Protestant faith, and the seas of blood through which our fathers waded to bring us the rights we have this morning; if it were not for them, not one of us would dare to have a Bible in our home—when Martin Luther was making his great fight for this liberty and privilege, the Church of Rome sent him an emissary to try to terrify him. He painted a very vivid picture of the church, and of the nobles and kings of that day who belonged to it; and after picturing all that prestige and power and wealth he said to Martin Luther, "And now, little monk, where will you be in the face of all this?" And Luther straightened himself up and replied, "I will be just where I am now—in the hands of the Almighty God."

—P. W. Philpott in "Moody Church News."

First Quarter, Lesson 12. **Sunday, March 20, 1927.**

THE CHRISTIAN'S HOPE

Lesson Text: John 14:1-3; II Cor. 5: 1-10; I John 3:2-3.

Golden Text:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).

In order to avoid confusion in our Bible Study we must always bear in mind the clear cut distinction between the Rapture of the Church and the Revelation of Jesus Christ. The Rapture of the Church is the catching up of believers of this dispensation, to meet the Lord in the air, forever to be with Him (I Thess. 4:13-18). The Revelation of Jesus Christ is the personal, visible coming of Jesus Christ in glory to judge His enemies and to establish the Kingdom (Rev. 19:11-19). The Rapture of the Church is the next event in prophecy. We are told to be looking for it, for it may occur at any moment (Tit. 2:11-13; I Thess. 1:10). The Revelation will not occur until after the Great Tribulation, and cannot occur until that period has run its course (II Thess. 2:1-8). At the Rapture believers will be caught away to meet the Lord in the air (I Thess. 4:13-18). In the Revelation unbelievers will be caught away first to judgment (Matt. 13:30, 40-43; Matt. 24:37-41). In the Rapture believers will meet the Lord in the air (I Thess. 4:17). In the Revelation believers will be gathered to the Lord at Jerusalem (Matt. 24:31; Ezek. 37:13-14, 21-22; Micah 4:1-2). The Rapture is the exclusive hope of the Church, for it is to be found only in the writings of the Apostle Paul who was God's special minister to make known to all men the truth concerning the Church, which is the Body of Christ (Eph. 3:1-9). But the Revelation is the hope of Israel, for it pervades both the Old Testament and the New (Dan. 12:1-2).

The first passage and the last which are assigned for our present lesson are prophecies relating to the Revelation, while the intervening Scripture relates to the Rapture of the Church. Each of them, however, speaks of the hope of believers, though they belong to believers living in different ages. This being true, and it being also true that the distinctive hope of the believer living in this age and that of believers living in Jewish ages have at least some characteristics in common, we may well study these Scriptures as setting forth the Christian's hope.

I. A COMFORTING HOPE

The hope of Christ's Second Coming is a comforting hope. When Christ wished to comfort His disciples (living in a Jewish age and typical of the believers upon whom the sorrows of the Great Tribulation will come), He said, "I will come again" (John 14:3). Many of the incidents related in the preceding chapter unquestionable contributed to the trouble that was in their hearts. But chief among them was the coming separation from Himself, of which He had just spoken with them. This is made very plain in the succeeding verses in which Jesus once more reverts to this subject. In order to minister comfort to their troubled hearts, he explains the reason for His going away, telling them that it is to prepare a place for them; and He reassures them with a promise of His Second Coming, when He will receive them into an eternal fellowship with Himself. Surely there was comfort for those troubled believers in His explanation and promise, and from their comfort we also may gain comfort, for what He is doing for them He is also doing for us, as the second Scripture of our lesson clearly indicates. But there is another Scripture which God has given especially for the comfort of believers in this age, and probably no other Scripture has been more used to minister comfort than the promise of Christ's coming in I Thess. 4:16-18: "The Lord Himself shall descend . . . we . . . shall be caught up . . . to meet the Lord in the air: and so shall we ever be with the Lord." In its comforting power at least, the hope of the Rapture has much in common with the hope of the Revelation.

II. AN ENLIGHTENING HOPE

The hope of Christ's coming is an enlightening hope. And in this we are entering into the study of a pas-

sage which God has addressed primarily to believers in this age. "We know," says the Spirit by the Apostle Paul, "that if our earthly house of this tabernacle shall be dissolved we have a building of God, a house not made with hands, eternal in the heavens." For the believer who knows the hope of Christ's Second Coming, the future is not a mysterious blank. It is true there are many things which we do not know about it and will never know until we enter into the presence of our Lord. But we are not ignorant of what the future holds for us. We know that one thing which lies in the future is the coming of Christ to receive us unto Himself. And we know many wonderful things that He will do for us when this occurs. "We know!" Blessed words of instruction and enlightening power! These words, when their meaning is grasped, make the future luminous with hope for the believer. (I Thess. 4:13-15; I Cor. 15:51-58)

III. AN ALLURING HOPE

The hope of Christ's coming is an alluring hope. No believer who once catches a glimpse of what is involved in it can help echoing the Apostle Paul's testimony who said, "We groan, earnestly desiring to be clothed upon with our house which is from heaven." Few believers actually desire to die, but every instructed Christian longs to be with the Lord. In the language of the Scripture, we do not desire to be "unclothed" (that is to put off the body in death) but we do desire to be "clothed" (that is to put on the resurrection body). There is good reason for us to be groaning for this. When Christ comes to redeem our bodies we will see Him face to face. And if simply to believe in Him, though now we see Him not, causes joy unspeakable and full of glory, then certainly the ineffable bliss which we will know when we see our Saviour face to face will beggar description (I Pet. 1:8; I Cor. 13:12). And who can reckon the many other lesser blessings which will be ours in that day. The Spirit refers to one of them when He says that we are groaning with desire that "mortality might be swallowed up of life" (II Cor. 5:4). Indeed, we are groaning with eager desire for the coming of th Lord! That will be a time of surpassing delight. It will be the time of our home going, and as Moody says, the believer is "homesick for heaven" (Rom. 8:23).

IV. AN ENCOURAGING HOPE

The hope of Christ's coming is an encouraging hope. The revised version puts it very clearly when it translates verses 6-8, "Being therefore always of good courage, and knowing that whilst we are at home in the body we are absent from the Lord (for we walk by faith and not by sight), we are of good courage, I say, and willing rather to be absent from the body and to be at home with the Lord." How different it would be if this hope were simply vain dreams of the human imagination or tinged with any uncertainty. But it is not. God has given unto us the earnest of the Spirit—a pledge of further blessings to come. He has revealed this hope to us in His Word, and He has further made us to know that in saving us He made us a new creation with the definite purpose that in the day of Christ's return He will reveal in us the depth of the riches of His grace. Surely there is reason for courage when God has given us such promises and in so many ways has assured us that He will shortly bring these things to pass. With the confidence which such an assured hope brings, we can look death in the face and testify that though we have no desire to put off this body, yet we are willing to be absent from the body and to be present with the Lord. That in itself is "far better," and we know, too, that if this body be put off it will be only for a little while, for when Christ returns He will see to the redemption of the bodies of those who have fallen asleep in Him. (Rom. 8:23; Phil. 3:20-21; I Cor. 15:51-57)

V. AN ENERGIZING HOPE

The hope of Christ's coming is an energizing hope. "Wherefore," says the Apostle Paul, "we labor, that, whether present or absent, we may be accepted of Him. For we must all appear before the judgment seat of Christ; that everyone may receive the things done in His body, whether it be good or bad." Yes, the hope of Christ's coming sets men to work for Him. In this hope it has been revealed to us that at His coming He will reward His servants according as they have been faithful in His service. "But," says someone," I do not want rewards—I want to serve Him simply for love of Himself." Nay, but remember, dear friend, that the rewards which He will give us are but an expression of His pleasure in us and in our service. Surely it is a false standard of love which thus lightly esteems even the slightest token of His favor. We should earnestly desire to receive a full reward—not for the sake of the reward itself, though doubtless it will be well worth our most earnest striving,—but for the sake of His pleasure Who gives it. When He comes we must all appear before His judgment seat,—not to have our salvation decided or condemnation pronounced (that question was settled once for all when we came to the Lord Jesus Christ as our Saviour)—but to receive rewards for deeds done in the body. Surely this prospect with all that it involves should spur us as it did the Apostle Paul even more earnestly to labour that we may be pleasing to Him. (I Cor. 3:8, 11-15; II John 8; I Cor. 9:17, 26-27; I Cor. 15:58)

VI. A PURIFYING HOPE

The hope of Christ's coming is also a purifying hope. "Every man that hath this hope in him purifieth himself, even as He is pure." If the hope of Christ's return gives us a greater diligence in service and greater depths of sacrifice in that service, it should also stir our hearts with increasing longing for purity and holiness in our personal lives. It was no accident that after the Apostle Paul had exhorted the Thessalonians to purity of life, declaring that "God hath not called us unto uncleanness, but unto holiness" (I Thess. 4:7), he should then have turned their minds toward the hope of Christ's coming (I Thess 4:1-18). Well he knew that this hope has purifying as well as comforting power. It is also significant that the same word translated "comfort" in this passage can also just as accurately be translated "exhort." There is nothing which is more potent to produce holiness in the life of God's children than for the light of the hope of Christ's coming to flood their souls. (I Thess. 1:9-10; Col. 3:4-5)

VITAL-TRUTH ILLUSTRATION

As we look not at the things which are seen, but on the things which are not seen, they grow real, more real than the things of sense, and then God makes them real in actual accomplishment. But faith must first step out into the great unknown and walk upon the water to go to Jesus; nay, walk upon the air; but where was something only void it will find the rock beneath, like the traveller in the Alps who had reached the end of the mountain path as it suddenly disappeared beneath a great mass of ice and snow and became a subterranean torrent, while the mountain rose sternly in front and the miles of desolation which he had travelled lay behind. What should he do? Suddenly his guide exclaimed "Follow me!" and plunged into the descending torrent and disappeared from his view under the great mountain which it tunnelled. It seemed an awful venture, but he must either follow or die, and plunging in there was a sudden shock, and the whirl of waters and the blackness of darkness; and then a burst of light, and he was lying on the banks of a quiet stream on the other side of the mountain, in the sweet valley below. The unseen way had led to life and light.

—Selected

STAGNATION IN YOUR PRAYER LIFE?

If so, there is help for you in *A Suggestion for Developing the Prayer Life*, by Clifton L. Fowler, Dean of the Denver Bible Institute. This twelve-page booklet sent free on request.

INSTITUTE PUBLISHING COMPANY
Denver, Colo.

First Quarter, Lesson 13. Sunday, March 27, 1927

REVIEW: STUDIES ON THE CHRISTIAN LIFE

Golden Text:

"If ye love Me, keep My commandments" (John 14:15).

QUESTIONS FOR REVIEW

Lesson 1—"The Christian a Follower of Jesus"
(Mark 1:16 20; 2:13-17; I John 2:6)
Golden Text: Mark 2:14

1. How many believers are called to follow Jesus?
2. What does it mean to follow Him?
3. What does it cost to follow Him?
4. What will believers enjoy who follow Jesus, which those who follow Him not will lose?

Lesson 2—"The Standard of Christian Living."
(Luke 6:27-38)
Golden Text: Matthew 5:48

1. What does the law teach about love?
2. What kind of love does the law require?
3. How may the believer have true love manifested in his life?

Lesson 3—"The Christian's Use of the Bible"
(Deut. 6:4-9; II Tim. 3:14 17)
Golden Text: Psalm 119:105

1. What should be the believer's personal use of the Bible?
2. What should be the believer's use of the Bible in dealing with others?

Lesson 4—"Prayer in the Christian Life"
(Mark 1:35; 14:32-36; Matt. 6:9 13)
Golden Text: Matthew 7:7

1. Why should the believer pray?
2. What right has any man to approach God in prayer?
3. In what spirit should we pray?

Lesson 5—"The Christian Overcoming Temptation"
(Luke 4:1-13; I Cor. 10:12-13)
Golden Text: Heb. 2:18

1. What are some of the things which the devil uses to tempt God's children?
2. Is the devil always personally active in the temptation that comes to our lives? If not, how does the temptation come?
3. What happens when a Christian yields to temptation?
4. How may we gain the victory when we are tempted?

Lesson 6—"The Practice of Christian Stewardship"
(Matthew 25:14-30)
Golden Text: Matthew 25:21

1. Are the parables of the Pounds and of the Talents the same parable?
2. What is the dispensational message of the parable of the Talents?
3. What does the parable teach about salvation?
4. What practical lessons for our own lives do we learn from this parable?

Lesson 7—"Making Our Homes Christian"
(Ephesians 5:25 to 6:4)
Golden Text: I John 4:7

1. How should a husband act toward his wife?
2. How should a wife act toward her husband?
3. How should the children act toward their parents?
4. How shoud parents treat their children?
5. Why?

Lesson 8—"Serving in and through the Church"
(Matthew 5:13-16; Acts 2:42-47)
Golden Text: I Cor. 3:9

1. How do we know God wants every Christian to tell others the truths of His Word?
2. What relationship has the believer's life to his testimony?
3. What are the results of a faithful testimony?

Lesson 9—"Making the Community Christian"
(Galatians 5:13-25)
Golden Text: Ephesians 5:11

1. What enemy of the soul lives in every believer?
2. What will the soul do which follows the leading of this enemy?
3. What other nature has the believer?
4. What will this nature produce in the life if the soul follows Him?
5. How may the soul have victory over the old nature?

Lesson 10—"Sharing the Good News"
(Acts 8:4-8; II Cor. 5:14 20)
Golden Text: Acts 1:8

1. Should we shrink from telling others of Jesus because we are persecuted for doing it?
2. Is the preacher the only one who should tell others of the Saviour? If not, whose responsibility is it?
3. What makes us want to tell others of Him?
4. What other reasons have we for believing that we should tell of Him?

Lesson 11—"Making the World Christian"
(Matthew 28:16 20; Acts 16:6-15)
Golden Text: Matthew 28:19

1. Will the church ever be able to make the world Christian? Why not?
2. To whom does God want us to carry the Gospel?
3. How can we best do this?

Lesson 12—"The Christian's Hope"
(John 14:1-3; II Cor. 5:1-10; I John 3:2,3)
Golden Text: John 14:12

1. What is the hope of the believer during this dispensation?
2. What is the hope of believers in the Great Tribulation?
3. What blessings does the hope of Christ's coming bring to those who know it?

VITAL-TRUTH ILLUSTRATION

The following account of Moody's conversion is taken from a book of his sermons as preached in the Cleveland, Ohio, campaign:

Young Moody, at seventeen, with his mother's permission went to Boston to work in his uncle's shoe store. Mr. Holton engaged his country nephew on two conditions; the lad agreed to be governed by his advice, and to attend regularly the Sunday School and services of Mount Vernon Congregational church. Its pastor was the eloquent and learned Dr. E. N. Kirk, who in earlier years had accomplished much good as an evangelist.

The lad was not much impressed by the preaching, which he was not qualified to comprehend, but the personal efforts of his teacher, Edward Kimball, led to his conversion. In telling of it Moody says: "One day he came round behind the counter of the shop I was at work in, and put his hand on my shoulder, and talked to me about Christ and my soul. I thought, 'This is a very strange thing. Here is a man who never saw me till a few days ago, and he is weeping over my sins, and I never shed a tear about them.' I don't remember what he said, but I can feel the power of that young man's hand on my shoulder tonight." It was not long before he was brought into the kingdom of God, and years afterward, when Mr. Moody was preaching in Boston, he was permitted to lead to Christ a son of that teacher, who found peace in believing just at his own age of seventeen.

FREE FREE

Illuminating dispentational chart with proof texts on every point, arranged by Clifton L. Fowler, Dean of the Denver Bible Institute. Printed on bond paper for insertion in Bible or note book. Sent free on request.

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Why not Follow the Example of this Church and start a Fundamental Library?

The Tabernacle Baptist Church of Amarillo, Texas, has recently purchased from the Institute Book Nook a selection of books with which to start a Fundamental library, expecting to add to this library from time to time.

J. C. Sisemore, the pastor, says:

"As to the value of a church library composed of books on Bible Study which are true to the Fundamentals of the Faith, I wish to say that I consider it one of the greatest moves this church has made toward establishing its members in the great doctrines of the Bible and in increasing the faith and usefulness of our people. We plan to add to our library a few new books each month. I wish all churches would adopt the idea of a Fundamental library, and give their people the right kind of reading matter. This is an age of reading and it is up to us to see that our people read the right thing."

Why not begin a Fundamental library in your Church, or Sunday School now? Here are a few book suggestions.

PROPHECY

The Coming Prince, Anderson	$1.25
What Do the Prophets Say? Scofield	$1.25
The Jew, Ostrom	$1.25
Jesus is Coming, Blackstone	$0.75

DEVOTIONAL BOOKS

Life in the Heights, Jowett	$1.50
Looking unto Jesus, Morsey	$1.25
Reigning in Life, Harrison	$1.50
The Possibilities of Prayer, Bounds	$1.25

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God's Book Speaking for Itself, Cook	$1.25
Principles of Interpretation, Todd	$0.35
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To churches starting Fundamental libraries these books will be sent charges prepaid.

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Desiring in this way to become a co-worker with you in the glorious task of training young men and women for the ministry of the blessed Gospel of our Lord and Saviour, Jesus Christ, I hereby declare my purpose* to give to the CURRENT EXPENSE FUND of the Denver Bible Institute for the Year 1927

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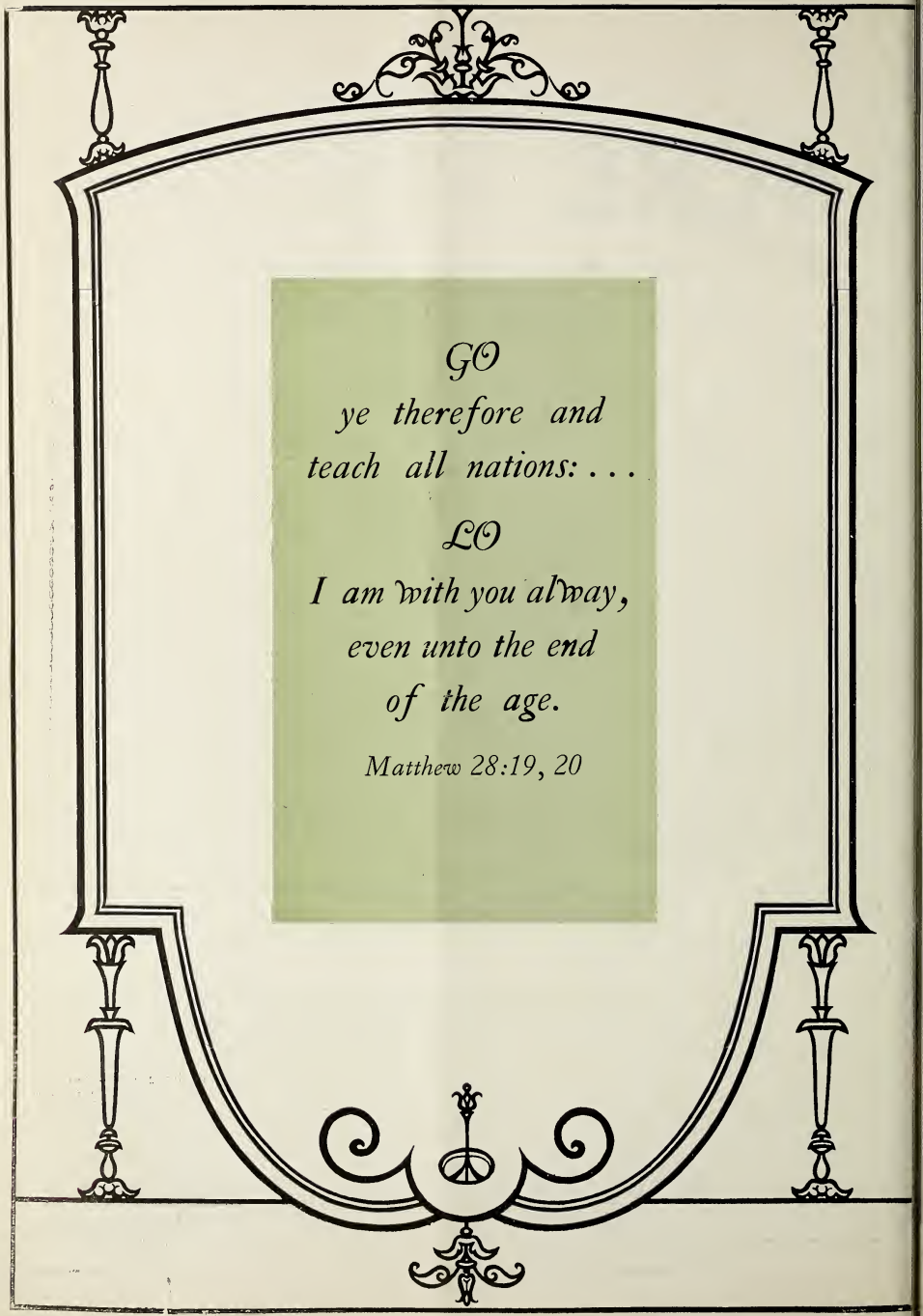
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*The word used by the Holy Spirit in II Corinthians 9:7 is unique. Grove, Thayer, Bagster, Donnegan and other authorities show this word to be a word of very strong significance, denoting, "to prefer," "to choose," "to determine," "to resolve," "to decide," "to do by deliberate purpose," "to prefer one thing rather than another." It is worthy of special note that God has used several words in the Greek New Testament to signify "purpose," but this particularly strong word is used only once, and that in connection with the giving of our money unto God. The Holy Spirit saved the powerful word to be used in teaching that thing which the natural man rebels against. God is saying in effect, "Let every man prefer to support the cause of Christ rather than any other cause; let him become settled, decided, and determined what he shall give to this cause; and let him do it ungrudgingly and not niggardly, for it is a cheerful giver that God loves."


GO
ye therefore and
teach all nations: . . .
LO
I am with you alway,
even unto the end
of the age.
Matthew 28:19, 20

"Grace and Truth"

Clifton L. Fowler, Editor

Warfare Number

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THE TRINITY
The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2;32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Warfare

THE God of the Bible is not a pacifist. He rejects all advances from His enemies for conciliation. Peace parleys have no place in His governmental program. The philosophy of the conscientious objector never once flitted across the Infinite Mind. He rules by the absolute and complete defeat of His foes. He believes in warfare.

Calvary, where mercy flowed full and free, is the supreme revelation of God's belief in warfare. There God revealed that He could not compromise with sin and Satan. There by a death he destroyed "him that had power over death, that is the devil." There every rebel against the righteous rule of the Eternal was crushed. Had God for one moment thought of peace by arbitration and withheld His hand of judgment against His enemies, redemption's plan would have been foiled, man left to suffer in his sin, and God deposed from His throne. But because the God of the Bible is a God of warfare, He ceased not from His work until the suffering Saviour was able to say, "It is finished."

The believer is also engaged in a warfare. As the servant of the most high God, he is called to "fight," to "war," to "contend." As God Himself is a warrior, so the child of God is to "war a good warfare." He is to war against Satan and all his hosts, against false teachers and false teaching, against any power which would the Gospel message No adjustments with the enemy by concession are to be in the Christian's program. His is to be a life of unceasing conflict.

—L. J. F.

DO YOU believe the promise of Philippians 4:19 for full provision for needs? If so, are you pleading this promise at the Throne of Grace for the great dormitory needs of the Denver Bible Institute?

Aimee the Amorous

THOUGHTFUL Christians have for many days realized that the appeal of Mrs. McPherson, a recently kidnapped (?) Pentecostal citizen of Los Angeles, was of a really hurtful sort. Many of these observant Christians have frankly said, in personal conversation, that Mrs. McPherson employed sex-appeal. The secular press has, however, been apparently blinded to this harmful and evil feature in the work of this woman. The Editor of "Grace and Truth" heard her talk amourously in supposed prayer to Him Who is the Saviour of the world, and marvelled at the gullibility of the thousands who seemed to relish her trashy dramatics and mushy love scenes with her "Jesus dear." It is reported that during her recent court experience, after preaching one night, she dropped her head fetchingly on her pulpit and mournfully called to heaven, saying, "Dear Jesus, I'm so tired, so very, very tired. Oh Jesus dear, won't you come and put your great strong arms around me and love me? I'm so tired, so tired." The words themselves are bad enough, but when there is added to this sickening slush, Mrs. McPherson's theatrical "rendition" of the prayer, the result is indescribably subverting to the souls of her listeners. It is inescapably suggestive.

But at last the secular press seems to have awakened to the true character of the suppositious charm of this auburn-haired charlatan. We quote a most illuminating discussion by Leonard Hall, Washington, D. C., dramatic critic:

"Washington, Feb. 17.—Aimee Semple McPherson presents Aimee Semple McPherson!

"Review at the matinee. This distinguished star of evangelical applied religion and reputed to be one of the most versatile show women in the country, opened a

three-day stand with a matinee yesterday.

"This is a far eastern stop on a nation-wide barnstorming tour, undertaken, I fear, to capitalize on personal publicity arising from a certain lamentable series of disclosures in which her name (I trust unjustly) was involved.

"Although nearing middle age, she is a very handsome woman. Her smile is bright and beautiful, and her high-piled hair is good to look upon, and if her ankles are too large, there is a row of flower baskets to hide them.

"Her voice is not fine, but is persuasive and often sweet—she speaks as would a gorgeous food demonstrator calling attention to Fink's Flaky foods.

"She is, I dare swear, the first pulpiter in the history of Christian religion to make it amorous, sensuous, wooingly passionate.

"She makes the Book of Books one long love story, sex somewhat sublimated.

"She preached yesterday upon the book of Ruth. She acted it, she sang it, she lilted and cooed, as she drifted amorously, with Ruth, toward the promised land. And I'd have sworn that no golden streets awaited her there, but a tall, strong lover from the wheat fields, with brown arms to hold her.

"She has, in short, put public sex-appeal into the preaching of salvation. It is vastly interesting, but it is no little alarming. Has any Christian preacher in all history said, "Jesus, dear," as one would address a lover? Lord God of Hosts, what a woman!

"I am afraid she will never be much of a success as a road star. She couldn't convert me at 40 meetings, for I have my idea where sex belongs, and that isn't at the Mercy Seat. But she is a fascinating study. Go to see her—but not because she was involved in a silly and trivial washing of dirty linen, but because you will see a showwoman who knows her flowers and footlights, hard at her trade of saving souls and shekels.

Leonard Hall is right. The appeal of Mrs. McPherson is the sex-appeal. That the American public endures, nay, applauds, such degrading stuff and calls it Christianity is indeed *"no little alarming!"* Well spake the Apostle when he said, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived."

It is most instructive to observe that Cedric Balfrage heads an article on "Censorship" in the March "Moving Picture Classic," with the following statement printed in large black-face type:

"The Sex-Appeal makes devils of us all."

Leonard Hall says that Aimee puts sex-appeal into the preaching of salvation. Cedric Balfrage says that "Sex-Appeal makes devils of us all." These two men are sophisticated men of the world, viewing the situation from the worldly man's standpoint. They have no axe to grind, no following to create, no reputation to "vindicate," no collections to take up. They simply report the facts as they discover them, and faithfully set before us their reactions. The astounding frankness of these men is not to be ignored. The lesson to be drawn from their statements should not be indifferently thrown overboard.

Let the people of the living God awaken to the evil thing which is being malignantly foisted upon an ignorant public in the guise of Pentecostal Christianity, all bedizzened over with glowing brown locks, silk-flower bouquets, evangelist's capes and sex-appeal. The mighty Apostle raised up of God to be the Moses of this present age, rang the urgent words into the heart of Timothy eighteen hundred years ago:

"KEEP THYSELF PURE!"

The Fight against Modernism and Fanaticism

THE cross currents of unbelief, indifference and pleasure-madness, plus the crime wave, create a gigantic problem for all evangelical preachers and Christian workers, which challenges the faith of our whole Christian system. But I am convinced that the Bible faithfully preached in the light of prophetic and dispensational truth will clarify the vision of the people and inform them of the world-wide apostacy, which is the cause of the present-day rationalism, materialism, modernism, and evolution. The apostacy is here. False teachers are abounding and increasing in numbers as well as in brazen and satanic audacity. The frigid blasts of modernism freeze the people on one side, while the "strange fire" of fanaticism scorches them on the other side.

The only safe position for the true man of God in these days is in the midst of an active fight against both these attacks of the devil. According to the Word of God, it is just as wicked to add to God's Word as it is to subtract from it (Deut. 4:2; Rev. 22:18).

The fanatics add to it with their fraudulent "healings" and "speaking in tongues"; while the Modernists seek to subtract all of the vitality from the Bible by denying its verbal inspiration, immutability and irrefragibility. The former would deluge the Cross with emotional debauchery, while the Modernists deny the Lord that bought them, and heap opprobrium upon His Virgin Birth and pre-incarnate existence, His substitutionary death upon the Cross, and leave the Church with nothing to guide her through these dark days of atheism and blistering infamy but the cold, lifeless mummy of "ethical culture," which is as dead and defunct as Confucianism.

A revival of Bible study can be brought about by a revival of expository Bible preaching. If the Church is to be saved from materialism, rationalism, worldliness, atheism and the scholastic bombast of evolution and all other satanic delusions, the preachers must draw the sword of the Spirit, which is the Word of God, and make a forward charge into the ranks of every anti-Christian system in the world. Glory to God, we have a mighty Saviour!

Preachers and people are to be pitied who think the wailing and howling of the modern theological tomcats on the back fences of atheistic universities and theological seminaries in the darkness of *their* night of unbelief are the "songs in the night" promised by the Word of God. Let us fight the good fight of faith—and contend earnestly for the faith once for all delivered to the saints. —French E. Oliver

SHOULD CHRISTIANS FIGHT?

by The Editor

SHOULD a Christian bear arms in the defense of his country? Are there any circumstances under which a Christian may scripturally take life? Does the Bible classify all killing as murder? These questions persist in arising. They deserve a most careful, prayerful, and scriptural answer. They represent a realm of thought upon which the mind of the Christian should be crystal clear.

The answer of the Word of God to these questions is not the answer of the pacifist. The Bible teaches that the humble follower of the Lord should bear arms in defense of his home-land. The Bible teaches that Christians may scripturally take life, and the Bible does not classify all killing as murder. The conscientious objector will find that a balanced study of this subject as presented by the Spirit of God in the Bible will not bear out the ideas for which he stands and will give his conscientious objection to bearing arms for the government but cold comfort.

The five opening books of the Bible are by Moses. We call them the Pentateuch. Moses, in these opening books of the inspired Word of God, among many others, records two of God's commands. When these two divine comands are placed side by side they bring something like a spiritual jolt to the soul of the inquiring student. Here are the two commands, given by God to His people Israel:

(1) "Thou SHALT NOT KILL" (Ex. 20:13).

(2) "Thou SHALT SMITE them, and utterly destroy them" (Deut. 7:2).

There they stand! Was ever apparent contradiction more self-evident? God said, "Thou shalt not kill," and God said, "Thou shalt . . . destroy them." And both of these widely divergent commands are ascribed to Deity Himself; are recorded by one and the same human instrument,—Moses, the writer of the Pentateuch; and strangest of all, are both addressed to the same nation,—Israel.

What is the solution of this riddle? The context tells the story. The first comand, "Thou shalt not kill," is one of the Ten Commandments. The Ten Comandments were given to regulate the conduct of the individual Israelite. The second command, "Thou shalt . . . destroy them," was the divine instruction to the nation of Israel as they were about to meet a group of enemy nations in battle. The command to the individual soul is, "Thou shalt not kill." The command to the nation is, "Thou shalt kill." We see at once a remarkable illustration of the Right Division Principle, referred to by Paul when he commanded Timothy to study to show himself "approved unto God . . . *RIGHTLY DIVIDING* the word of truth." The context of the passage indicates that God is distinguishing between a killing by an individual and a killing by a government. Killing by an individual is prohibited; killing by a government is permitted. Personal killing is murder, national killing under certain conditions is the power of government exercising its God-given prerogative.

Hence, we find throughout God's Word two clearly defined lines of truth on the subject of killing,—that personal killing is forbidden while national killing is given a radically different position. Care must be taken to rightly divide the two groups of passages bearing on these two extremes of the one general subject.

We proceed to the investigation of

THE TWO LINES OF TRUTH ABOUT KILLING IN THE OLD TESTAMENT

THAT God has two attitudes on the subject of killing is constantly revealed in the Old Testament. National killing is permitted and endorsed while personal killing is continually disapproved and condemned. Gods attitude on national killing is shown in the following passages:

> "And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.
>
> "And the Lord said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.
>
> "So they smote him, and his sons, and all his people, until THERE WAS NONE LEFT HIM ALIVE; and they possessed his land" (Num. 21:33-35).
>
> "Then Sihon came out against us, and all his people, to fight at Jahaz.
>
> "And the Lord our God delivered him before us: and we smote him, and his sons, and all his people.
>
> "And we took all his cities at that time, and UTTERLY DESTROYED THE MEN, AND THE WOMEN, AND THE LITTLE ONES, of every city, we left none to remain" (Deut. 2:32-34).
>
> "And the city shall be accursed, even it, and all that are therein, to the Lord: only Rabab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.
>
> "And they UTTERLY DESTROYED ALL THAT WAS IN THE CITY, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword" (Josh. 6:17, 21).
>
> "For Joshua drew not his hand back, wherewith he stretched out the spear, until he had

UTTERLY DESTROYED ALL THE INHABITANTS of Ai" (Josh. 8:26).

"And Judah went up; and the Lord delivered the Canaanites and the Perizzites into their hand: and they SLEW OF THEM IN BEZEK TEN THOUSAND MEN" (Judges 1:4).

"And the Lord said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man" (Judges 6:16).

"Now Zebah and Zalmunna (Midianites) were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for THERE FELL AN HUNDRED AND TWENTY THOUSAND MEN that drew sword" (Judges 8:10).

God's attitude toward national killing during Old Testament times is surely made inescapeably plain by these passages. But the attitude of God toward personal killing is equally as clearly shown in the incident of the usurpation of Abimelech. Abimelech, for reasons of a selfish character, killed seventy men. God records in Judges both his sin and His attitude toward it:

"And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself" (Judges 9:5).

"And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

"Thus GOD RENDERED the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren" (Judges 9:55-56).

And again God's twofold attitude in killing is made evident by the inspired Word. The same God Who rendered judgment against Abimelech because he murdered seventy men, aids and abets the nation when warfare is necessary, in the slaughter of thousands and tens of thousands. The same God Who condemns Abimelech for the murder of a handful of men, encourages and applauds His chosen nation for the wholesale slaughter of multitudes of men, women and children of an antagonistic nation. God does not give the individual man authority over the lives of his fellow men. God does give to a regularly constituted government authority to execute its criminals and slay its enemies. The Word of God unfailingly distinguishes between individual killing and national killing.

One striking incident in the life of David reveals both these attitudes of God toward killing. David was in a war with the Ammonites and the Syrians. Joab was David's Field Marshall. The campaign against the confederated armies of Amon and Syria was a hot and rapidly fought campaign. A few of the inspired statements in the record will suffice to show the great success which came to the arms of David in this war, and that this success was the direct outcome of their dependence on God:

"And the Syrians fled before Israel; and David slew the men of seven hundred chariots of the Syrians, and forty thousand horsemen, and smote Shobach the captain of their host, who died there" (II Sam. 10:18).

"And Joab fought against Rabbah of the children of Ammon, and took the royal city" (II Sam. 12:26).

"And David gathered all the people together, and went to Rabbah, and fought against it, and took it" (II Sam. 12:29).

". . . and thus he did unto all the cities of the children of Ammon" (II Sam. 12:31).

The secret back of this sweeping victory granted Israel in this campaign is revealed in the words of Joab in II Samuel 10:12:

"Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth Him good."

It is but another one of the many illuminating instances of the divine blessing upon the nation of Israel in the realm of national killing. Joab committed the campaign to God for His blessing. As a result, in one of the preliminary skirmishes seven thousand charioteers and forty thousand horsemen were killed (II Sam. 10.18). Later in the campaign, David's forces attacked and captured all the cities of the Ammonites. The number of deaths occasioned by this remarkable victorious campaign is not recorded but they must have mounted into many thousands. And all this occurred because of God's blessing and endorsement on the arms of Israel.

But right in the midst of this campaign against Ammon and Syria there occurs one of the blackest chapters in the life of David. He falls in love with beautiful Bathsheba, sins with her, and contrives to bring about the death of her husband, Uriah. The salient points in this unique murder committed by David will appear in the following quotations:

"And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah.

"And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die.

"And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valient men were.

"And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also" (II Sam. 11:14-17).

"Wherefore has thou despised the commandment of the Lord, to do evil in His sight; thou hast killed Uriah the Hittite with the sword, . . . of Ammon" (II Sam. 12:9).

God's anger because of David's murder and adultery was great and His judgment swift and sure. He smote the child of David's unholy union with Bathsheba with death and pronounced further curses upon David for his double sin of bloodshedding and impurity.

What a convincing illustration of God's attitude toward personal and national killing. As king of Israel, David could send his armies into the field of battle and thousands of souls could be hurled into eternity with God's approval. As king, David was the government. But as individual, David arranges for the death of one man, Uriah, and God charges him with murder, and brings upon him terrible chastening. National killing is approved by Scripture. Individual killing is designated murder in Scripture, and is repudiated by God.

The foregoing discussion reveals the fact that the Old Testament clearly reveals God's two attitudes toward killing,—national killing is not murder and is

permitted; personal killing is murder and is prohibited.

We proceed to the discussion of

THE TWO LINES OF TRUTH ABOUT KILLING IN THE TEACHING OF JESUS

THE Bible never disagrees with itself. Hence we may confidently expect the teachings of Jesus to agree with the truth already adduced from Old Testament revelation. As to national killing the Saviour makes some remarkable statements. In Matthew 10:34 He says:

> "Think not that I am come to send peace on earth: I CAME NOT TO SEND PEACE, BUT A SWORD."

This is a passage of far-reaching dispensational importance. It is national in character, having to do with the climax of the predicted history of the nation of Israel. The Second Coming of the Lord is in view, because the context shows indisputably that He is speaking of the end-time of the Great Tribulation, the future dispensation of sorrow and suffering which is to come upon the earth. It cannot refer to Jesus' first coming because the angels heralded His first coming by the blessed words, "Peace on earth." It refers to that coming which shall stand associated with the bringing of a sword. That can only mean His Second Coming. We quote from the Revelation which, be it remembered, is also a record given to us directly from the Lord Jesus Himself, hence is the teaching of Jesus:

> "And He had in His right hand seven stars: and out of His mouth went a sharp twoedged SWORD" (Rev. 1:16).
>
> ". . . These things saith He which hath the sharp SWORD with two edges" (Rev. 2:12).
>
> "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.
>
> "And out of His mouth goeth a sharp SWORD" (Rev. 19:11,15).
>
> "And the remnant were slain with the SWORD of Him that sat upon the horse, which SWORD proceeded out of His mouth" (Rev. 19:21).

The awful devastation and loss of life which shall be wrought by the sword of Jesus when He comes as King of Kings, heading up an earthly government and trampling His enemies beneath His feet is indicated in Revelation 14:20:

> "And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."

The teaching of Jesus is a sweeping endorsement of national killing, and points to that awful hour when Jesus Himself shall bring a sword and establish His own government, fighting as He fought in "the day of battle," slaying His enemies with deadly slaughter, until the blood shall come out of the winepress of His wrath unto the horses' bridles for one thousand and six hundred furlongs.

On the other hand, Jesus' teaching on personal killing is also in happy harmony with the balance of Scripture. He declared to the Pharisees in Matthew 15:19 the sinfulness of murder:

> "For out of the heart proceed evil thoughts, MURDERS, adulteries, fornications, thefts, false witness, blasphemies."

In dealing with the rich young man who came inquiring how to be saved, He quoted the Old Testament, saying:

> ". . . Thou shalt do no MURDER, Thou shalt not committ adultery, Thou shalt not steal, Thou shalt not bear false witness" (Matt. 19:18).

And in the Sermon on the Mount, the Saviour makes most plain His teaching on personal killing:

> "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:
>
> "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:21-22).

The Lord Jesus not only registers His utter disapproval of personal killing but shows that hate and anger are so close to murder that they are classified toegther with murder and commanded against.

The teaching of our Lord on this vital theme may be summarized thus,—national killing is legitimate, personal killing is sin.

How beautiful and satisfying are the harmonies, symmetries, and unfailing agreements of the message of God's Holy Word. God's Book contains no disagreements. Its harmonies never break down. Its perfection never fails. No wonder the Spirit said through Paul:

> "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
>
> "That the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:15-17).

Finally, we consider

THE TWO LINES OF TRUTH ABOUT KILLING IN THE TEACHING OF PAUL

PAUL is the messenger raised up of God to give forth the message for the dispensation in which we now live. Beginning with Romans and continuing to the end of the Pauline Epistles we have the books containing God's special revelation for our age. On all points relative to individual spiritual experience and conviction, the teaching of Paul's epistles is the same as the Old Testament, because individual spiritual truth is the same in any age. On the subject of governmental and individual killing which is before us in this discussion, Paul sets forth the same truth which we find in the Old Testament and in the teaching of our Lord Jesus.

As Paul is bringing his masterly argument in Romans to its climax, he presents the thought of the Christian's responsibility to earthly government, particularly accenting the fact that God has given to the government authority over life. The passage follows:

> "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
>
> "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that

(continued on page 57)

THE BELIEVER'S CONFLICT WITH SATAN

by MAURICE G. DAMETZ

THE devil is! Unquestionably this fact needs full recognition among God's people. Even among those who are supposedly orthodox, the idea of an orthodox devil smacks of superstition. We hear them say, "Let us hear the love side of the gospel; away with this devil and hell business—it is too dreadful." "He was a tradition that served many purposes while he lasted, but we can now explain sin and moral evil by more scientific devices than a personal devil." The devil has accomplished his end. The devil is a theologian with clearly defined doctrines, and his fundamental plank is, "There is no devil." When these ideas become common among God's children, a wide open field remains for him to work unmolested.

THE idea of an honest-to-goodness devil with whom the Christian is in conflict belongs to the imaginations of a John Bunyan or the superstitions of the dark ages—if we are to believe the ear-tickling variety of modern teachers. But the Bible has a different story to tell. Dametz tells that story in a way that will make you want to get on the job of fighting the devil.

The devil is real and personal. Let this not be forgotten. Let it be written in black-faced caps and heavily underscored: *Satan is all we can find out about him—and then some.* The Scripture represents a personal devil who tested the patriarch Job. Likewise, a personal devil met the Lord Jesus in the wilderness, sifted Peter, tempted Ananias and Sapphira to lie, and hindered the Apostle Paul. And he is just as real an enemy and the conflict is just as real today whether the believer realizes it or not. May God awaken us to the fact of our infernal enemy. He is powerful, malignant, supernatural, cunning, subtle, and persistent. He uses every conceivable artifice in his conflict with believers, and he does everything to keep them blinded to the possibilities of victory. It is well for us to study and retain in our minds the characteristics and tactics of our arch-enemy. We should know well the battle ground, be prepared for every attack, and know how to gain the victory.

THE TITLES OF SATAN ARE THE EVIDENCES THAT HE IS OUR ENEMY. We are not dealing with a fool in our conflict. We have opposed to us a general, and forces profound in purpose, subtle in arrangment, bold in enterprise, undaunted in execution. Our enemy understands perfectly the law of adaptation. In the Scripture, different writers describe him differently.

To Peter, Satan is a *roaring lion* who goeth about seeking whom he may devour (I Pet. 5:8). And in this same verse Peter also calls him *our adversary*. Certainly these titles reveal to us the power and hatred of our enemy. He is mighty, as the mightiest of the wild beasts is used in the figure to represent him. He is a crafty and insidious enemy. He is fiercely malicious and has an inexhaustable appetite to devour souls. He is restlessly active. As our active and awful enemy, he is watching us with persistent and hellish malice, watching for one weak point at which to break in. Peter, impulsive Peter, is well fitted to represent Satan as a roaring lion, seeking to devour. Satan did not come to Peter as "an angel of light," but rather as a "roaring lion."

But Paul, the man of culture and intellect, pictures Satan as *"an angel of light."* To Paul, Satan was an "an angel of light" when he came with a new philosophy, a new culture, and a new religion, with nothing vulgar about him. The devil never reveals his hoof to some men. He roars at some men, but to others he shines as an attractive angel of light. But as "an angel of light" he is just as real and active an enemy, and though he doesn't roar, he is just as malicious; in fact, he is more dangerous because he is attractive, having fashioned himself as an angel.

The Apostle John gives to us another title of Satan which clearly reveals him as the enemy of the believer. He calls him the *accuser*, "For the accuser of our brethren is cast down, which accused them before our God day and night" (Rev. 12:10). Satan *is* God's enemy

and the believer's enemy. As the believer's enemy, he accuses him before God. Whenever the believer sins, Satan, as accuser, siezes hold of the fact and charges him with offense, making a complaint against him before God. As the enemy of God, Satan accuses God to us, making out God to be unloving and unjust. The passage in Revelation 12:10 gives us warrant to believe that Satan has access to the very throne of God, where he makes his complaints against God's people. Thus, we see that as accuser, he accuses us to God, and accuses and misrepresents God to us.

THE TACTICS SATAN USES IN THIS WARFARE. Our enemy is spoken of as one who uses "devices" against us (II Cor. 2:11). We are also told to "stand against the wiles (literally, methods, or trickery) of the devil" (Eph. 6:11). So our enemy, in opposing us, uses tricks and craft. He knows the best weapons to employ, the weakest side to attack, and the opportune moment for delivering the attack. We should have a due knowledge of Satan's superiority, skill and cunning, for if we do not, we shall not have a sense of our need, and we shall fail to be panoplied in the Christian's armor. Let us consider Satan's various "devices" and "methods" which he uses to get our hearts away from God.

One of Satan's "wiles" is to induce believers to exalt life and attach little importance to doctrine. It is very commonly said, "It does not matter what you believe so long as you are sincere and live right." This subtle lie of Satan is upon the lips of many Christians. It is Satan's trick to get them to minimize and discard the precious doctrines of God's Word. According to the Word, creed is the basis of conduct. We are to build up ourselves upon our "most holy faith" (Jude 20). The faith here is the "faith which was once delivered unto the saints" (Jude 3). Then it is very clear that the Bible inflexibly requires that we build upon the doctrines of the Book. The Bible is our rule of faith and practice.

It is equally Satan's trick to get Christians to exalt doctrine, and make little of practice. Many there be of God's people who lay great stress upon orthodoxy, who are concerned about correct definitions of truth, but who do not take heed to their own lives. God's Word says that we are to adorn the doctrine of God in all things (Titus 2:10), in other words, make the gospel beautiful and attractive. Many know the doctrines in their heads, but have never applied them to their inner lives. This condition very much pleases Satan—it is just as he would have it.

Another tactic which Satan uses in his conflict with the believer is to cause friction with other members of the body or to introduce coldness and indifference between them. To bring schism between members of the same body seems to be Satan's highest purpose. Some of the many things which wrung the heart of the Apostle Paul were contentions, strifes, debates, variances, and divisions (Rom. 13:13; I Cor. 3:3; I Cor. 1:10-11). Particularly was this true among the believers at Corinth. To defeat this spirit Paul enforced the truth that believers are members one of another (I Cor. 12:12-27). Now another device of the adversary is clearly seen. If he cannot stir up open hostility between believers, he will seek to lull them to indifference. He endeavors to bring coldness and break the warmth of fellowship between Christians, and in doing so, he knows that it breaks our fellowship with God. God's Word says that we should endeavor to keep the unity of the Spirit in the bond of peace (Eph. 4:3). And this not only applies to the frictions, criticisms, and divisions which Satan may produce between believers, but to any coldness or indifference toward one another.

The apostle Paul in writing to the church at Thessalonica said, "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us" (I Thess. 2:18). We see here that it is Satan's purpose to hinder us—to actually obstruct and blockade our pathway in service. Satan actually and literally hedged up the way,—so that Paul could not go to Thessalonica to comfort and strengthen the believers at that place. Satan is an obstructionist. Volumes would be required to record the insurmountable hindrances which have happened to God's work and the efforts of God's servants. Many times obstacles come in direct conflict with the line of service. Are they just "happenso?" As Satan is the "god of this world," he must, to some extent, control physical phenomena. He therefore brings about physical obstructions as well as spiritual. He hates God's servants who pro-

IF WE fear God we need never fear the devil, for he is a conquered foe. Into Christ's victory let us enter by faith, and in the boldness of the Lion of the tribe of Judah we shall be as bold as a lion.

—*MARSH*

claim the Word, and he does everything in his power to hinder their service and break down their testimony. Many a young man has given his life to God for service, and was side-tracked by a position with enhancing salary —Satan hindered. Or else, the obstacle was a domestic one, the parents being unwilling to give their son to the Lord—Satan hindered. Perhaps the testings which followed the giving of the life to the Lord seemed more than was possible to bear, and the result was hoplessness and discouragement—Satan hindered.

Satan will do all in his power to hinder growth in grace in the Christian life. Spiritual growth comes through reading the Word, prayer and testimony. In these three realms Satan has again revealed his cunning trickery in cheating believers out of the very best in the Christian life. In appealing to Christians to read their Bibles and pray, we usually hear the retort, "How can I spare the time?" We are allowing the awful rush of the modern world to steal our minds away from God. "No time," you say. Oh, what a trick Satan has played on you. How can you afford not to take time to be holy? What has God given you time for? Oh, may we be convicted of this negligence of prayer and Bible study. No time, O God, to receive eternal mercies from heaven's gracious King! Time was not given us to waste, but its rigid monopoly by material interests is robbing us of the chiefest joys of life. Do not longer cheat yourselves out of these precious graces. Take time to read God's Word and pray. As to giving forth a testimony for the Lord, many believers are held back because of satanic fears. Many will not speak for the Lord because they are afraid of what others will think or say. Some hold back from testifying because they feel that they should not testify until they live better lives. These are some of the many snares that Satan uses to trip us. Dear reader, if your prayer life is throttled—then Satan has you bound. Are you daily going to the Word of God for soul-food? If not, Satan has you bound. Is your mouth closed in testimony? If so, Satan has you bound hand and foot. I plead with you—break with what holds and hinders! Let Him speak to you through His Word; let Him hear your voice in prayer; and let others hear your voice in testimony.

HOW BELIEVERS GET VICTORY OVER SATAN. There is a serious danger in considering our enemy—that we are prone to magnify his strength, and forget about the Lord's power. Satan is strong in power, so strong that we cannot match swords with him. So long as we muster our intellect, self-strength, egotism and self-sufficiency, Satan will laugh at us. There is but One Who can out-general his maneuvers, know his oily approaches, understand his insidious schemes, and checkmate his diabolical acumen—and that One is the Lord Jesus. Satan is mighty, Jesus is Almighty. Jesus was never defeated and Satan cannot match swords with our Lord. On every battlefield where he met the Lord the defeat was stunning—Satan has met his Waterloo.

Now bear in mind, there is victory for every one who fights,—victory, complete, overwhelming victory through the Victor. In this fight we have the advantage of fighting a defeated enemy—one who has been many times defeated. The Scripture is very clear in telling us how to get victory over Satan. God has provided an armor for the Christian which is exactly adapted and intended to stand over against every characteristic and tactic of Satan. We are told to put on the whole armor of God (Eph. 6:11). The girdle of truth will protect us from his lies. The breatplate of righteousness will protect us from his accusations. The sandals of peace are the provision for us against him as hinderer. With them we can jump over every obstacle he puts in our way. The shield of faith may be used against him as tempter, and the helmet of salvation when he denies our security. These are the defensive weapons. Then, we have one offensive weapon —the sword of the Spirit—with which we can give our enemy a thrust, setting him off to his confusion and defeat. Now the Lord Jesus answers perfectly to every piece of this armor, and we are told to "put . . . on the Lord Jesus Christ" (Rom. 13:14). The method of victory is further given us in James 4:7: "Submit yourselves therefore to God. Resist the devil, and he will flee from you." First of all, surrender to God, or put on the Lord Jesus Christ, and the devil will flee. Romans 12:21, literally rendered, reads, "Be not overcome of the evil one, but overcome the evil one with the good One." It means for us to appropriate Christ and His complete victory of the Cross. Let Christ and His Cross stand between you and Satan and His every temptation. There is victory through the Victor!

Finally, there is a Name which has never lost its power and has never failed in its effectiveness. It is the Name of Jesus. It is a Name which Satan hates, because, when it is used, this Name shakes loose his grip on us. It is a powerful Name. Try the Name when Satan tempts you. Look unto Jesus and repeat His precious Name over and over. Satan will flee and the peace of Jesus will flood your soul. If we use the Name of Jesus our victory is as certain as our defeat will be without Him. Clothed in the strength of His might and using His powerful, victorious Name, it is our privilege to have victory over the devil moment by moment, every day and hour.

"Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing;
Dost ask who that may be? Christ Jesus, it is He;
Lord Sabaoth His name, from age to age the same,
And He must win the battle."

"BE STRONG"
We are not here to play, to dream to drift!
We have hard work to do and loads to lift;
Shun not the struggle—face it, 'tis God's gift.

"BE STRONG"
Say not the days are evil,—who's to blame?
And fold the hands and acquiesce—O! Shame;
Stand up, speak out, and bravely, in God's name!

"BE STRONG"
It matters not how deep intrenched the wrong,
How hard the battle goes,—the day how long,—
Faint not! Fight on! To-morrow comes the song!

—*Babcock*

CONTENDING FOR THE FAITH

by H. A. Wilson

FOR a minister of Christ fearlessly to oppose false teachers is to subject himself to vitriolic criticism and his ministry to the most strenuous opposition. And, strange to say, in many cases the bitterest criticism and most determined opposition do not come from the false teachers or their followers. It is to be expected that this will be their attitude, unless God in His mercy grants them repentance to the acknowledging of the truth. But it is no little surprising that many times this attitude is shared by souls who on other points are apparently most earnest Christians. Even ministers who are undeniably scriptural in the essentials of their testimony frequently become the persecutors of fellow believers and fellow ministers who are fully in agreement with them in every essential point of doctrine, but who have the temerity boldly to denounce false teachers and to warn God's children against their teaching.

Observations of many such experiences in the lives of some of the most faithful and godly servants of Christ has recently constrained the writer to investigate anew the teaching of the Word on the subject of "Contending for the faith." As one result of this investigation, he has been convinced that perhaps there is no greater need among God's children today than for them to let the Word of God become the mold of their thoughts and words and deeds. If Christians would really let God's Word be the standard by which they judge their own thoughts, as well as the words and actions of others, most of such criticisms would end. It is, therefore, with the prayer that God may use this discussion in the lives of many of His children to produce such a happy result that the writer here sets forth some of the questions which arose in his own heart with the answers of God's Word to these questions.

MUCH of the "Contending for the Faith" of this hour is little more than soft sentimentalism. A scriptural struggle for the faith calls for plain speaking and uncompromising action. Read Wilson's outline of this standard and let it become your standard.

Upon beginning this investigation, naturally the question first suggested itself: "Is there any scriptural ground for the position of those who object to a minister of Christ's Gospel contending against false teachers?" And this question resolved itself

into three others. The first was: "In the light of God's Word, is it right to contend for the faith?" This being answered in the affirmative, the next question arose: "In the light of God's Word, what is involved in contending for the faith?" With the soul satified on this point, another question demanded an answer: "In the light of God's Word, what should be our spirit in contending for the faith?" The appropriateness of these questions will be apparent to all, for if those are right who oppose our contending as we do for the faith against all error and against all pritagonists of error, then there is bound to be something wrong with the thing itself, or with the the way it is done, or with the spirit in which it is done. Let us, therefore, raise these questions and permit God's Word to give us its own answer.

> *AWAY with that sentimentalism and cowardice that apologizes for one, or condemns him, for telling the truth and calling things by their right names about the work and views of those who are undermining the fortress of the Church of Jesus Christ.*
>
> —*MUNHALL*

I. *IN THE LIGHT OF GOD'S WORD, IS IT RIGHT TO CONTEND FOR THE FAITH?*

SUCH a question seems almost unnecessary, and yet it is suggested by the attitude of many who seem infatuated with the logic of Gamaliel. It will be remembered that when the Apostles were on trial before the Sanhedrin, this doctor of the law said, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5:38-39). With this judgment that unbelieving and anti-Christian council agreed. And it seems to have caught the fancy of others who should be wiser than they, for many in our own day, even among professing Fundamentalists, use the same logic in excusing themselves from opposing false teachers.

But this logic needs investigation. Is it necessarily true, and (what is more important) is it scriptural? That it is not true at the present time is self-evident when we consider the multitude of false and contradictory sects which are flourishing on every hand "as a green bay tree." But that it IS true in the final analysis we cannot deny when we consider that God is going to overthrow every evil work at the Second Coming of Christ. Does this, however, relieve us of any responsibility for the present? Thoughtful consideration of the Scripture fully convinces any willing soul that the wisdom of Gamaliel was after all but the wisdom of this world, for such was not the policy of those whom God most greatly blessed and used, and such is not the advice which His Word gives to His servants. Rather, we are exhorted to "prove all things," and to "hold fast that which is good" (I Thess. 5:21), and to "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

The examples of God's faithful servants have ever been uncompromising in their rebuke of error.

How flaming were the rebukes which the prophets voiced! And so numerous were they, one needs only to turn at random to any of their writings to find them in abundance. It is to be noticed in this connection that their sternest rebukes were addressed, not to the heathen, but to the religious leaders of their own day, i.e., the priests of Israel. Notice, for example, the incisive words of Malachi:

> "If I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name" (Mal. 1:6).
>
> "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.
>
> "But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts" (Mal. 2:7-8).

And what twentieth century Fundamentalist has exceeded in warmth the denunciations which our Lord Jesus Christ addressed to the scribes and Pharisees—the Doctors of Theology of His own day? Hear Him:

> "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (Matt. 23:13).
>
> "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (Matt. 23:15).
>
> "Woe unto you, ye blind guides" (Matt. 23: 16).
>
> "Ye fools and blind" (Matt. 23:17, 19).
>
> "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell"(Matt. 23:33)?

Or again, among even the boldest of those who in our generation have faithfully contended for the faith, who has been more personal or definite than was Paul when he "withstood him (Peter) to the face because he was to be blamed," and when later he wrote all about it to the Galatians (Gal. 2:11)? But this rebuke was mild when compared with many others administered by this Apostle who was "set for the defence of the Gospel" (Phil. 1:17).

BEHIND this new theology stands Satan, the prince of this world, the enemy of God and man. The fight is on. It will lead to greater conflict still. Victory will come ere long, but it is now high treason for any true believer to have anything whatever to do with these enemies of the Cross of Christ. —*Gaebelein*

"But," some object, "Jesus was God manifest in the flesh, and the prophets and Paul spoke by inspiration. It is, therefore, presumptuous for us to try to emulate their example, for we have not their authority." To all such we answer, "We have the authority of the Word of God. But if you are too timid to use language of your own in contending for the faith, then by all means confine yourselves to the language of the Scripture. In this you will doubtless find the following few additional gentle samples most useful:"

> "If any man preach any other Gospel unto you than that ye have received, LET HIM BE ACCURSED" (Gal. 1:8-9).
>
> "I WOULD THEY WERE EVEN CUT OFF which trouble you" (Gal. 5:12).

Or if this seems too severe, perhaps you might like to use Weymouth's Translation:

> "Would to God that those who are unsettling your faith would even mutilate themseves."

Or Moffatt's:

> "O that those who are upsetting you would get themselves castrated!"

Again:

> "There are CERTAIN MEN CREPT IN UNAWARES, who were before of old ORDAINED TO THIS CONDEMNATION, UNGODLY MEN, TURNING THE GRACE OF OUR GOD INTO LASCIVIOUSNESS, AND DENYING THE ONLY LORD GOD, AND OUR LORD JESUS CHRIST" (Jude 4).
>
> "There . . . be FALSE TEACHERS among you, who PRIVILY shall bring in DAMNABLE HERESIES, even DENYING THE LORD THAT BOUGHT THEM, and BRING UPON THEMSELVES SWIFT DESTRUCTION.
>
> "And many shall follow THEIR PERNICIOUS WAYS; BY REASON OF WHOM THE WAY OF TRUTH SHALL BE EVIL SPOKEN OF" (II Pet. 2:1-2).

But God's Word most satisfyingly answers the objection of those who think none save inspired writers of Scripture should so speak of false teachers. Jude said:

> "Earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Note here that "the faith" was delivered to the "saints." It is they, therefore, who should contend for it. Or, listen to the inspired injunction given to Timothy in view of the approaching apostasy:

> "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Tim. 4:2).

Or, hearken to the instruction which Titus received concerning the false teachers with whom he was obliged to contend in Crete:

> "For there are many unruly and vain talkers and deceivers, especially they of the circumcision:
> "Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. . . .
> "Rebuke them sharply, that they may be sound in the faith" (Titus 1:10-13).

In the light of such examples, and with such admonitions ringing in our ears, we cannot conclude other than that it is blessedly, gloriously, and urgently scriptural to "contend for the faith" and in doing so to oppose false teachers.

But what of the second question?

II. IN THE LIGHT OF GOD'S WORD, HOW SHOULD WE CONTEND FOR THE FAITH?

THERE are some who say we should let the false teachers alone and confine ourselves to preaching the Word. What saith the Scriptures? That we should preach the Word even in our rebuke of false teaching there can be no question, for the Scripture inseparably links the two:

> "A bishop must be blameless . . . holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:7-9).

Perhaps, at first thought, to some this will seem to support the contention that we should let the false teacher alone and confine ourselves to the doctrine. But the same word here translated "convince" is used in verse thirteen where the instruction is given to:

> "Rebuke them sharply" (Titus 1:13).

From this, as well as from many examples which might be cited (most notable, perhaps being Paul's dealing with Peter when he fell into error,—Gal. 3:11-14), it is evident that it is scriptural openly to rebuke false teachers.

It is also scriptural to warn believers against them. This the Apostle Paul did when he wrote to the Corinthians:

> "Such are false apostles, deceitful workers transforming themselves into the apostles of Christ.

"And no marvel; for Satan himself is transformed into an angel of light.

"Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

The Scripture indicates, too, that our warning should be coupled with exhortation. Such were the uniform examples of the inspired writers of God's Word. And such are the Spirit's instructions to His servants.

"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

And though we have mentioned it already, it will be well to pause for a moment to emphasize that we should oppose false teachers and false teaching with definite instruction in the truths of the Word. This is indicated in Titus 1:9 and II Tim. 4:2 which we have already quoted. It is also specifically enjoined in II Tim. 2:24-26:

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient,

"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;

"And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Though by no means exclusive of the things which we have already noted, this is a most important thing for us to bear in mind. It takes reproof out of the realm of human opinion and bases it on the Word of God. When rebuked for it, any man who is teaching falsely has the right to ask what our authority is for concluding that his teaching is false. The only answer to this question is to present the teaching of God's Word which in deed or in doctrine the false teacher is contradicting. If a teaching is false it is unscriptural, and we most certainly will be most apt to help the false teacher if in our rebuke of his teaching we present the Scripture truths which reveal its falsity. Again, we can best safeguard the flock of God from false teaching, or if they have already fallen prey to it we can best recover them, by coupling with our rebuke of the false teaching the teaching of the truth which is contrary to it.

And when the rebuke has been given ineffectually, or when the warning has been given them, God's Word teaches that believers should withdraw themselves from the false teacher and refuse to have any fellowship with him. So Paul wrote to Timothy:

"If any man teach otherwise, and consent not to wholesome words, even the Words of our Lord Jesus Christ, and to the doctrine which is according to godliness;

"He is proud, knowing nothing, but doting about questions and strifes, of words, whereof cometh envy, strife, railings, evil surmisings,

"Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself" (I Tim. 6:3-5).

And again he wrote to the Romans:

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

And to Titus he wrote:

"A man that is an heretick after the first and second admonition reject" (Titus 3:10);

In the same spirit John also said:

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed:

"For he that biddeth him God speed is partaker of his evil deeds" (II John 10-11).

In answer to our question, "What is involved in contending for the faith?" the Scripture plainly teaches us that we should openly rebuke false teachers; we should warn the people of God against them; we should exhort God's people to turn away from them; we should seek, if possible, to instruct the false teacher in the effort to deliver him from error; the believers we are warning we should instruct in the truths which will counteract the error; and failing to win the false teacher from the error of his ways we should unhesitatingly and uncompromisingly reject him.

Once these be admitted (and to refuse such assent is to reject God's Word), the third question still remains:

III. IN THE LIGHT OF GOD'S WORD, WHAT SHOULD BE OUR SPIRIT IN CONTENDING FOR THE FAITH?

THERE are several things which are readily admitted, even by the critics, so for the sake of brevity we may group them altogether. We should be long-suffering, for so says the Holy Spirit by the Apostle Paul:

"Preach the Word; be instant in season, out of season: reprove, rebuke, exhort with all LONG-SUFFERING and doctrine" (II Tim. 4:2).

We should also manifest gentleness, patience and meekness according to the plain teaching in II Tim. 2:24-25:

"And the servant of the Lord must not strive; but be GENTLE unto all men, apt to teach, PATIENT,

"In MEEKNESS instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

It is noteworthy that the Scripture never admonishes us to love false teachers, unless it be in the passages which say, "Love your enemies" (Matt. 5:44; Luke 6:27). But that our attitude should be loving we are ready to admit if love be divested of the thought of fellowship. Surely we cannot more truly manifest love

to one who is overcome in error than by seeking to recover him from his error. But to be tolerant toward the error, or to compromise with it, or to speak softly concerning it is not love. With this limitation understood, we gladly agree that our attitude toward the false teacher should be one of love.

But we must not let the scriptural injunction to longsuffering, gentleness, patience, and meekness, blind us to the other teaching of the Word on this subject. It is possible to maintain all of these in our attitude and yet employ every method to which we have already called attention. And there are a few other characteristics of scriptural dealings with false teachers which have been severely criticised, though they are fully consistent with such a spirit, so these must briefly be considered.

Some say, "It is wrong to judge false teachers," or, if they admit that we may scripturally judge their works, they still insist that we must never judge their motives. This, however, was not the reasoning of the Spirit-filled Apostle, for he mercilessly judged both works and motives. Of the first, Titus 1:16 is a good example:

> "They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate."

While the second is evidenced in Gal. 6:12-13:

> "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.
> "For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh."

And both are seen in I Tim. 1:6-7.

> "From which (a good conscience and faith unfeigned) some having swerved have turned aside unto vain jangling;
> "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

Another favorite point of objection is the matter of personalness. "Judge their teachings if you must," say the critics, "but you must never become personal." Here again the Scripture not only fails to support the objection, but it clearly endorses the thing against which the objection is directed. Not to mention again the matter of Peter, Paul got noticeably personal when he said:

> "Shun profane and vain babblings: for they will increase unto more ungodliness.
> "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus;
> "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (II Tim. 2:16-18).

And when he exhorted Timothy to hold faith and a good conscience:

> "Which some having put away concerning faith have made shipwreck:
> "Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (I Tim. 1:19-20).

Another thing which is vigorously opposed is the use of sarcasm. But the Scripture relates that after the prophets of Baal had called on him from morning until noon:

> "Elijah mocked them" (I Kings 18:27).

Evidently Elijah was in the will of God in so doing, for the same evening he called on God in a brief prayer of less than seventy words, in which he said:

> "Let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I HAVE DONE ALL THESE THINGS AT THY WORD" (I Kings 18:36).

This prayer God answered by sending fire from heaven to consume the offering which had been made. In this way He witnessed that all Elijah had done, even the use of sarcasm, had been done according to His will.

But last of all, if we use sharpness in dealing with false teachers we are accused of being lacking in gentleness and meekness. If so, then God is the author of confusion, for He definitely issued instructions concerning false teachers that we should:

> "Rebuke them sharply" (Titus 1:13).

In contrast to the pusillanimous, pussy-footing of many who call themselves servants of Christ, how refreshing are the plain-spoken and uncompromising words with which God's Word deals with the false teacher! May God give us grace in these days of appalling apostasy to heed and to obey His admonition:

> "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13).

And may we be enabled in His strength to testify with the Apostle Paul:

> "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (I Cor. 13:11).

"Though the fiery darts of Satan may assail,
O'er the shield of faith they never can prevail,
I have given Christ my all, I shall rise whene'er I fall,
He will answer and deliver at my call."

—*Selected*

THE PRAYER BATTLE

by Jesse Roy Jones

THAT prayer is a real battle needs no demonstration to the child of God who really prays.

A very earnest Christian mother recently related the following incident in the spiritual life of her son, whom the Lord had let her lead into a knowledge of the Saviour when he was but a boy. His conversion, through the mother's simple exposition of the Word of God, meant much to him and he immediately began a life of prayer and study of the Bible, committing the entire book of Ephesians to memory as a part of his study. One night upon retiring the mother was startled by sobs from an adjoining room where her son was. She listened attentively and was impressed with the fact that the boy was in agony. Quietly stepping to the door, she found him on his knees before his bed sobbing out his heart as though in painful petition to God. This continued for some time and the mother, realizing that perhaps "Buddy" needed her help, stepped into the room and knelt down beside her boy, slipped her arm about his shoulders and asked what the difficulty was. With tears streaming down his face, and with voice quivering, the son told his mother that Satan was fighting him and trying to keep him from talking to the Lord. The particular attack which the devil was using in the boy's life was to fill his mind with doubt and confusion concerning his conversion. He had succeeded in getting him to doubt his security and had filled his heart with the lack of assurance, consequently the boy was struggling with might and main to get back into conscious communion with God. Thanks to the faithful mother who again took the Word of Truth, using such passages as I Jno. 5:11-13, the boy was led into that blessed assurance which brings peace to the troubled heart and sweet rest to the tired body. No one will question that this boy's experience was a real spiritual conflict with the enemy of souls.

When Daniel prayed for the Holy City and his people Israel, it was a real battle. The forces of sin and Satan were arrayed in spiritual conflict against the forces of righteousness and the "Certain Man." The record is that the angel appointed to bring Daniel the answer to his prayer was withstood for twenty-one days by the Prince of the kingdom of Persia (that is, one of the wicked angels of Satan's kingdom). The angel also said that he was going to return and fight with the Prince of Persia, thus clearly indicating that when Daniel prayed it meant that a real battle would follow in order for him to get his answer. And the record also clearly states that just prior to receiving the answer to his prayer Daniel was left with no strength in himself, indicating further the reality of the prayer battle in which he was engaged (Dan. 10).

IF YOU want to "war a good warfare" in the service of our blessed Lord, the place to begin is on your knees. Unless you learn this phase of the conflict all other contending as a soldier of Jesus Christ will be futile. Study "The Prayer Battle" carefully and begin to fight the devil in the secret place.

When Jesus prayed in the Garden of Gethsemane for the Father's will to be done, He was engaged in spiritual conflict. Just as an angel of the Lord came and ministered to Daniel and strengthened him, so also did an angel come from heaven to strengthen the Lord Jesus (Luke 22:43). And then the record goes on to say that Jesus "being in an agony (literally, a struggle, a conflict, a fight), . . . prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). So real was the prayer battle to our blessed Lord that it found expression both in mental and intense physical suffering. As He approached the Garden the oppression of the forces of evil upon His soul was so great that He gave voice to it by saying, "My soul is exceeding sorrowful, even unto death" (Matt. 26:38). And to think that as He prayed "more earnestly," His suffering became so intense that perspiration broke out upon His body, and that, in the form of great drops of blood! This was a striking observation for Luke to make in view of the fact that he himself was a physician and knew what it meant for such a physiological phenomenon to occur. Dear reader, does not this picture reveal how little we know of prayer? how little we recognize it as a genuine struggle and fight?

Furthermore, when Paul prayed for the Colossians and for them at Laodicea, he definitely said it was a "great conflict" (Col. 2:1). The same word is here used in the Greek as is translated "agony" in the description of the Saviour's conflict in the Garden. The word is "*agon*" and means, according to Strong, "a contest, conflict, contention, fight, race."

Hence, we learn from the prayers of these three outstanding characters in God's Holy Word that prayer is truly a battle,—a contest, a conflict in which the arch-enemy of souls contends against the Saviour and Lover of souls.

SINCE prayer is a battle,—a conflict and contest,—it naturally follows that there are enemies to conquer, victories to win, and new territories to gain.

Our chief enemy, of course, is the devil. And as Martin Luther describes him in his memorable hymn, we are forced to recognize his power:

"For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not his equal."

Few Christians, however, realize how great is the power and craftiness of our adversary, the devil. It does not seem to occur to them that God recognizes his power and warns us to take heed concerning him. He uses no uncertain terms in warning us, either. Such expressions as the following surely reveal his malignant character and purpose: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8). In Hebrews 2:14 he is set forth as "him that had the power of death, that is, the devil." Also in II Corinthians 11:14 we learn that "Satan himself is transformed into an angel of light." And II Corinthians 4:4 refers to him as "the god of this world," showing that his purpose is to blind the minds of unbelievers "lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them." He is constantly set forth in the Word as the one who opposes God and His plan with men. He is "the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2). This is just the briefest summary of the teaching concerning him who is the arch-enemy of our souls and who is arrayed against us in the prayer battle.

LET the Christian expect conflicts all the way. His life is not to be the soft and sentimental poetry it is represented to be by popular writers, sipping syllabub, resting on roses, fanned by gentle gales. It is a race, needing the straining of every muscle, the tension of every nerve; a battle, requiring the whole armor of God.

—Brookes

The devil's chief representative, however, in the life of the Christian is the "old man" (the old nature, the flesh). No enemy troubles the child of God quite so much or gives him the discomfiture that is produced by the old adamic nature which is a resident in the body of every man or woman born into this world. The character of the "old man" is best expressed in Ephesians 4:22, where it is said that he is "corrupt according to the deceitful lusts." This enemy is especially active and very often worries the believer to the point of distraction on the battle field of prayer. He is the one who, when the child of God gets down on his knees to pray, tries to get him to think of everything under the sun instead of getting in touch with the Lord. He is a captain at deception and will take the keen edge off the prayer life when the believer is unaware of what is taking place until suddenly he begins to wonder what is wrong with his Christian experience.

But, as Luther also expressed in his hymn, the defeat of the devil and his emissaries is certain, and we should be encouraged, take heart and enter the fray with new zeal, recognizing that

"Did we in our own strength confide,
Our striving would be losing;
Were not the right Man on our side,
The Man of God's own choosing;
Dost ask who that may be?
Christ Jesus, it is He;
Lord Saboath His name,
From age to age the same,
AND HE MUST WIN THE
BATTLE."

The victories to win in the prayer battle are many and glorious. Just as Israel of old experienced many victories east of the Jordan at the hand of the Lord, so there will be many victories in the life that is yielded to the Lord, over the world, the flesh and the demons (Deut. 3 and I Cor. 10:1-20). In ancient times nearly all the cities had high walls about them for protection against the invading armies. Jericho furnishes us with a good example of this. But before the city could be taken, the walls had to be cast down so that an entrance might be gained. "Now Jericho was straitly SHUT UP because of the children of Israel: none went out, and none came in" (Josh. 6:1). Here is a picture of the soul under the dominance of the "old man." It becomes "shut up" as tight as Jericho, so that it does not give out anything nor does it permit anything to come in. When a person gets into this condition, we describe him as being very taciturn. But in reality he is under the dominion of the carnal nature, and a battle is needed to liberate the soul from its bondage. Strategy similar to that which characterized the taking of Jericho becomes necessary in delivering a

soul in such a condition. There were no battering rams used to knock down the walls of Jericho. The outstanding thing about the victory over Jericho was that the Lord gave the city into the hands of Israel (Josh. 6.2). And we find that just such a victory follows when the soul employs God's method of warfare in his spiritual life. "For the weapons of our warfare are not carnal, but mighty THROUGH GOD to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5). In other words, prayer is the form of battle the Christian must needs engage in to cast down the strongholds of unbelief in the life and the high walls of pride and arrogance which separate the soul from communion with God. Prayer thus becomes our occupation—our avenue of victory.

The new territories to be gained are vast and pleasant. Israel was to possess the land beyond the river Jordan, that "good land" and that "goodly mountain." And the secret of all her conquests, victories and possessions was centered in a God Who heard and answered prayer. "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in ALL THINGS that we CALL upon Him for" (Deut. 4:7)? This was Israel's way of victory and this is the Christian's way of victory. There is no other way.

The battle is not ours, but God's. "Call unto ME, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3).

"Prayer moves the hand that moves the world,
To bring salvation down."

But how little people believe that these days. What a dearth there is in the prayer life of the Christian church today! The church is powerless because it is prayerless. Christians lack power because they lack prayer. One writer has summarized the way to victory as follows:

"Good troops are well drilled. The best exercise for a Christian soldier is the knee drill. In our difficulties the last thing we do is to go to prayer about them. Generally speaking we exercise ourselves greatly in other ways and exhaust our natural resources before taking our troubles to God. We discuss and fret and make our own plans, get wrought up and make our fellow servants nervous and fretful, before we do what we should have done at first— pray.

"Today there is more talk about prayer than ever before. More and more prayer mottoes are being designed to beautify our walls but there is very little prayer being made. If we prayed as much as we talk about prayer, barriers would fall down and many victories for God would be won. We shall always have something to pray for since as soon as one battle is gained the Lord leads His praying people, those whom He can trust, into a greater conflict."

We might add that the battle is not always won at once. You will remember that the walls of Jericho did not fall down on the first day that the children of Israel marched around them. Neither did they fall down on the second, nor on the third, nor on the fourth, nor on the fifth, nor even on the sixth day. But the record is that on the seventh day, when they had compassed the city seven times and shouted, the walls fell down flat and they marched in and took the city (Josh. 6). So it is in the prayer battle. God honors importunate praying (Lu. 11:8 and 18:1-7). Sometimes the battle is hard and long and we are put to the test that our faith might be strengthened and our souls prepared for greater victories. It is during these testing times that we hear the voice of our Commander saying to us, "Watch ye, stand fast in the faith, quit you like men, be strong" (I Cor. 16:13).

PRAYER is not an opiate but a tonic, it does not lull to sleep but arouses anew for action. The lazy man does not, will not, cannot pray, for prayer demands energy. Paul calls it a striving, an agony. With Jacob it was a wrestling; with the Syrophenician woman it was a struggle which called into play all the higher qualities of the soul, and which demanded great force to meet. The closet is not an asylum for the indolent and worthless Christian. It is not a nursery where none but babes belong. It is the battlefield of the Church; its citadel; the scene of heroic and unearthly conflicts.

—E. M. Bounds

THE BELIEVER'S CONFLICT WITH THE OLD NATURE

by L. J. Fowler

THE believer's keenest struggle is within. It is in the battle with a subtle and unrelenting "old nature" that the saved soul suffers so many defeats. A correct analysis of the conflict and an unfolding of the pathway of victory are greatly needed. Fowler gives clear light on both.

THE recent war was made inescapable when Germany, in her towering strength, rejected the treaty of 1839 and marched her army across the neutral zone of Belgium. France and England rushed their forces to the defense, and from that hour onward the once peaceful land of the Belgians became the world's battlefield. Back and forth across her blood-drenched land surged the mightiest military machines the world has ever beheld. Belgium herself, shorn of her protected neutrality, must choose between servitude to Germany and the apparently flickering hope of victory and freedom through affiliation with the allies.

The soul of the believer is involved in an experience not unsimilar to that of noble Belgium's. Through subtleties, the enemy gained an entrance into the soul's territory, violating its neutrality and demanding subjection. With the incoming of the New Nature at regeneration, the soul has truly become, as has been said, "the field of battle where the armies are ever ready to encounter." It is this inner conflict, so familiar to all yet so generally misunderstood, that we are to consider in this study.

THE first thing that we observe in the study of the Scriptures on this conflict is that it is a conflict with an evil nature, not simply with evil deeds or with the soul itself. To say that the soul is engaged in a warfare with evil deeds is a thoroughly inadequate explanation. Deeds, whether good or bad, cannot exist apart from a doer of deeds. There must be back of every act that is righteous a righteous nature, and back of every act that is evil an evil nature. The evil tendencies which are so apparent in us all point to a root of evil which is vitally connected with the soul of man. The deeds are the fruits of which the nature is the seed. Speaking of this nature and of its method of functioning, the Lord Jesus said:

"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man; but to eat with unwashen hands defileth not a man" (Matt. 15: 19-20).

Here the word "heart" is used, as it is many times in the Scriptures, to refer to that nature in man which is the source of all his evil deeds. The thing which is capable of being defiled is the man himself, i. e., the soul. The Pharisees, in their superficial thinking, maintained that it was the filthiness of the body which polluted the soul, but Jesus pointed out that it was a corrupt and corrupting nature within which defiled the soul. Four things are designated in this passage and distinguished one from another: The evil nature (called "the heart"); the fruits of the evil nature (called "evil thoughts"); the soul (called "man"); and the body (referred to by "unwashen hands"). It is not with the evil thoughts or with the defiled body that the soul is in conflict. The soul is in conflict with the evil heart. Here is where the cleansing must take place.

It is also an unsatisfactory analysis to say that the soul is in conflict with itself. This is manifestly impossible. It is true that in the lost man the soul is inseparably linked to the "old nature," nevertheless, it is not the soul itself. The soul was created by God; the nature was infused by Satan into the soul of Adam and has been transmitted to every son of Adam to the present time. David is bold to declare, "In sin did my mother conceive me." He was not deceived by the philosophy of that day into the belief that man by nature is the recipient of a divine nature—a philosophy which is being readily accepted by men of our day—but he realized that he (the soul) was begotten with a wicked and corrupt nature. Furthermore, the passage which we have quoted above from the Gospel of Matthew reveals that the "man" which is defiled and the "heart" from which proceeds the corrupt thoughts are two separate and distinct entities. It is with this evil "heart"—not

with itself—that the soul is in constant conflict.

That man is in conflict with an evil nature which is wedded to him, yet existing in a way distinguishable from the soul, becomes radiantly clear when we consider the soul's experience after regeneration. In Ephesians 4:22 the Apostle Paul brings this exhortation to believers:

> "That ye (souls) put off . . . the old man, which is corrupt according to the deceitful lusts."

Here the soul, in its experience, becomes separated from the nature which works "deceitful lusts." We have, then, the ego, the nature, and the lusts. Another passage which is even clearer on this point is Colossians 3:9:

> "Lie not one to another, seeing that ye (souls) have put off the old man with his deeds."

Again we have the same three things set forth: The soul, the "old man," and the "deeds."

It is with this nature that man is essentially in combat according to the Scriptures. And it is on this point that the Modernist is so determinedly in opposition to the Word of God. Man has a "better nature," he urges, and repudiates with scorn the idea that man has a nature which is of itself incurably corrupt. The so-called evil deeds of man are but the outgrowth of an animal ancestry and of his unfortunate environment. Man, so says this philosophy, has been struggling against the two factors of heredity and environment for untold millenniums and is gradually making his "ascent through Christ." But Bible light thrown on the subject reveals that instead of the natural man having a "better nature," all he possesses is an "evil nature" which he received, not in creation, but in transgression; and instead of man soaring upward, he is rapidly drifting downward.

THE soul's conflict with the old nature is greatly intensified with the incoming of the new nature at regeneration. Up to the time that the soul has been born again through faith in the Lord Jesus, the old nature has things very much his own way. He is the "ruling tyrant" to which the soul is in complete subjection. Except where the lost man is under the testimony of the Word of God, and is being deeply convicted by the Holy Spirit of sin, of righteousness, and of judgment, there is little conflict within. Under such circumstances, the soul may boast of a certain calmness and satisfaction even when he is committing the vilest sins. It is for this reason that many a hell-doomed sinner, whose conscience has been dulled by the old nature, is utterly unawakened to the need of peace with God. As the false prophets of Israel were prophets of peace where God had said there would be no peace, so the old nature comes to the soul saying, "Peace, peace" (Ezek. 13:10,16). But when the new nature enters the soul's domain, the situation is entirely changed. The soul becomes the battle ground of a real conflict. This is accurately described by the Holy Spirit in Galatians 5:17:

> "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

Two things in this passage reveal the strenuousness of the conflict in the soul of the believer.

The first is that the "flesh" and the "spirit" are in battle royal. As will be readily observed by the context, the "flesh" is the old nature in man; and by the use of the same principle in Bible study, the "spirit" will be seen to be the new nature in man (Gal. 5:19-25; Rom. 6:6; Eph. 4:22-24; Col. 3:9-10). Between these two there is going on a continuous struggle. The old nature is fighting the new nature, and the new nature is fighting the old nature. Weymouth renders a portion of this passage: "These are antagonistic to each other." And when it is remembered that the old nature is the personal representative of Satan, and the new nature is the personal representative of Christ, we can clearly see how intense is the contest, and how unrelenting are the natures which are engaged in it. Satan has always been opposed to Christ, and since the fall of man and the giving of the promise of the "Seed" which should come, the severity of the encounter has been augmented. The most outstanding story of the Bible, traceable in every page, is the story of the conflict between Satan and the "Seed of the Woman." Though Satan's doom was sealed at the Cross, he is still waging his warfare,—a warfare which will find its culmination in the blasphemous reign of Antichrist upon the earth during the Great Tribulation. The soul of the believer is the seat of one of the most important phases of this battle. Day after day the battle continues; the "flesh" is in opposition to the "spirit" and the "spirit" to the "flesh."

The second thing in this passage which throws light on the intensity of the combat is the fact that the soul is the territory for which both the "flesh" and the "spirit" are struggling. The three entities mentioned are: the "flesh" (old nature); the "spirit" (new nature); and "ye" (the soul). Because of these contending forces, the "ye" (the soul) cannot do the things which it would. A soul with the absolute power of choice has never existed since the fall of Adam. Adam, before his transgression, did have the power of choice without any inner influence to lead him one way or the other. But since that time there has not been among men what could be called, in the strictest sense, a "free moral agent." Every man is under an unfluence. The lost man has but one inner power influencing him—the old nature. The redeemed soul has two forces operating upon him—the old nature and the new nature. The believing soul never makes a choice apart from the operation of these two natures. He either listens to the old man and yields to his power, or hearkens to the wooing of the new man and abandons himself to his will. The very fact that the soul is the territory for which both the "flesh" and the "spirit" are struggling is a revelation of how intense the battle appears to the soul itself. It is, therefore, not uncommon for a saved man who does not understand the conflict which is going on in his soul, nor the pathway of victory,

to become so discouraged in the battle as to almost wish that he had never accepted the Saviour. The conflict is real. No armies of earth ever met together with more determined antagonism than exists in this battle between the old nature and the new nature, between the "strong man" and the "stronger man."

IN OUR search for an understanding of the conflict of the believer with the old nature it is important for us to note carefully that the conflict is with a master strategist whose goal is rebellion and whose chief weapon is deceit. The believer is not wrestling against human intelligence ("flesh and blood") but against spirit beings of much superior wisdom and power ("against principalities, against powers, against the rulers of the darkness of this age, against the host of wicked spirits in the heavenlies" Eph. 6:11 R. V.). The old nature is one of the invisible and superhuman powers which Satan has set in array against the child of God. So fully identical in power and wisdom with Satan is this nature that the Lord Jesus calls him the offspring of Satan (John 8:44). All that the devil is, in malignant power and wisdom, the old nature is. Whatever, therefore, we find in the Word of God concerning Satan is equally true concerning the old nature. The one is a replica of the other.

FOR, though we are still living in the world, it is no worldy warfare that we are waging. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses. For we overthrow arrogant 'reckonings,' and every stronghold that towers high in defiance of the knowledge of God, and we carry off every thought as if into slavery—into subjection to Christ.

II Corinthians 10:3-5
(Weymouth Trans.)

The goal of the old nature is rebellion. Those who have not been born again and are therefore unchangeably under the control of the old nature are called "the children of disobedience" (Eph. 2:2; Col. 3:6). That spirit in man which calls out for "independence" has nothing of good in it—it is the spirit of the old nature. Satan, so we are told in the Word of God, was the leader in a great rebellion against God. The old nature likewise is settled in his determination to produce rebellion. And when the soul has been born again he does not resign his post, but seemingly his purpose to produce unwillingness becomes more unalterable.

The rebellion which the old nature seeks to produce in the soul of the believer is against the Word of God which, of course, is the divine expression of the will of God. Whatever God wants, this enemy is determined that the soul shall not do. And the more definitely the soul sets itself to do the will of God, the more definitely the old nature's activity becomes in seeking to bring rebellion. A young man, who was for many years a nominal Christian, finally became sufficiently open before the Lord to be dealt with for full-time Christian service. But instead of responding to this blessed call, he listened to his rebellious nature and turned to his own plans. For several years he continued under the control of this rebellion, but at last the Lord Jesus won the battle and he entered definite training for service. Again and again during his school life, as the Word of God in its revealing power began to cut deep in the soul, a temporary unwillingness gained the ascendancy. But each time the victory was won and unwillingness was turned into willingness. Finally, as the period of training drew to a close, the Lord began to deal definitely with the soul concerning the place where He would have him spend his life in sacrificial service. The young man again resisted the will of God, and sad to say, continued in that state.

The outstanding thing in this case is that each time God's will became specific the old nature endeavored to work unwillingness in the soul. The illustration could be duplicated many times, and no doubt in the reader's own experience, as he reflects upon the subject, he will find it has been when God sought some specific decision

in the life that the rebellion manifested itself. The old nature is the enemy of the will of God; he is the leader in a rebellion against the divine plan for our lives.

We observed, also, that this master strategist had deceit as his chief weapon. The Apostle Paul wrote concerning the devil. "We are not ignorant of his devices." From the standpoint of God's complete revelation of the devil's thinking, we are not ignorant; but from the standpoint of what most Christians know of the Bible's teaching on this subject, ignorance is a most prevalent thing. It is because of this ignorance that the old nature is able so easily to lead astray God's people into disobedience to the Word and will of God. Since this nature is superior to man in intelligence, the only way we can ever hope to understand his devices is through revelation. God has given us this sufficient revelation in His Word so that none need ever be deceived.

The old nature's deceptions can be classified into two groups: Deceptions concerning God and His purposes; and deceptions concerning the old nature itself. The first deception wrought by Satan in man's heart, and the deception which brought our souls into bondage to the old adamic nature, was in the Garden of Eden. There Satan propounded a lie concerning God. In the question, "Yea, hath God said, Ye shall not eat of every tree of the Garden?" he threw out an innuendo that God was trying to withhold something good from man. Had Satan uttered in plain language, the thought which was in his heart, he would have said, "God is such a hard Master that He will withhold something good from you." In the serpent's further statements there was implied the thought that Satan himself was good and his purposes desirable. The old nature follows these two lines of deception in all his dealings with man. He always plays on the same two strings. The lie which deceived Job was concerning the goodness of God. Job listened to the lie that God was unjust and unmerciful in permitting him to suffer. The lie which at one time deceived David was that God had forsaken him (Psa. 38). The lie which led Solomon to drift from God and declare, "Vanity of vanities . . . all is vanity," was that God was so unjust that He would put a hedge about man in the realm of knowledge. The lie which led the Apostle Paul to become carnal for a time was that God had given a law with the purpose that man should keep it in his own strength (Rom. 7:14-24). The old nature is always on the job of maligning God. He is also seeking at all times to delude the soul concerning himself. One of his favorite lies is the lie that he is capable of improvement. Christians everywhere are laboring under the delusion that there is something in them naturally which is righteous and all they need is self-development. The "flesh" wants to remove the word "total" from the Bible teaching of "total depravity." He wants man to believe that there is something good in him. But God makes plain that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). The old nature perverts this and argues for evolution. He will gladly go so far as to put on a cloak of religiousness if he can only keep from the soul the spotless robe of righteousness which is provided in the Lord Jesus Christ. He is the super-delusionist; he is, as the Prophet Jeremiah declared, "deceitful above all things, and desperately wicked." But though he is the quintessence of subtlety, the believer need not fear him for God has fully uncovered every lie which he is capable of uttering. All that the believer need do is to study his Bible and he will be able to say with the Apostle Paul, "We are not ignorant of his devices."

THIS leads us to our concluding point—the conflict of the believer with the old nature can be won through our Lord Jesus Christ. Praise God, there is victory, complete victory, glorious victory in the One Who died on Calvary.

Full victory over every deception of the old nature is provided for every believer in the death and resurrection of the Saviour. This provision is seen in the standing which God gives to him the moment he places faith in the Saviour. One of the blessed things in that standing in heaven is the fact that God accounts the believer to be fully identified with Christ in His death and resurrection that the old nature is said to be destroyed. This is set forth in the sixth of Romans:

> "Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.
>
> "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection:
>
> "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:4-6).

By the law of the context, the baptism here spoken of is the Holy Spirit baptism. It occurs in this age simultaneously with the acceptance of the Saviour (I Cor. 12:13). When we are thus buried with Christ and raised with Him our "old man is crucified" and "destroyed." According to this passage, the death of the old nature was complete. And since death in the Scriptures means a separation, the death of the old nature was its separation from the soul.

It is well for us to mark again that the Scriptures teaches that the death of the old nature occurred *in the standing* of the believer before God, *not in his state*. (We mean by the word "standing," the position of the believer before God—what God sees him to be in Christ; and by the word "state" we mean the character of the believer before men—what God sees him to be in his day by day experience on earth. See, on the "standing" of the believer, Rom. 5:1; I Cor. 15:1; II Cor. 1:24; Col. 2:10; Eph. 2:4-6: and on the

"state" of the believer, Phil. 2:19-20; Col. 4:7; I Thess. 2:12; Eph. 4:1). The last clause of the sixth verse precludes the idea of the death of the old nature in the state, or walk of the believer here on earth—"that henceforth we should not serve sin" (the word "sin" is used many times to designate the old nature). Unless the old nature exists in our state on earth, the exhortation is a mere waste of words. The meaning simply is that the old nature was destroyed in our standing in order that in our state we might not be in bondage to him.

The appeal which is made in the 13th verse increases the clarity of this truth:

> "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead and your members as instruments of righteousness unto God."

"Sin," the old nature, is still so much alive that the Apostle Paul urges us to take a definite attitude toward him. He bids us assume the attitude of unyieldedness to him, and, on the other hand, of yielddedness unto God (the new nature). Not once in this passage, nor in any other passage in the Scriptures, does God give us a hint or suggestion that the old nature will cease to exist in his relation to the soul during the life of the believer on earth. The death of the old nature in the standing is simply God's glorious provision for victory over him in the day by day experience of the child of God. When the Second Coming of Christ occurs the believer is delivered from the afflictions of the body and the temptations of the adamic nature into the glorious liberty of the sons of God, but it is not until the moment of the realization of this "blessed hope" that this liberation takes place.

How may the believing soul who has come to desire a life of victory over the deceitfulness of the old nature, experience the continuous victory which God has provided for him? How may the many defeats, the constant yieldings to the evil nature, the horrid times of rebellion against God, be turned into blessed triumph? The answer is found in the eleventh verse of the same chapter:

> "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

I am to reckon myself "dead indeed unto sin." I am to realize that the old nature is still alive in my state (and any believing soul who is honest with himself will be compelled to admit this), but I am to take an attitude of "deadness" to him. I am to be dead to his lies about God; dead to the aspersions which he would cast at the goodness and justice of God; dead to the claims of righteousness in the carnal mind; I am to be "dead indeed unto sin." But this will be utterly impossible unless I learn the rest of this verse,—"but alive unto God through Jesus Christ our Lord." I am to turn from the habit which I have had of openness to the old nature and learn a new habit of openness to the new man, "which is Christ in you the hope of glory." It is as though I lived in a house into which, from the back door, has been coming the wrangling and strife of a neighborhood quarrel. My own soul has responded to every lust of the flesh as these things have come to my ears. But now I close that door and open the front door through which comes the sunlight, the song of birds, and the perfume of flowers. The strife in my soul turns to peace and quietness. I know full well that my quarreling neighbors are still in the back yard, but I am *dead* unto them and I am *alive* to the blessings of God's creation. It is such an attiutde as this that the Lord wants me to have as my moment by moment experience. He wants me to close the door to the satanic nature and open the door to the divine nature which God has implanted in my soul.

Few men of the Christian Church have been so conscious of the intensity of the conflict with the forces of evil and so fully adept in this warfare as was Martin Luther. He gives this helpful illustration of the pathway of victory: "The devil is a proud spirit. He cannot endure contempt. There is no better way to be quit of his temptations than by despising them (as Geroon says), just as when a traveller is attacked by a dog who would bite him; if the traveller goes quietly by, lets the dog howl and bark, and takes no heed of him, the dog does not bite him, and soon ceases to bark." Luther's thought is right. All that is necessary to win in this conflict is constantly to ignore the old nature and be occupied with the Saviour: or, as the Holy Spirit gives it, "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

Try the scriptural plan today and experience the victory which has been provided through Calvary.

Christ by His death has driven the spear through the heart of sin as to its power over you; it shall not have dominion over you, for you are not under the law but under grace.

Spurgeon

IN THE HARVEST FIELD

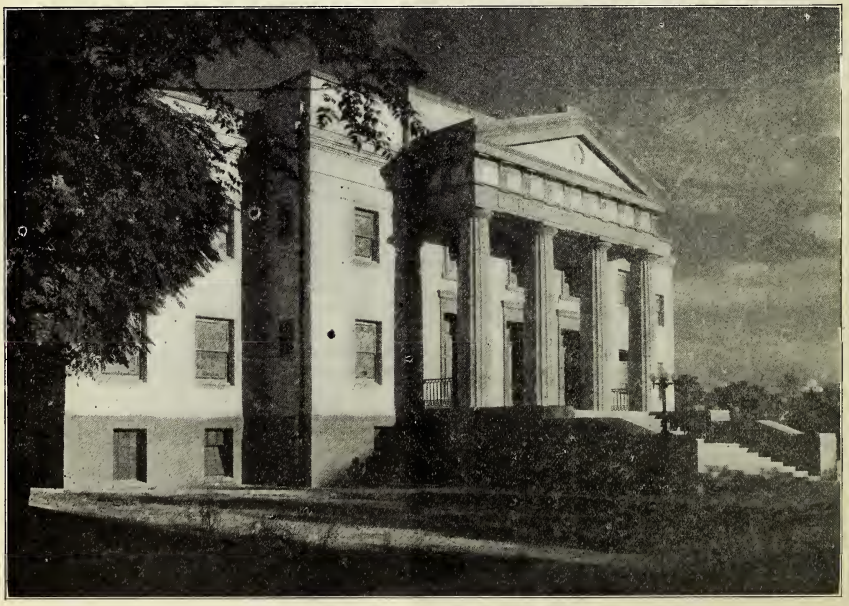
Conducted by JESSE ROY JONES

TEACHING THE WORD IN THE GOLDEN WEST

A personal report of the recent Bible Conferences in California and Arizona conducted by Dean Clifton L. Fowler.

It was a good start. The evening Colorado air was fine and bracing. My wife and my secretary, Mr. Lindquist, accompanied me to the Union Station in Denver and saw me ensconced in my berth on the Santa Fe bound for California.

Two afternoons later, at Stockton, California, Evangelist Nels Thompson, and a group of friends took charge of my baggage and my person, and after a flying visit into the home of an old college friend, Rev. Carl Truex, Pastor of the First Baptist Church, we were whisked from Stockton to Sacramento, where a sort of preliminary fellowship time had been arranged in the splendid tabernacle at 28th and Y Streets. From the very beginning the Spirit of God manifested His blessing upon the teaching of God's Word at Sacramento. The saints were hungry for the Book. The fellowship was a refreshment to the soul. With great avidity and readiness of mind the Sacramento Bereans searched the inspired Word, reaching forth eagerly for the things new and old which God permitted us to bring forth for their contemplation.



FIRST BAPTIST CHURCH, TUCSON, ARIZONA,
OF WHICH REV. R. S. BEAL IS PASTOR AND IN WHICH ONE OF DEAN FOWLER'S CONFERENCES WAS HELD.



FIVE OF THE GOSPEL BUSSES USED BY THE SACRAMENTO COMMITTEE IN ADVERTISING DEAN FOWLER'S BIBLE CONFERENCE.

Saints were edified, soul-tangles unsnarled, men caught in the snare of false religions liberated, the backslidden exhorted and restored, quarrels settled through the grace of God, precious young lives brought into yieldedness to God for service, and God's work strengthened by the proclamation of the Holy Word. It was a week of teaching the Book and fellowship with the saints long to be remembered. Evangelist Nels Thompson has been mightily used of God in bringing into being the exceedingly valuable testimony of the Sacramento Gospel Tabernacle.

The committee in charge of advertising the Sacramento Bible Conference did good work. The accompanying pictures tell the tale.

The closing meeting at Sacramento was Monday afternoon at 2:30 o'clock. A great throng filling the tabernacle waited on the precious Word of God. At the close of the service there was practically no time for the Christian greetings which mean so much to the children of the Lord, but instead we were bundled into Evangelist Thompson's big car which is covered from stem to stern with the blessed Word of God, and with a hasty and tearful farewell to the entire congregation which had gathered outside to see us off, we started for Oakland, something over a hundred miles away, in order to open the Oakland Bible Conference at 7:30 o'clock that evening.

At Oakland the believers were ready and waiting. We arrived in good season to take up the teaching on schedule time. Rev. Joseph Kirk is Pastor of the Grace Gospel Tabernacle at Oakland and is being graciously used of God in the putting over of a strong and constructive testimony which is enjoying a far-reaching influence in the entire Bay region. The Grace Gospel Tabernacle of Oakland is another one of the strong Fundamental centers which God has established through the faithful ministry of Evangelist Nels Thompson. A delightful week was spent with the Oakland Tabernacle. It was a season of the renewal of many happy personal fellowships, a season of unusual heart-searching, and of deeper yieldedness and consecration to Him Whose blood was shed for us on Calvary. The week proved to be all too short. With the uplifting hours of fellowship, the quick succession of meetings, the many individual problems dealt with, and the personal conferences held, the week was gone before it had scarce begun. In the closing meetings a number of young people dedicated their lives to God for full-time service. It was indeed a season of blessed victory from God Himself.

The next day we motored two hundred miles into northern California to minister His Word for four days to a choice group of saints at Gerber where Rev. Paul Holsinger is faithfully and powerfully ministering the Word of God. The Gerber believers worship in a humble rented hall, but the earnest spirit of that meeting was a help and inspiration to my soul. The fragrance and love and beauty of holiness found in the lowly gathering of the saints at Gerber will bring blessing to my life upon every remembrance of them.

On Friday night of that week, still under the management of Evangelist Thompson, we opened a short Bible Conference with the Grace Baptist Church of Chico, California, of which Rev. True Maxfield is the earnest and consecrated Pastor.

The closing Sunday of the period which had been promised Evangelist Thompson was indeed a busy day in the service of the Lord: Two services in the morning at Chico, one at 10:00 o'clock, the other at 11:00 o'clock; then a hundred mile jump to Sacramento for an afternoon lecture with the splendid Christian friends whom we had been with two weeks before; and then another hundred mile jump to Oakland for the evening service. At the close of that last service in Oakland a young man whom we have known, loved, and prayed for during a period of seven years dedicated his life to God for service. It was a glorious answer to prayer, and a vindication of the promises of God. A few minutes after the close of this service, an earnest and faithful group of the Oakland believers were bidding us "good-bye and Godspeed" at the San Pablo Street Station as the Santa Fe pulled out for Bakersfield.

The next day was a beauty. At Bakersfield I transferred from the train to motor bus and traveled thus into Los Angeles. What a delightful six hours it was. The mountains were looking their best. The road was in supreme condition. The air bracing and tangy. The glorious California sunshine sent the warm blood leaping. We were all too quickly out of the beauty of the hills and gliding down into Hollywood, where the spiritual life of the community has been so greatly enhanced by the uplifting influence of the movie and the lofty standards of life advocated by the movie artists. Then came Sunset Boulevard leading into Los Angeles. In a moment we were passing Angelus Temple, made famous by a lock of red hair, a Carmel cottage, a



ANOTHER VIEW OF THE FLEET OF GOSPEL BUSSES WITH WHICH THE SACRAMENTO BRETHREN ADVERTISED DEAN FOWLER'S MEETNGS.



AN ELECTRIFIED BILL BOARD. SAMPLE OF THE AGGRESSIVE ADVERTISING CAMPAIGN PUT ON BY PASTOR KIRK OF THE OAKLAND GOSPEL TABERNACLE.

drowned bathing beauty and a trunk of lingerie. And a few hours later we were in the happy and blessed fellowship of Mr. Reinheimer and wife, faithful friends to the Denver Bible Institute since the hour of its founding.

Wednesday afternoon we began a two-day Bible Conference with the First Baptist Church of Globe, Arizona, of which Rev. C. C. Clark is the earnest, aggressive, sound and evangelistic Pastor. The saints at Globe have only recently passed through testings most severe, but a spirit of love and loyalty and confidence in God was clearly manifest despite satanic onslaught. We were made to rejoice at the eager fellowship and kind reception of Rev. Clark and his people.

Friday afternoon of the same week we began a three-day Bible Conference with the First Baptist Church at Tucson, Arizona. The pastor of this church is Rev. Richard S. Beal, who was an old and greatly loved college friend. I regard Rev. Beal as one of the greatest pastors and expository preachers in the middle states. He became pastor in Tucson when the church was but a struggling handful. Under his ministry and leadership the church has doubled several times and has erected one of the finest plants in the southwest. Rev. Beal is President of the Arizona State Baptist Convention and a member of the Board of Directors of the Denver Bible Institute. The season of fellowship with the saints and loved ones of Tucson was indescribably delightful.

Three days later we were entering the Union Station at Denver and were once more face to face with the problems and blessings of the greatly loved testimony of D. B. I.

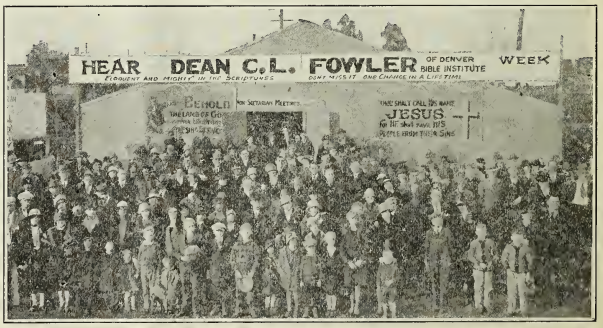
The trip had covered some five weeks. God had seen fit to bless our ministry with many young lives yielded to Himself for full-time service; precious souls had been brought from darkness into light; backsliders restored, and saints had been built up and edified; and the glorious Name of our Lord Jesus Christ proclaimed in many places to saint and to sinner. We praise Him for the joyous privilege of preaching and teaching His matchless love out in the golden west.

BROTHER ENYARD SPEAKS

We have had the blessing recently of hearing from a mission field which hitherto has been little known to us. Rev F. C. Enyard who spoke before the Student Body of D. B. I. on February 26th brought us a message from his own experience in the mission field of Morocco. He has labored among the Berbers of this country for many years and his ministry has been greatly blessed of God. His love for these people and his burden for their souls was strongly manifested in the short message given.

The Berbers are a very strong, brave and virile people who are descendents of the ancient Moors. They were a people very hard to reach at first and strong enemies of the white man. They were very jealous of their own rights and wanted no association with other people. When Mr. Enyard first went among them he was in constant peril of his life. Day after day as he moved among them, seeking to win their confidence, some Berber would thrust the muzzle of a gun in his face and threaten to kill him. He never went into a day without committing his life to the Lord's care and protection, not knowing what the day would bring. God wonderfully cared for him in those days of uncertainty and peril until the Berber heart was changed in his attitude toward the missionary and a real confidence was established as the cruel Berber came to see that the Missionary sought only his good, and was truly his friend. When Mr. Enyard left the field to come to America, the Berber was his best friend, and was willing to protect the missionary at the cost of his own life.

Between two and three million of these people remain to be evangelized. God is calling, "Who will go for us?" May there be some who will answer, "Lord, here am I, send me."



THE SACRAMENTO GOSPEL TABERNACLE AND A SECTION OF ONE OF THE CROWDS AT DEAN FOWLER'S RECENT BIBLE CONFERENCE.

Should Christians Fight?

(continued from page 37)

resist shall receive to themselves damnation.

"For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

"For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for HE BEARETH NOT THE SWORD IN VAIN: FOR HE IS THE MINISTER OF GOD, A REVENGER TO EXECUTE WRATH UPON HIM THAT DOETH EVIL.

"Wherefore ye must needs be subject, not only for wrath, but also for conscience sake" (Rom. 13:1-5).

Paul declares that the *ruler* or the *power*, which means the government, "beareth . . . the sword." The reason the government is said to bear the sword is given in the next words,—*he is "a revenger to execute wrath."* Since God's Holy Word so clearly teaches that the government bears the sword for purposes of punishment and judgment, it becomes instantly evident that any person designated by a ruler or a power as its representative carries in his person the authority of government. Hence, a public executioner is not a murderer because he wields the sword (the authority of death) as a personification of government. And a police officer who is forced to employ armed force in upholding the law, is not a murderer if he kills because he stands as a living exponent of the government, and the government bears the sword. Furthermore, any man to whom the government comes, saying, "You put on the uniform of your country and go forth to fight against the enemy," is not a murderer if he kills the men of the opposing camp. Instead of being condemned as a murderer, he is to be commended, for when he kills, he kills the enemy as a loyal representative of his own home government. The man who takes the position of the conscientious objector may be ever so sincere, but he is failing to observe the difference between national and individual killing as set forth in Scripture. The failure to observe this difference will finally lead to downright disobedience, for when war breaks out and the government, having the divine right to bear the sword, calls on its subjects to fight, those who do not realize the difference between national and individual killing will summon all the passages in Scripture teaching the sinfulness of murder to prove that it is an evil thing to bear arms in the defense of their native land when the ruler so commands. And when they have thus wrested the Scriptures from their correct interpretation, these poor duped but well-meaning Christians are now ready to argue themselves into a state of mind where they can disobey with a clear conscience both the commands of the government and the behests of Scripture. Although the Scripture says, "Let every soul be subject," they refuse to be subject. Although the Scripture says the government is "ordained of God," they refuse to bow to the mandates of the power. Although the Scripture says, "Whosoever . . . resisteth the power, resisteth the ordinance of God," they steadfastly resist the power that bids them to serve their government by bearing arms in the crisis hour of national need. And although the Bible assures them that the ruler "beareth the sword," they determinedly and unflinchingly refuse to believe that portion of God's Word which (as they think) fails to tally with their predetermined conclusions. Their alibi is, "There must surely be some other interpretation!"

But Paul, realizing that many would doubtless seek to evade this clear teaching of God's Word concerning the right and authority of nations to bear the sword, throws in the immediate context a word of counsel and admonition for the child of God, which, taken logically, would put an end to every conscientious objector's conscientious objection:

"Wherefore ye must needs BE SUBJECT, not only for wrath, but also for conscience sake" (Rom. 13:5).

And not only does Paul clearly set forth the rightness of national killing, by his declaration that the power bears the sword, but he also clearly shows that God's attitude toward individual killing is the same in this age as in the others.

"Now the works of the flesh are manifest, which are these; . . .

"Envyings, MURDERS, drunkenness, . . " (Gal. 5:19, 21).

"Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for MURDERERS of fathers and MURDERERS of mothers, for MANSLAYERS" (I Tim. 1:9).

It is particularly valuable to note that in the thirteenth of Romans, where Paul has taught that rulers bear the sword, within a few sentences he declares the truth about the personal side of killing by quoting from the Ten Comandments, *"Thou shalt not kill."*

And once more the perfect balance of Scripture is made evident. Concerning national killing, Paul says that the ruler "beareth . . . the sword." Concerning individual killing, Paul says in the words of Moses, which were later quoted by Jesus, "Thou shalt not kill." The testimony of God's Word standeth sure! Its unity is unbreakable and impregnable. The Bible fully and eternally agrees with itself! It contains no contradictions.

Yes, a Christian should bear arms in obedience to the command of the ruler, for the ruler is authorized of God to bear the sword, hence may delegate any of his citizens to represent the government in its military or naval operations. Yes, a Christian, when acting as the defender of the government, may stay the enemy and not be guilty of murder, for he is personifying the higher power which bears the sword by divine ordinance.

In the light of God's Word, Christians not only *may* fight, but Christians *should* fight when ordered to do so by the authorities of his nation.

"Let every soul be subject unto the higher powers" (Rom. 13:1).

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 1. **Sunday, April 3, 1927.**

PETER BECOMES A DISCIPLE OF JESUS

Lesson Text: Mark 1:14-18, 29-31.

Golden Text:

"Come ye after Me, and I will make you to become fishers of men" (Mark 1:17).

In this lesson three things appear. The first is the preaching of the Gospel of the Kingdom; the second is the call of Simon and Andrew; and the third is the healing of Simon's wife's mother. During the last quarter we have given much consideration to the believer's call to service and what is involved in it, so let us merely glance for a moment at a practical suggestion which the lesson affords for the Christian worker, and then let us devote our attention to the more careful study of Divine Healing in its relationship to the Gospel of the Kingdom.

A very practical suggestion for Christian workers lies in the suggestion, "He took her by the hand." The healing of this woman pictures the spiritual experience of the lost soul who accepts the Saviour, or the backslidden soul who comes back to Him. It is the privilege and responsibility of the Christian worker to minister to the spiritual illnesses of the souls under his care. The personal touch of the Saviour's hand, therefore, suggests that one of the surest ways for the Christian worker to be of most blessing to others is for him to enter into loving, intimate, personal touch with them. In other words, it awakens us to the necessity of giving ourselves in aggressive personal work, rather then seeking to limit our ministry to the pulpit.

Now concerning divine healing, four considerations are of utmost importance if we are to avoid confusion on this subject which is daily becoming more confused through the pernicious activity of Pentecostalism and other "healing" cults.

I. HEALING A CHARACTERISTIC OF THE KINGDOM

When the Lord Jesus Christ comes to establish His Kingdom on the earth that Kingdom will be characterized by the healing of bodily illness. One passage which makes this especially plain is Isaiah thirty-five. Let the reader pause here and read this entire chapter, which we cannot print because of limited space. In the first two verses is the prophecy of the Kingdom transformation of the land. Verses three and four refer to the fear which will be upon the people Israel in the Great Tribulation because of the persecution of Antichrist. And this is followed by the promise of the Second Coming, in which God will both save His people and take vengeance upon His enemies (Rev. 19:11-19; Zech. 14:1-4). This we instantly recognize as a promise of a revelation of Jesus Christ when He shall come to establish His Kingdom. This is immediately followed by the significant words, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:5-6). From this we conclude that in the Kingdom the healing of bodily illnesses will be general. (Psa. 103:3; Ex. 15:26)

But the physical healing is of less importance in God's sight than the healing of His people's spiritual sicknesses which will be accomplished then. God frequently speaks of Israel's backslidings in terms of physical sickness (Isa. 1:4-6). And He fills the prophecies of the Old Testament with promises of spiritual healing (Jer. 33:6; Jer. 30:17; Jer. 3:22; Hos. 14:4). It is safe to conclude, therefore, that dispensationally the healing of Peter's wife's mother is a type of the spiritual healing which will come to the sick woman Israel in the Kingdom. And the same may be said of all the healing miracles which the Lord Jesus Christ performed. Israel is now blind, but then shall receive her sight (Isa. 6:10; II Cor. 3:14-16). Now she is deaf, but then she shall hear (Isa. 6:10; Isa. 9:18; Isa. 43:8). She is now lame, but then shall walk (Micah 4:6-7). She is dead now, but then she shall live (Ezek. 37:12-14).

II. HEALING A CREDENTIAL OF THE KINGDOM TESTIMONY

Healing, being a characteristic of the Kingdom, is a credential of the Kingdom testimony. This is one reason why it had so large a part in the earthly ministry of the Saviour and in the subsequent ministry of His disciples. They were preaching the Kingdom message. Of the Saviour it is said, "Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people" (Matt. 4:23). And when He sent His disciples forth He instructed them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons" (Matt. 10:7-8). No doubt pity for the afflicted gave the Saviour great joy in healing, but that was not His primary reason for doing it. He was preaching, saying, "The Kingdom of heaven is at hand," and it was so, for the King was there and His people were in the land in which God had planned to establish His Kingdom. But such a message needs confirmation. How did they know that this was not another imposter who had arisen (for many had come before Him according to Jesus' own testimony—John 10:8)? To confirm this testimony, Jesus gave them a

sample of Kingdom blessings in healing the sick. So when John sent to Him, asking, "Art Thou He that should come, or do we look for another (unquestionably referring to the Kingdom promises of the Old Testament)? Jesus said, "Go and show John again these things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them" (Matt. 11:2-5). In doing this the Saviour unmistakably indicated that His miracles were credentials of the Kingdom testimony, for they were witnesses to the fact that He was the expected King. (See also Matt. 8:5-13, especially verse eleven.)

III. HEALING NOT GOD'S ORDER FOR TO-DAY

Once the two facts to which we have referred are recognized, it will be seen also that healing is not God's order for today. The Kingdom is essentially a Jewish hope. It is not held out as the immediate hope of the believers of this age; their special hope is the coming of Christ to rapture His Church into His presence. Neither are we preaching the Gospel of the Kingdom today, for the Kingdom is not at hand. The King has been rejected and the Kingdom has been postponed. It will not be set up until after the Great Tribulation has run its course. This in itself indicates that healing is not God's order for to-day. So the necessity for healings as a credential of the Kingdom testimony has temporarily ended.

But there are other considerations which make this truth even more plain.

In the first place, healing is never mentioned in the writings of the Apostle Paul, who is God's special messenger to the Church, save only in the twelfth chapter of First Corinthians. It is mentioned in this chapter only because healing was given to the Church in the early days of this age to confirm the Kingdom testimony which was then drawing to its close. This was the period covered by the book of Acts. This testimony ended with the fall of Jerusalem, and with it healing ended as did also the other sign gifts. So when the Spirit tells of the gifts which are especially given for the upbuilding of the Church which is the Body of Christ, He omits all mention of healing, tongues, miracles and such things (Eph. 4:11-12).

Again, there were several incidents in the life of the apostle Paul and those associated with him where healing was not vouchsafed. These are of such a character as to indicate that with the waning of the Kingdom testimony, Paul's power to heal also waned. (II Cor. 12:7-10; I Tim. 5:23; II Tim. 4:20)

Again, in Romans 8:23 it is definitely stated that we are waiting for the redemption of our bodies. That the redemption of the body was accomplished in the redemptive work of our Lord Jesus Christ cannot be gainsaid. But in the light of this statement, to teach that this guarantees the healing of the faithful believer's bodily illnesses in this life, is a fallacy.

More might be said on this subject but this must suffice. Healing is not God's order for this age. God can and does heal in answer to prayer, but the gift of healing is not to be expected. Nor have we any promise on which to base the teaching that healing will be vouchsafed if only there is enough faith.

IV. HEALING A MINISTRY OF THE GREAT TRIBULATION

We should keep well in mind, however, that healing will again be manifest in the coming period of the Great Tribulation which will intervene between Christ's coming for the Church and His coming to establish His Kingdom. It will attend the ministry of the messengers of that period. This is consistent with the fact that healing is the credential of the Kingdom testimony, for then that testimony will be given to all nations (Matt. 24:14). That healing will be seen at that time is indicated in the last instruction which Jesus gave to His disciples and which were typical of the commission of the Great Tribulational witnesses (Mark 16:15-18). It is also evident in the instructions given to the sick in the book of James which is essentially tribulational in character, being addressed as it is "to the twelve tribes scattered abroad" (James 1:1; James 5:14-15). And it is apparent also in the experiences through which these messengers shall pass. (Psa. 91:5-10)

VITAL-TRUTH ILLUSTRATION

"When my friend came home, he had broken off opium and had learned the story of Jesus. This he tried to tell to us, his neighbors, but I did not want to have anything to do with this foreign religion," relates Deacon Fan. "One day while in a neighboring town, I heard that there were some foreigners visiting there. Out of curiosity I joined the crowd, in order to have a look at these strange creatures.

"The missionaries must have been recent arrivals in China, for though I listened, I could scarcely understand a word they said. But their faces! They were like no other faces I had ever seen." The love of Christ must have shone from them, for it was the expression of those faces that so impressed Fan that he went home and destroyed his idols. Even if they had not mastered the language, these young missionaries knew the secret spoken of by the Psalmist, "They looked unto Him and were radiant."

For Fan there was the anger of relatives, and threats, and persecution through which God kept him. He was baptized by D. E. Hoste, then a young missionary in Shansi. He was beginning to preach the Gospel when the terrible Boxer trouble began; but was preserved through scenes which he can hardly bear to remember. —Condensed from China's Millions.

Second Quarter, Lesson 2 **Sunday, April 10, 1927**

PETER'S LESSON IN TRUST

Lesson Text: Matthew 14:22-23

Golden Text:

"Be of good cheer; it is I; be not afraid" (Matt. 14:27).

"Blessed is the man that trusteth in the LORD, and whose hope the LORD is" (Jer. 17:7). So said the Prophet Jeremiah by inspiration of the Holy Spirt, and this testimony is but the reiteration of the oft repeated testimony of the Psalmist (Psa. 2:12; Psa. 40:4; Psa. 84:12). To this also agree all the other Scriptures. What wonder, then, that the Word so often exhorts men to put their trust in Him (Psa. 37:4-5)? And what promises are held out to those who do this (Prov. 29:25; Isa. 26:3)! Indeed, implicit trust in Him is the master-key which unlocks all the treasures of blessing which God has in store for His children. This being true, it doubtless is true also that in all His dealing with us He is lovingly seeking to bring us to put full trust in Himself. This seems to have been the purpose in His dealing as He did with His disciples and with Peter in the incidents of which our lesson speaks. Let us, threfore, study it with the question uppermost in mind, "What reasons does this lesson set before us why the believer should confidently trust in the Lord?" (Pro. 22:19, see also verses 17-21)

I. GOD SHOULD BE TRUSTED BECAUSE OF HIS WISDOM

Jesus knew all about the storm which was coming when He sent His disciples away in that little boat. Surely, when the storm broke upon them in its fury, it must have seemed to them that He had made a mistake. How many questions Satan could have suggested in that hour: "Why had He not come with them?" "How did He expect to reach the other side of the sea?" "Had He forgotten them?" "Did He not care for them?" Such indeed were the thoughts suggested on another occasion when it appeared that the Saviour was not taking thought for the safety of His disciples, for they reproached Him with the question, "Carest Thou not that we perish (Mark 4:38)?" But how vain and how foolish were such questionings! Of course the Saviour knew about the storm! Of course He knew why He had sent them out into it alone! And, of course He knew their distress.

Let us not imagine, when we are thrust into stormy experiences, that the Saviour does not know about them before they come upon us. Let us not think that a single detail has escaped His watchful eye. Rather, let us recognize that with perfect vision He has scanned the paths which we must tread and has foreseen every testing and every danger which lie in them. Let us rejoice that He has either planned or permitted every experience for some infinitely wise purpose. Were the planning ours, we would doubtless do many things differently than He does, but at last we should find that in every deviation we had made a sad mistake. He knows not only the paths we must tread, but He knows best how to accomplish the greatest good for us, and the greatest glory for Himself. Let us, therefore, trust Him because of His infinite wisdom. Let us heed His appeal, "Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5-6). (Rom. 8:28; Phil. 4:6-7; John 14:1; I Cor. 1:21-25; Col. 2:3)

II. GOD SHOULD BE TRUSTED BECAUSE OF HIS LOVE

The love of the Saviour should also have constrained the disciples to trust Him. Had He ever dealt with them in anything but loving kindness? Why then, distrust Him now? Nay, rather, in sending them forth alone in the darkness of the tempest, He must have had in view some gracious, loving purpose. And such indeed proved to be the case, for that night's experience was the means of a fuller revelation of the power and majesty and deity of the Lord Jesus Christ. The disciples knew Him better through that experience than they could possibly have known Him without it. When the storm was raging most furiously, they saw Him coming to them walking on the water. And in the blindness of their hearts they feared, supposing it was a spirit. But He reassured them with the words, "Be of good cheer; it is I; be not afraid." Then followed the experience of Peter, and when Jesus was come into the ship the wind ceased. Then the purpose of the testing was revealed—"They that were in the ship came and worshipped Him, saying, Of a truth Thou art the Son of God" (Matt. 14:33).

So, when God permits troublous experiences to come into our lives, let us not murmer nor complain, and let us not doubt. They are but God's messengers of love wooing us into closer fellowship with Himself and into a clearer perception of His beauty and a greater appreciation of His mercy. Let us not sink in fear when the way seems dark in which He leads us; and when in the midst of the storm we hear His voice speaking to us, let us not be terrorized. Let us, rather, cling the closer to Him in even deeper trust, for our Saviour is full of tender mercy and it is not only His wisdom which directs our paths but also His love. This was the vision of the Psalmist when he cried, "How excellent is Thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings" (Psa. 36:7). (Psa. 31:19; 52:8; Rom. 5:8; I John 4:18)

III. GOD SHOULD BE TRUSTED BECAUSE OF HIS FAITHFULNESS

Jesus should also have been trusted because of His faithfulness. Had He ever failed them? And had He not given them an implicit promise when He had sent them to go "**before Him**"? Was not this as good as a promise that He was coming? Should it not have reassured them with comfort that He would not be found wanting in the hour of need, but would keep His promise? And when Peter would walk on the water to come to Jesus, should not the simple word, "Come" have freed his heart of all doubts and fears? He would not lead His disciples into a place of danger, unless it was His purpose to bless them through it and deliver them from it. Surely there was no need for the fear which was in Peter's heart when he saw the boisterousness of the wind and the raging of the sea. In His invitation to "Come" Jesus guaranteed that He would care for His follower and pledged His power to that end.

But it is just here that we are all prone to fail. Instead of bearing in mind the promises of our Saviour and reminding ourselves of His faithfulness, we become occupied in our circumstances, and of course we are overwhelmed. Only by permitting this can He bring us again to look to Him Who alone can keep us (Isa. 26:3). Peter's heart was kept by the power of God, so long as he was occupied in the Saviour and trusting in Him, but when he became occupied in the wind and the waves and his own experience he forgot to trust in the Lord and began to doubt and fear. Then it was that, sinking, he was compelled to cry, "Lord save me." Let us learn our lesson. However adverse they may appear to be, no circumstances have any power to break the promises of God; He is faithful that promised. We may trust His Word. The testimony of the Psalmist is true, "As for God, His way is perfect: the word of the Lord is tried: He is a buckler to all those that trust in Him" (Psa. 18:30). (Psa. 9:10; 91:4; Heb. 10:23; I Pet. 4:19; Ps. 89:33; Lam. 3:23)

IV. GOD SHOULD BE TRUSTED BECAUSE OF HIS POWER

But those disciples should also have trusted the Lord Jesus Christ because of His power. Surely it was a small matter for Him to walk upon the waves. And surely it was no great task for Him to deliver them in their need. Had they not seen Him only a few hours before, feeding a multitude with two small fish and a handful of barley loaves? This was but a sample of His power, and if He could do this, He was able also to deliver them in their hour of need. He was able to make Peter walk safely on the water, though for him it was impossible, and He was able to deliver His disciples both from the danger and from their fears.

God never makes a promise that He is not able to perform. He never gives us a task for which He cannot furnish the requisite strength. He never permits a temptation to come into our lives from which He is not able to deliver us. Indeed, with man these things are impossible, but "with God all things are possible" (Mark 10:27). When we consider our own pitiful weakness in the light of His marvelous strength, we will realize the reason for the appeal of the prophet, "Trust ye in the LORD forever: for in the LORD JEHOVAH is everlasting strength" (Isa. 26:4). (Psa. 17:7; Isa. 12:2; Eph. 3:20)

VITAL-TRUTH ILLUSTRATION

A young Norwegian sailor who used to meet with us, was on a voyage shortly after his conversion when a storm was encountered. In the midst of it one of the older men said to him, "There is only seven-eighths of an inch between us and hell," which rather unnerved him for a moment; but lifting up his heart to God he received this message: "Underneath are the everlasting arms." Knowing that the ship was thus undergirded, he was of good cheer.—Sunday School Times.

VITAL-TRUTH ILLUSTRATION

When my sister sailed for China, twenty years ago, the ship was overtaken with a heavy storm. While she was sitting in the saloon of the boat, reading, a large wave came over and smashed off a corner of the cabin above. Some of the water came dashing into the parlor. A young travelling man, sitting opposite her, jumped to his feet at the crash, and with face as pale as death, said, "We shall be at the bottom of the sea in less than five minutes." "No, we will not," said my sister, "God wants me in China." —From "The King's Business."

Second Quarter, Lesson 3. **Sunday, April 17, 1927**

THE RESURRECTION OF THE LORD JESUS

Lesson Text: Matt. 28:1-10

Golden Text:

"He is risen, as He said" (Matt. 28:6).

No essential fact of the Gospel has escaped the most violent attacks at the hands of false teachers, and the truth of Christ's resurrection has come in for its full share. Immediately after it occured, the Roman soldiers, greedily clutching in their hands the bribes of the chief priests, asserted that the disciples had stolen His body while they slept. In like manner, the present day Modernist flatly denies that Christ rose from the dead in any literal sense of the word, while the Russellites add to this a further blasphemy in suggesting that perhaps His body was "dissolved into gases." This is a terrible doctrine, for as the Spirit-inspired Apostle testified, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (I Cor. 15:17-19). But, thank God, in spite of the assaults made by the critics and infidels upon this truth, the triumphant testimony of the Word stands inviolate and inviolable—"Now is Christ risen from the dead, and become the first-fruits of them that slept" (I Cor. 15:20).

I. THE RESURRECTION MIRACLE

"He is risen" (Matt. 28:7).

The reason the Modernists deny that Christ was literally raised from the dead is that the resurrection is a miracle. If, like him, we were to refuse to believe in miracles, then of course we could not believe in the resurrection of the Lord Jesus Christ, nor, for that matter, in any of the other miracles of which the Bible plainly testifies. But once we have a really willing heart and an open mind, miracles cease to be a stumblinng block for faith. Of course the resurrection is miracle! In comparison, it dwarfs into insignificance the earthquake and the dramatic appearance of the angel. Were it not a miracle, the resurrection would be a matter of little moment. Its very miraculous character gives to it its value as a testimony to the deity of Christ and as a token of assurance that in the days to come, by the same power that raised Him from the dead, we shall share in the blessings of the resurrection as we share in the benefits of the Cross.

Recognizing that we are speaking of one of the most stupendous miracles recorded in the Book of miracles, let us insist in no uncertain tones that Christ actually rose from the dead. "He is risen," said the angel, and with this agree all the Scriptures. (Acts 2:24-32; Acts 3:15; Acts 4:10; Acts 10:40; 13:30-37; Rom. 10:9)

II. THE RESURRECTION EVIDENCES

"As He said, Come, see" (Matt. 28:6).

The resurrection is perhaps the best accredited fact in history. The evidences are of many kinds, two of which are suggested in this lesson.

The first is the testimony of the Word of God. This is suggested by the angel's words, "As He said." The Old Testament testified that Christ should die and rise again from the dead (Acts 2:24-32; I Cor. 15,4). The Lord Jesus Christ Himself repeatedly foretold His resurrection (John 2:19-21; Matt. 27:63; Matt. 17:23; Matt. 20:19; Mark 8:31). And the writers of the New Testament bear united witness that this actually came to pass (Matt. 28:1-10; Mark 16:1-19; Luke 24:1-46; John 20:1-20; I Thess. 1:10; I Pet. 1:21; etc.).

These testimonies are not only God's inspired declaration of the fact of Christ's resurrection—they are also the testimony of eye-witnesses and such testimonies could be multiplied many fold. So the second class of evidence is the testimony of eye-witnesses. It was for this purpose that the angel said to the women, "Come, see the place where the Lord lay" (Matt. 28:6). The grave clothes, lying undisturbed and still retaining the form of the body which they had enclosed, though the body itself had been removed from them, carried with them the weight of conviction as John later testified (John 20:49). The angel's invitation was given in order that these women might become eye-witnesses of the resurrection. Later, many of the disciples saw Him face to face and talked with Him, receiving from Him many indisputable proofs of the reality of the resurrection. It is impossible to enumerate all the witnesses, or to consider their several testimonies, but the Apostle Paul summed it all up when he said, "I declare unto you . . . that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve: after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present . . . After that, He was seen of James; then of all the apostles. And last of all He was seen of me also" (I Cor. 15:4-8). Surely such testimony should be enough to end all controversy. Jesus Christ has risen from the dead. The evidence conclusively proves it.

III. THE RESURRECTION MESSAGE

"Go . . . tell" (Matt. 28:7).

As soon as their hearts were satisfied, the angel said to the women, "Go quickly, and tell His disciples that He is risen from the dead" (Matt. 28:7). Indeed, there was reason for them to go quickly with this message, for it was good news. There is none better in the universe, unless it be that the Saviour has died for our sins, but that would be only ill news without the word of the resurrection, for in His resurrection the Lord Jesus Christ proved that He had made an acceptable sacrifice which was sufficient to satisfy all righteous judgment against our sins and to secure our pardon and justification with the Father. Indeed, even though many professed believers esteem lightly the truth of the resurrection, God has seen fit to make it a vital part of the Gospel which He has ordained to be "the power of God unto salvation to everyone that believeth" (Rom. 1:16). So when Paul tells what the Gospel consists of, he simply enumerates three facts—Christ died for our sins; Christ rose from the dead for our justification; and Christ is coming again to receive us unto Himself (I Cor. 15:1-3, 51-52 with I Thess. 4:13-18; Rom. 4:25; I Pet. 1:3). The fact of the resurrection of Christ, therefore, lies at the very heart of the gospel message and should be proclaimed with urgent speed. May we be faithful in carrying the message of the resurrection. (Acts 1:22; Acts 4:2,33; Acts 17:18,32)

IV. THE RESURRECTION POWER

"They . . . worshipped" (Matt. 28:9).

The power of the resurrection was seen when the women met the resurrected Saviour. When they saw Him they worshipped Him (Matt. 28:9). And well they might, for the resurrection was a glorious and convincing demonstration that He was the Son of God. Had He but been a mere man and a pretender, as his enemies would like to make Him out, then certainly His body would be moulding in the dust of the earth. But that He was what He claimed to be (and He claimed to be nothing less than God), the resurrection clearly proved. The resurrection, therefore, has power to convince men of the deity of the Lord Jesus Christ and to bring them to His feet in worship and adoration. (Rom. 1:4; John 20:31; John 20:26-28)

V. THE RESURRECTION PROMISE

"In Christ shall all be made alive" (I Cor. 15:22).

There is yet one thing which we must note, which is not mentioned in the lesson, and this is that the resurrection of Jesus Christ was also a pledge of the resurrection of the believer. "As in Adam all die, even so in Christ shall all be made alive," is the declaration of I Cor. 15:22. Romans 8:11 says, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." So Jesus' promise that His disciples should see Him later in Galilee reminds us of His promise that all who believe in Him shall some day see Him descending from the heavens to catch them up to be with Him forever and to share in the likeness and the joy of His resurrection. (Phil.3:20-21; I Cor. 6:14; II Cor. 4:14; I Cor. 15:51-58; I Thess. 4:13-18; Rom. 8:23)

VITAL-TRUTH ILLUSTRATION

A great evangelist once told me that after holding a most successful mission at Cambridge, one of the students asked him to visit a fellow-student who was keenly interested in these matters, but would not go to the meetings. He had expressed a desire to see him, and as he was one of the ablest men in the college there was a great desire that he be spoken with. The evangelist saw him, and after a bit the student began to put forward the difficulties he had in accepting Christ—the inspiration of Scripture, the deity of Christ, etc.

The evangelist listened, and said, "Yes, I have often dealt with these difficulties, and am willing to discuss them with you all night; but before I go on to them there is one question that I would like to put to you: if I can succeed in clearing your doubts away, will you engage tomorrow evening at my meeting to make a public confession of Christ? The man was silent for a minute, and then said he would hardly engage to make a promise like that. "Then," said the evangelist, "if that is so, there is no use of our wasting time further tonight, for with the heart man believeth, but with the mouth confession is made unto salvation"; and he took his leave. The treatment was severe but wise. The man was suffering from moral cowardice, though he knew it not, and hiding it under a covering of doubt.—W. A. Mackey, Quoted in "Tarbell's Guide," 1924.

A short time ago it was my privilege to attend a large gathering of redeemed outcasts in a convention of rescue mission leaders and converts, and being asked to play a solo on my cornet, I played that beautiful old hymn, "Saved by Grace." As I came to the chorus I emphasized the word "Him"—"And I shall see **Him** face to face, and tell the story, saved by grace." After finishing the verse and chorus, I asked that the audience of nearly one thousand people might sing that chorus with me, requesting that they also should emphasize, as I had done, the word "Him." It seemed to many of us that we were lifted into His very presence as the audience re-echoed the chorus with tears of joy as the marvelous hope of seeing **Him** face to face came upon them with a new force and power. One dear fellow on the platform, a man who a few years ago was serving most of his time behind the bars, had been a terrible drug fiend and drunkard; his face and body had been actually broken by the clubs of the police in the battles he had gone through in his sinful life, and revealed at a glance the awful cost, the wages of sin—this same man, utterly unable to control himself, burst out with sobs of inexpressible joy, love and praise; and almost in an equally noticeable way scores of others were giving audible praise to Him as we sang again that wonderful chorus.—Addison Raws in "Christ Life Magazine."

Second Quarter, Lesson 4 **Sunday, April 24, 1927**

PETER AT THE TRANSFIGURATION

Lesson Text: Mark 9:2-10
Read II Peter 1:16-18

Golden Text:

"A voice came out of the cloud, saying, This is My beloved Son: hear Him" (Mark 9:7).

Two lessons are clearly taught in the Transfiguration of the Lord Jesus Christ. The first is the devotional lesson, which is a study in fellowship; and the second is the dispensational lesson, which is a study in prophecy. For the first of these lessons we have the authority of the Scripture which says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16,17); while for the second we have the authority of Peter's personal, though divinely inspired, testimony: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were **eye-witnesses of His majesty.** For He received from God the Father honor and glory, when there came such a voice to Him, from the excellent glory, This is My beloved Son, in Whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount" (II Pet. 1:16-18).

I. THE DEVOTIONAL TEACHING—A STUDY IN FELLOWSHIP

From a devotional standpoint, this lesson teaches us what is necessary if we would draw into more intimate fellowship with the Saviour, what is involved in such fellowship, and to what end God designs that fellowship shall lead.

(a) The Separation.

The first fact we notice is this: The three disciples, Peter, James and John, were led apart by themselves. Why did the Saviour choose these three men to accompany Him, rather than some of the others? Why did He not take them all with Him? It seems reasonable to suppose that the Saviour saw in these three men a measure of willingness which prepared them for such an experience in a measure which others did not share, for all of God's special dealings with His children are on the ground of our willingness before Him. **So willingness is the first essential if we would enter most fully into the service of our Lord** (John 7:17, 37-39; I Cor. 3:1-2; Phil. 3:1-15).

We see, also, that this call was a call which led them apart from the busy hurrying throng. It led them

apart from other occupations. It even led them apart from their ministry and from the other disciples who were their fellow believers. This is one of the essential secrets of close fellowship with the Lord. Our work—even though it be in His service; or our friends, earnest believers though they be, can distract us from knowing in fullest measure the companionship of our Lord unless we put Him first. And to do this it is necessary that we learn frequently to draw apart from our friends that we may commune with Him without distraction. To this end we should jealously guard our quiet hour, arranging for it at a time when we will be least likely to be interrupted, and then we should give ourselves with undivided attention to communing with the Saviour in prayer and in prayerful meditation upon His Word. In that hour we should permit Him by His Word and the Spirit to search our hearts and lives and to reveal to us things in them that are displeasing to Him. We should relinquish every known sin, and in His strenth we should put it out of our lives, for a single cherished sin will be sufficient to rob us of blessings which He wants to bring to us in that hour. **Separation is, therefore, the second essential of intimate fellowship with the Lord.** (Rom. 12:1-2; II Cor. 6:14-18)

Notice, too, that these disciples were led by the Saviour. It was not only a temporary separation from the usual tasks and companionships, but it was a separation unto the Saviour. They followed Him at His bidding. And this suggests the thought of consecration. We can expect the richest blessings in our lives only as we are willing to follow the Saviour in absolute obedience and utter yielding of ourselves to His Will. **Yieldedness, therefore, is a third essential condition of intimate fellowship with Him.** (Rom. 12:1-2; Rom. 6:13; I Pet. 5:5-6; Psa. 37: 4-5)

(b) The revelation.

The second thing which this incident involved was a revelation which awed the hearts of those wondering disciples. The Saviour was transfigured before them. So it is when we draw apart at the Saviour's bidding for the purpose of entering more fully into fellowship with Him. He then is transfigured before our wondering vision. And to us, while spiritual, and visual only to the eyes of faith, this revelation involves the same essential characteristics as that which the disciples witnessed.

They gained first a new apprehension of His PERSON, and saw in Him a new beauty. "He was transfigured before them. And His raiment became shining, exceeding white as snow; so as no fuller on earth can white them" (Mark 9:2-3). Such, also is the experience of the soul who meets Him in the quiet hour. (I Pet. 1:7; Psa. 27:4; Song of Solomon 5:16; II Cor. 3:18)

In this revelation also the Lord sought to lead them into a more full knowledge of His PURPOSE. "There appeared unto them Elias with Moses: and they were talking with Jesus" (Mark 9:4). In Luke we are told of the subject of their conversation. It was "His decease which He should accomplish at Jerusalem" (Luke 9:31). Think of it! In that conversation, the approaching death of the Saviour was spoken of as an ACCOMPLISHMENT. Surely there was in this not only a prophecy that He must die, but also a revelation of God's purpose and power in His death. So the believer who enters with obedient faithfulness into the secret place will begin to learn and to understand the purposes of the Lord. (Psa. 25:12-13; I Cor. 2:10-16; Col. 1:9)

Again there was here a revelation of His POSITION. When Peter blasphemously proposed that three tabernacles be built, thus making Moses and Elijah equal with Christ, God rebuked him with the words, "This is My beloved Son: hear HIM" (Mark 9:5-7). Surely He could not more effectually have revealed to them the preeminence of the Saviour. He, alone, of all beings in the universe, deserves our worship (but of course we must recognize that the trinity is involved in this). Likewise, the believer, who in the secret place communes most often with the Saviour, is the one who has the most clear perception of His preeminence. (Phil. 2:9-11; Rev. 5:8-13; Acts 4:12; Rev. 19:10; Rev. 22:8-9; Col. 1:16-19)

(c) The instruction.

The third significant fact in this lesson is that the Saviour instructed these disciples. He charged them not to tell of the glory until after He had risen from the dead. For them to have done so would have been for them to violate God's order. The prophets had foretold "the sufferings of Christ, and the glory that should FOLLOW" (I Pet. 1:11). The message of the glory must be given, but it should follow the cross and the resurrection. It is true, the disciples did not understand fully the instruction given them, but God led them on step by step, until all became clear and plain to them. (In addition to teaching about the relationship between His suffering and His glory, the Saviour answered questions that were in their minds about Elijah and the prophecy of his coming, but this we will consider when we glance at the prophecy in the lesson). In like manner, the place of instruction for the believer is the place of communion with the Saviour. (John 14:26; Col. 1:8; Eph. 5:17-18)

(d) The ministration.

Now in order to appreciate the full significance of this incident we must notice also verses 14-29 which are not given for this lesson. In these verses we are told how Jesus and His disciples came down into the valley once more to engage in ministering to the needs of others. Coming to the other disciples, they found a man whose son was possessed with a demon, and whom the other disciples had ineffectually tried to help. In answer to his entreaties, Jesus cast out the demon, but He reproached His disciples for their lack of faith, thus indicating that had their faith been strong enough He would have used them to do it. Could He more clearly have taught the three that were with Him in the mount of Transfiguration that the revelation and instruction they had received there were given better to fit them for the service to which He had appointed them? And so it ever is. God wants us to enter into the most full enjoyment and loving fellowship with Himself, not only for our own pleasure and profit, but also that we may serve Him better in behalf of others. Let us therefore draw apart alone with Him and stay in His presence, communing with Him until He is transfigured to us and our souls are awed by the realization of His precious truths which He teaches us through His Word. Then let us go forth refreshed and invigorated and in His strength to minister to the needs of this poor, devil-driven, old world. (Matt. 4:19; Rom. 12:1-2; II Tim. 4:1-2; I Cor. 2:1-5)

II. THE DISPENSATIONAL TEACHING—A STUDY IN PROPHECY

There is in this lesson also a prophetic message. It points forward to the coming kingdom of our Lord Jesus Christ, as the Holy Spirit through Peter specifically declares (II Peter 1:16-18). This prophetic outlook can best be appreciated by considering four salient facts:

(a) The personal glory of the Saviour.

The first fact is that the Saviour was personally glorified. The glory which was His on the mount of Transfiguration was but a foregleam of the glory which shall be manifest in His person when He appears in His Second Coming. This glory will also shine throughout the earth during the Kingdom, until the whole earth shall be filled with the glory of the Lord, as the waters cover the seas. (Rev. 19:11-16; II Thess. 1:7-10; Ezek. 43:2-5; Hab.2:14; Isa. 40:5)

(b) The portentous appearance of the witnesses.

The second fact is that the two men who miraculously appeared and talked with Jesus in the mount shall be the

two witnesses who shall testify on the earth preceding His Second Coming. This is very fitting when we consider that this incident foreshadowed His coming. In the eleventh chapter of Revelation we read of the two witnesses and of their testimony in the great tribulation, during the kingdom of Antichrist and immediately before the Lord's return. Their names are not there given, but Bible students are practically agreed that one of them is Moses, and there need be no confusion as to the identity of the other for he has once appeared with Moses in this incident which the Spirit expressly declares is typical of that coming time. The other witness is Elijah.

In addition to the typical significance of the Transfiguration there are three other outstanding proofs of the identity of these two witnesses. The first is that the three persons expected by the Jews in keeping with the prophecies of their own Scriptures were, "Christ," Elijah" and "that prophet" like unto Moses (John 1:19-21). The second is that the signs done by the two witnesses are ruplicates of signs wrought by Moses and Elijah, as can easily be seen by an anology drawn between the eleventh chapter of Revelation and the account of the lives of these two men in the Old Testament. And the third is that it is specifically prophesied that Elijah will return before the Second Coming of the Lord. It is especially significant that in answering the disciples' questions, the Saviour should have given this interpretation concerning the prophecy of Elijah's coming (Mark 9:11-12). Another Scripture prophesies the coming of Moses. In this connection, however, it must be noted that Moses' prophecy of the coming of "A prophet like unto me" has a double significance, for it points primarily to the Lord Jesus Christ. (Rev. 11:5-6; Ex., chapters 7-10; I Kings 17:1; I Kings 18:41-46; II Kings 1:9-14; Jas. 5:17-18; Deut. 18:15, 18-19; Mal. 4:5)

(c) The mixed company of saints.

A third most striking fact is that there was a mixed company assembled upon the mount that day. Christ was there, Who, as we know, will be reigning in the Kingdom. Then there were there the two saints, one of whom had died and the other had been caught away. These by a miracle, were present and talking with the Saviour. And there were there living saints who had known neither the experience of death nor the miracle of resurrection or restoration. So, in the Kingdom, all believers who have died and have been raised again from the dead, or who have been caught away to meet the Lord without dying. These resurrected and transformed believers will reign in the Kingdom. But there will be there also many who have lived through the Tribulation into the Kingdom without dying. These will not be transformed at this time, but so far as the Scriptures indicate they will go through the Kingdom without dying, though in their natural bodies. Just when their transformation takes place (for that they will be transformed as the living believers are transformed at the rapture we cannot doubt) we are not told, but the evidence seems to indicate that this will occur at the close of the Kingdom. (Ezek. 37:11-28; Luke 22-30; Matt. 19:28; Rev. 20:4; John 11:25-26)

(d) The preeminent worship of the Son.

Finally, the fact that God commanded the disciples to hear the Lord Jesus Christ and worship Him alone, was prophetic of Kingdom conditions. God then will be personally present on the earth in the Person of the Lord Jesus Christ. Then all men will come up to Jerusalem to worship before His throne. Satan will be in the pit. His abominable deceptions will be held in check. There will be no false gods on earth to distract men from the worship of the true God. All will worship Him, though some will worship only in feigned allegiance, and at the end of the Kingdom these must be made manifest by Satan's last deception. "This is My beloved Son: hear Him" was not spoken only to the three upon the mountain top. It is God's command to all men in all ages, and it will be the law of the Kingdom. (Phil. 2:8-11; Micah 4:1-5; Zech. 14:16; Rev. 20:1-2, 7-10)

VITAL-TRUTH ILLUSTRATION

A visitor going into the studio of a great painter found on his easel some very fine gems, brilliant and sparkling. Asked why he kept them there, the painter replied: "I keep them there to tone up my eyes. When I am working in pigments, insensibly the sense of color becomes weakened. By having these pure colors before me to refresh my eyes, the sense of color is brought up again, just as the musician by his tuning-fork brings his strings up to the concert pitch."

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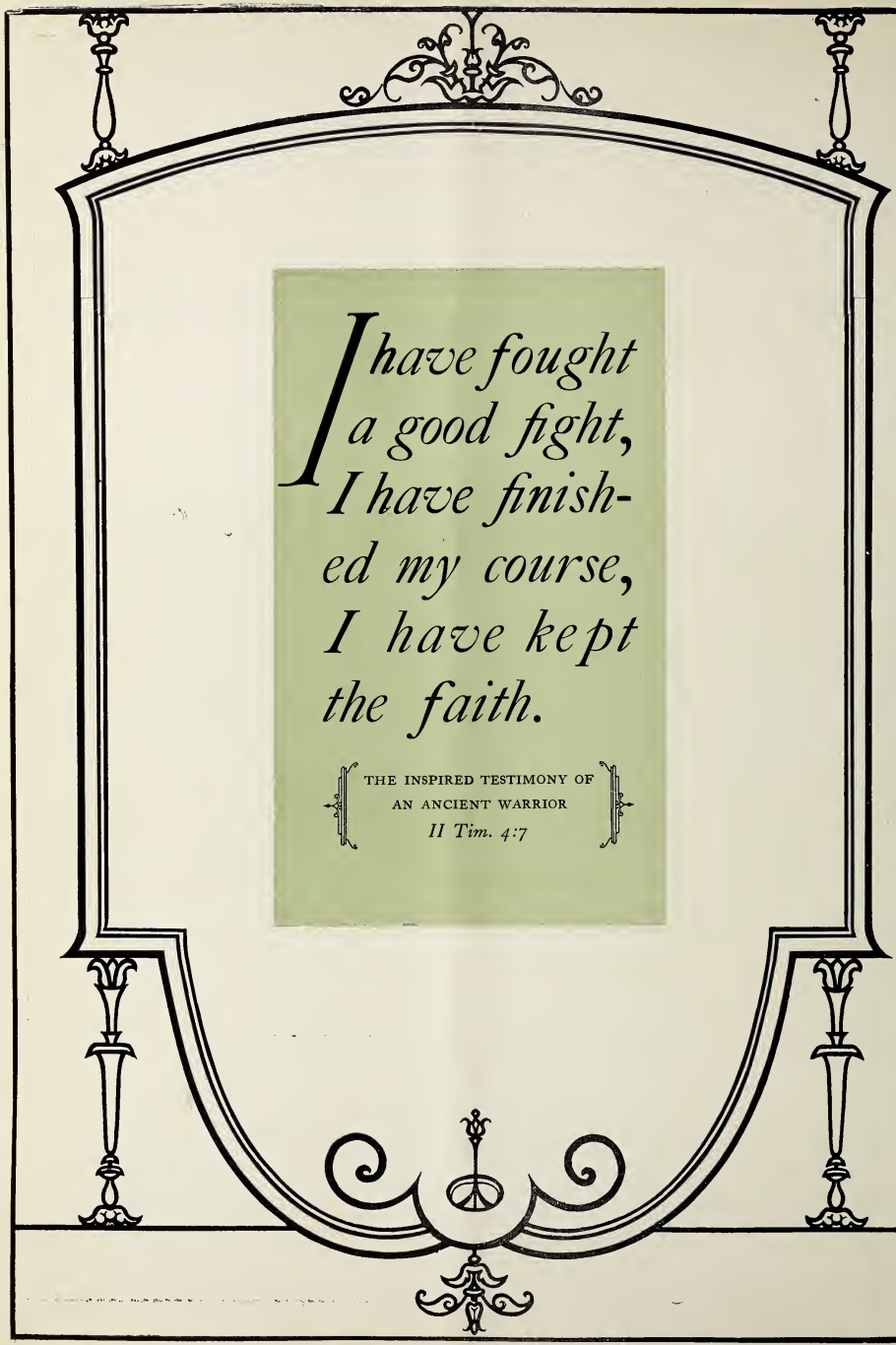
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II Tim. 4:7

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The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Divine Revelation

ALL Scripture is given by inspiration of God." So runs the letter of Paul the apostle to Timothy, his son in the faith. Upon this blessed truth of the divine inspiration of the Bible rests the faith of the saints of all ages. In this one point is found the crux of the present conflict between Fundamentalism and Modernism. The vital issue is not, in the last analysis, the doctrines of those glorious things which cluster about the adorable person of our blessed Lord, as important as those things are. The one outstanding vital issue is,—IS THE BIBLE THE WORD OF GOD?

"All Scripture is given by inspiration of God" is the cryptic reply of Paul to those who would question the divine inspiration of the Book of books. Let Paul's position be recognized and the question of the virgin birth is settled affirmatively, "Before they came together, she was found with child of the Holy Ghost." Let Paul's position be recognized and the question of the resurrection is settled in the same way,—"He is not here, for He is risen." Let Paul's position be received and all the questions with which Modernism has torn the souls of men will be solved. Paul's position declares that the Bible does not only contain the Word of God but IS THE WORD OF GOD.

"All Scripture is given by inspiration of God." This is the important utterance, translated in the Authorized Version, which is used by nearly all the great Bible teachers. A while back, the higher critics, moved by the cunning of the enemy of souls, devised a new translation of this passage. Their new translation was an insult to both faith and intelligence. They rendered it,—"Every Scripture inspired of God is also profitable." The self-evident meaning of this horrid perversion is that there are some portions of the Scripture not inspired of God. The efforts of the critics to secure a general acceptance of this spurious translation have not met with success. By methods not admirable they succeeded in getting their rendition incorporated into the American revision, but this has been about the limit of their victory in this particular direction. On the other hand, Nathaniel West, the great Bible Teacher, has with masterly scholarship and refreshing clearness shown the compelling accuracy of the Authorized Version's translation. We have the exact meaning of Paul's words in the familiar passage which has so agitated the muddled minions of Modernism,—

"All Scripture is given by inspiration of God."

Thank God for such well attested ground for believing the Bible to be divine revelation without alloy.

LET us not faint in our prayers for the supply of new dormitories for D. B. I. because the answer seems to be delayed. "He is faithful that promised." Let us therefore "continue in prayer and watch in the same with thanksgiving," for "the effectual, fervent prayer of a righteous man availeth much."

God's Appointed Way of Rest

The fifty-fifth Psalm is a stormy Psalm. It abounds in threats, indignation, pain and fear. The enemies of David were pressing on every side and his heart was sore pained within him. Overwhelmed by trembling and fear, he cried, "Oh that I had wings like a dove! for then would I fly away, and be at rest." (verse 6). And this is what we all like to do when in trouble—we seek relief by leaving our troubles and tasks. "Oh, just to get away—way off—I will just leave the whole thing and I will have rest. Then I'll be bothered no more."

That is man's way of meeting testing and seeking rest, but not God's. Such flight is useless, for our burdens are our inseparable companions; we carry them with us, and the spiritual unrest and fatigue remain. What a false hope! Flying away from trouble we find no let-up; the trouble lingers and more is added. Jonah tried the human method. He thought he would get away from a burden by taking a trip to Tarshish. It didn't work. He found things stormy —a stormy sea, and soon he was in the sea, then in the sea monster. For him to flee from his burdens was to flee from God's will, so to fly away inevitably meant rebuke and chastening.

Within the limits of this same Psalm God's appointed way of rest and peace is set forth. After trying in the human way to find rest David becomes exhausted and throws himself upon God. Though he is still in the midst of convulsive circumstances, his soul is resting, for he has cast his burden on the Lord, and by the blessing of the experience which results, he gives this testimony—"Cast thy burden upon the Lord, and He shall sustain thee" (verse 22).

What a difference between trying in the human way to escape testing, and in the divine method to experience deliverance. It is the difference between trying and trusting. Many burdens evaporate as we talk to the Lord and trust them to Him—the burden of worry, the burden of fear, the burdens of perplexity and uncertainty. Other burdens by His permission, remain, but as we cast them upon the Lord He sustains. And, marvel of marvels! if we will let Him, He will not only take our burdens, but carry us too! He sustains!

The Psalmist desired wings that he might fly away. He found that there was no rest in flying away, but abundant rest in trusting. Which do you choose—"to fly away" or to "flee to God"? You must make your choice, dear Christian, between man's way and God's.

—M. G. D.

Present With the Lord

ON THE night of Apr. the 10th, when returning from Columbine, Colorado, where he had been to proclaim the Word of God, L. J. Fowler, Business manager of this magazine, Professor in Topical at the Denver Bible Institute, Member of the Board of Directors of the Institute and Member of the Deacon's Board of the Church of the Open Bible, was run down by an automobile and killed. He lived about two hours after the crash but never regained consciousness. His home going came as a terrible blow to the entire Institute family. We thank God for the consecrated life and abundant testimony of our brother who is now absent from the body and present with the Lord. We insert this brief note as the magazine goes to press. Full discussion of his death and funeral will appear in the next issue.

Mixed Swimming

TWENTY years ago there was comparatively little swimming in the United States. Today almost everybody swims.

That swimming is a most valuable exercise none will deny. But the rapid increase in the popularity of swimming in the last two decades, coupled with the astounding collapse in the moral standards of the youth of the nation has led to a nation-wide evil of mixed-bathing which has come so quietly but has been so universally accepted, that moral and spiritual leaders have been made to feel that they were backnumbers indeed if they lifted a voice against this astoundingly well received diversion which in many communities, has most naturally led to nude bathing. When this occurs the citizens suddenly raise a hue and cry and demand police supervision of their beaches and swimming pools. The consistency of such shocked modesty we fail to see. Pray tell just why is it so decent and permissible for mixed bathing in the present day fractional bathing suits and so exceedingly evil to bathe in the nude? To the mind of a thinking Christian it is not a very far cry from the one to the other.

Whenever this evil has appeared in the history of the Church, God has graciously raised up a testimony against it. St. Cyprian, one of the early church fathers, who suffered martyrdom for his faith in the year 258, wrote concerning women who indulge in mixed-bathing,—

> "What however shall be said of those who frequent the public baths? Who to prying eyes expose a person dedicated to modesty and chastity, themselves both SEEING MEN and BEING SEEN by them? Are not they themselves offering enticement to vice? Do they not solicit and invite those present to compass their corruption and **ruin?"**

Exceedingly clear testimony this, to have been given forth by one who was very near to being contemporary of the apostles of the Lord himself.

The Roman Catholic Church of Austria referring to the modern tendencies of physical culture, aesthetic dancing, swimming etc., calls the movement the "cult of the body" and declares that its "women and girls must never swim in public." Dr. James M Gray commenting on this fact says, "The cult of the body is the social cancer of this century. Our literature, our art, our sports are in this respect rank paganism."

The New York Times reports that the Southern Baptist Convention, meeting in Houston, Texas, in May passed resolutions condemning "mixed-bathing as harmful and blighting to spiritual life and directly opposed to the highest and holiest happines and well being."

May God open the eyes of His people in this appalling hour when evil men and seducers are waxing worse and worse, boldly to stand for purity, truth and rectitude, even though their path be constantly beset by pornographic Mac Faddenites who rail against them with jeering cries of "Prude, prude!"

WHAT IS INSPIRATION?

by JAMES H. BROOKS, D.D.

WHAT is Inspiration? This question has agitated many minds since destructive criticism made its first pernicious inroads into the evangelical denominations. Brooks' answer is clear, convincing, and Scriptural.

IT IS worthy of notice that the Bible itself says nothing whatever of the theories of inspiration. No theory of inspiration is presented or even suggested from the first of Genesis to the last of Revelation, but the Book everywhere asserts that the words it contains are words which God spoke to men, through whom He revealed His will and purpose. If we had read the sacred Scriptures alone, apart from human opinions, we could never have thought of different kinds of degrees of inspiration, but must have seen that the writers at least claim for the very language of their communications divine origin, divine accuracy, and divine authority. There is no attempt to explain how they were inspired, but from first to last historians, poets, prophets, and apostles come before us with the sublime announcement, "Thus saith the Lord."

So profound was the impression made by this announcement that the Jews for many centuries accepted without hesitation the Old Testament books as coming directly from God, and they dared not tamper with a word or letter of it at the peril of their souls. Josephus says: "Every one is not permitted of his own accord to be a writer, nor is there any disagreement in what is written, —they being only prophets that have written the orignal and earliest accounts of things as they learned them of God Himself by inspiration . . . For so many ages that have already passed no one has been so bold as either to add anything to them or to make any change in them." Philo, although strongly influenced by the philosophy of his times, boldly affirms his faith, and the faith of his countrymen, in the fact that God inspired the men who composed the Old Testament, and spoke through them as His mouthpiece. Esdras, who may be taken as a representative of all the Apocryphal writers, tells us: "When the Lord spake unto them, they made a sport of His prophets"; "In the first year of Cyrus, king of the Persians, that the word of the Lord might be accomplished, that He had promised by the mouth of Jeremy"; and when he had read the law, "All they that were then moved at the word of the Lord God of Israel assembled unto me."

In the early Church also, while it does not appear that any theory of inspiration was discussed, there was entire unanimity among those who had a right to be called Christians, as to inspiration itself, an inspiration that was supernatural in its source, unerring in its truthfulness, and extending to the very words of Scripture. Thus Clement says: "Look into the Holy Scriptures, which are the true words of the Holy Ghost"; "Ye know, beloved, ye know full well the Holy Scriptures; and have thoroughly searched into the oracles of God." Barnabas, in the epistle ascribed to him, writes: "The Lord hath declared unto us by the prophets"; "Thus saith the Lord by the prophets"; "Moses in the Spirit spake." Irenaeus testifies: "Well knowing that the Scriptures are perfect, as dictated (or spoken) by the word of God and His Spirit." Hippolytus says: "Be assured they did not speak in their own strength, nor out of their own minds, what they proclaimed; but first by the inspiration of the word they were imbued with wisdom." Origen declares: "The sacred books are not the writings of men, but have been written and delivered to us from the inspiration of the Holy Spirit by the will of the Father of all things, through Jesus Christ. The sacred Scriptures come from the fullness of the Spirit, so that there is nothing in the prophets or the law or the gospel and the epistles which descends not from the Divine Majesty."

Any amount of similar evidence could be adduced, but it is sufficient to say that up to the Reformation, if even one voice was raised to advance some theory of inspiration, it was too feeble to be heard. The Protestant churches which followed the revival that swept over Europe as the result of the labors of Luther and others, promulgated no new or unknown doctrine, when they embodied in their Confessions clear and distinct statements of the plenary inspiration and supreme authority of the Scriptures. Thus the Belgic Confession, A. D. 1561, asserts: "We confess that this Word of God was

not sent nor delivered by the will of man, *but holy men of God spake as they were moved by the Holy Ghost,* as the Apostle Peter saith." The Helvetic Confession, A. D. 1566, declares: "We believe and confess the canonical Scriptures of the holy prophets and apostles of both Testaments to be the true Word of God itself, for God Himself spoke to the fathers, the prophets, and the apostles, and still speaks to us by the sacred Scriptures." The Westminister Confession, among other like things, affirms: "The Supreme Judge, by which all controversies of religion are to be determined, and all decrees, councils, opinions of ancient writings, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scriptures."

When rationalism invaded England, impiously attacking the infallibility of the Bible, and asserting the existence of many errors in the sacred pages, those who defended it were weak enough to admit the errors, and then claimed that there were different kinds and degrees of inspiration, as the inspiration of excitement, the inspiration of invigoration, the inspiration of superintendence, the inspiration of guidance, and the inspiration of direct revelation. Thus, after many centuries had passed, during which the people of God in the Jewish and the Christian dispensations had accepted the sacred Book in all its parts as coming immediately from Him and dictated by His Spirit, the first theory of inspiration made its hateful appearance. Happily, it has passed away, and is no longer mentioned; but it must be borne in mind that it was invented to account for supposed imperfections and errors and mistakes in the sacred Scriptures.

There is another theory, called the mechanical, and even the most reverent students of the Bible seem to agree that this cannot be true. But precisely the same objection lies against the great mass who reject it, and perhaps the few who accept it, that can be urged against all other theories. That is to say, it is a theory, and for this very reason it is worthless. No man has a right to affirm that God used the men through whom He communicated His revelations, just as we use a printing-press or typewriter, or other mechanical contrivance to express our thoughts, and no man has a right to affirm that He did not so use them, because the Scriptures do not inform us how they were inspired. If it had been written that the prophets and apostles were mere machines, employed for the transmission of God's thoughts and words, we would be bound to believe it; and had it been written that they were no machines, we would be bound to believe that also. But inasmuch as it is plainly and repeatedly declared that their writings are inspired, without a single statement of the maner of their inspiration, we are bound to believe that they are inspired, without believing at all in one way or another, in what manner they are inspired.

IT IS a real relief to get away from man's fruitless speculations, and vain guesses, and laborious groping in the dark, and philosophical disquisitions, to the calm clear, and straightforward statements of the Bible itself. We turn to the first man God commissioned to make known His will, and we find him saying, "O my Lord I am not eloquent, neither heretofore, nor since Thou hast spoken unto Thy servant: but I am slow of speech and of a slow tongue. And the Lord said unto him Who hath made man's mouth? . . . Now therefore go and I will be with thy mouth, and teach thee what thou shalt say" (Exo. 4:10-12). It will be observed that Jehovah does not promise to be with his mind, and teach him what to think, but to be with his mouth, and teach him what to say. So far as the record testifies, the thoughts of Moses were not inspired in any degree, but his words were inspired, and it is with these we have to do.

Turning to the second division of the Old Testament, which our Saviour recognized and adopted, we find David to be the principal actor and agent, through whom God made known His will; and we bring all the theories of inspiration side by side with his dying testimony. "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue" (II Sam. 23:1-2). He does not say, The Spirit of the Lord thought by me," but "spake by me"; nor does he say "His ideas were in my mind," but "His word was in my tongue." So far as we can gather from the record his thoughts were not inspired at all; and it is probable from the use made of his Psalms in the New Testament that his language often bore a meaning far beyond his conception of its import; but it is certain that his words were given by inspiration of the Holy Spirit.

Hence the value of the written Word as it is set forth in all of his Psalms. "The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times". "The law of the Lord is perfect

"O mighty Word of God, that naught withstandeth!
Earth's kingdoms it shall crumble into dust;
And build for those an everlasting city
Who simply in its promises will trust."

—*Selected*

converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." "Forever, O Lord, Thy Word is settled in heaven." "Thy Word is a lamp unto my feet, and a light unto my path." "The entrance of Thy words giveth light." "Thy Word is true from the beginning." "Thou hast magnified Thy Word above all Thy name," or above every other manifestation of Himself, in nature, or in science, or in human reason. In the historical books and in the Psalms, including the other poetical books, "The Lord said," "The Lord spake, saying," "Thus saith the Lord," "The word of the Lord came," occur about three hundred times; and are we to dismiss such testimony at the bidding of man's idle theories of inspiration? That Word can do more for us than any earthly parent or power; for "when thou goest, it shall lead thee; when thou sleepest, it shall keep thee; when thou awakest, it shall talk with thee." No wonder it is said at the close of this second part of the Scriptures, "Every word of God is pure; . . . add thou not unto His words, lest He reprove thee, and thou be found a liar."

Glancing for a moment at the third division of the Old Testament, known as the Prophets, let us compare human theories with divine testimony. We learn that Jeremiah recoiled, as Moses did, from the disagreeable mission upon which he was sent, saying: "Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. . . Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold, I have put My words in thy mouth." He did not say, observe, "I have put My thoughts in thy mind and left thee to selection of any language that ocurs to thee as suitable," but "I have put My words in thy mouth." Hence, all through his prophecy, "Thus saith the Lord," "The Lord saith unto me," are found at brief intervals, frequently sounding out again and again in the same chapter. But precisely the same thing is true of all the other prophets, without a single exception. Every one of them claims that he was delivering the very message God told him to deliver, and in the words of God. No man can dispute this statement, and there is not a hint in any part of the prophecies that in the least passage the writers were cast back upon their own thoughts or their own words. "Hear the word of the Lord," "The word of the Lord came," "Thus saith the Lord God," and similar declarations, are found about twelve hundred times in the prophecies; "saith the Lord" being repeated twenty-four times in the four short chapters of Malachi.

Are we to make nothing of all this? Is it to be set aside at the bidding of man's wholly uncalled-for theories of inspiration? Because he chooses to fancy that there are different kinds and degrees of inspiration, because he prefers to believe in inspired thoughts and uninspired words, because he tries to comfort himself with dynamic inspiration, because he is opposed to mechanical inspiration, are we to treat the explicit testimony of the Word itself, given in more than two thousand places, as of no value? Out with all of these foolish theories, that are not worth the paper on which they are written! Men have no right to their opinions when God has most explicitly and fully revealed His truth, as He has done upon this subject. "To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them"; and it is certain that the theories of inspiration have only darkened His counsel. He does not set before us the foolish task of trying to explain how His Book is inspired, but to believe, because He says it, that it *is* inspired and verbally inspired.

About this there can be no doubt whatever, when we come to see the extent of the inspiration our Lord Jesus Christ promised to His disciples. "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." At another time He said, "When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what things ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." At another time, still later, He said: "When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost."

It is impossible to imagine any stronger proof of verbal inspiration than is found in these passages. The apostles were actually forbidden to think, to premeditate, to prepare their defense, to give themselves the slightest concern; and this upon the ground that *they* were not to speak, but the Spirit of God would speak through them, that the words they ought to utter should be given them the same hour they were needed. If it be urged by those who hold theories of inspiration that this was a special promise for a special occasion, still the main point is conceded; for it is admitted that God did sometimes at least communicate His own words, without interfering with the mental idiosyncrasy and peculiar style of each of His servants. What He does at one time, He can do at another; and what He did for the apostles when they were called to defend themselves, He did when they were called to preach His Gospel and to write epistles.

Thus there is most perfect unanimity among all the witnesses whom God commissioned, concerning the inspiration of their messages and writings. It is a unanimity so striking, Robert Haldane truly said:

> "Nothing can be more clearly, more expressly, or more precisely taught in the Word of God. And while other important doctrines may be met with passages of seeming opposition, there is not in the

language of the Scriptures one expression that even appears to contradict their plenary and verbal inspiration."

Men may say that there was no need of inspiration in the historical books of the Bible, forgetting that it is an exceedingly difficult and rare thing to write history truthfully, or even the most common occurrences, as illustrated daily in the newspapers, although the reporters may have no temptation to lie. They may say that they cannot understand how God inspired the words, forgetting that they cannot understand any better how He inspired the thoughts. They may say that differences of style disprove verbal inspiration, forgetting that the very same mind has often used a different style in the composition of legal documents, fiction, poetry, and philosophical dissertations; forgetting that the very same mind uses one style in sending a message through an illiterate boy to laborers on his farm, and another style in transmitting his views to a political convention assembled in his interests, and another style in communicating the results of his investigations to a scientific association, and another style in expressing his good wishes for the success of a benevolent organization; forgetting that the Holy Spirit dwells in the believer, controlling his speech and actions without reducing him to the helpless condition of an unthinking machine, and without changing his style or natural gifts and tendencies. They may say that if verbal inspiration is true, the four accounts of the inscription on the Cross of our Lord would have been precisely alike, forgetting that they would have been precisely alike but for verbal inspiration, the Holy Ghost requiring the writers to arrange the words according to His special design in the preparation of each of the gospels, and that all taken together form the complete inscription. They may say that it was unworthy of the Spirit of God to concern Himself about an old cloke and the parchments, which Paul left at Troas, forgetting that it was altogether worthy of Him to consult the comfort of His faithful servant, sending for the things that are the symbols of service and study, if the critics had eyes to see, and reminding them, if they had ears to hear, that He will not forget the lonely prisoner suffering for His truth.

But amid all the cavils and objections of foolish and ignorant men, the voice of God sounds out high and clear in more than two thousand places from Genesis to Revelation, affirming the inspiration of the very words of the sacred Scripture. Sinful creatures, that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth, whose days are as an handbreadth, may construct their little theories of inspiration, but above them all, and outlasting all, is "the Word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: but the Word of the Lord endureth forever." "Forever, O Lord, Thy Word is settled in heaven." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

A WRITER in the Encyclopaedia Britannica says, "Gerhard held that inspiration implied that the writers were the 'pens,' the 'hands,' the 'amanuenses,' of the Holy Ghost. Calovious and Quenstedt say the same. Quenstedt holds that everything in Scripture comes from the divine assistance and direction, from a special suggestion and dictation of the Holy Spirit; and he says that because Scripture is inspired it is of infallible truth and free from every error; canonical Scripture contains no lie, no falsehood, not the very slightest error either in fact or in word; whatever things it relates, all and every one of them, are of the very highest truth, whether they be ethical or historical, chronological or verbal; there is no ignorance, no want of knowledge, no forgetfulness, no lapse of memory in Scripture."

THE UNITY OF THE BIBLE A PROOF OF INSPIRATION

by Arthur T. Pierson, D.D.

TO THE soul who really studies the Word of God, one of the most convincing evidences of its inspiration is its unity. This striking proof of inspiration Pierson develops in an able and illuminating manner.

FROM every quarter come the foes of Christ and His Church. The kings of power, with the riches of empires at their command; the kings of science, with their atheistic philosophy; the kings of oratory, with the poison of asps under their silver tongues; the kings of letters, with their golden pens dipped in blasphemy, are marshalling their hosts unto the battle, while atheists and nihilists, the secretly hostile and the openly profane, unbelievers and disbelievers, the polished skeptic and the political liberalist, the foes of manly sobriety and the betrayers of womanly virtue, the dynamite fiends and the traffickers in souls, swell the ranks of Satan's great army.

The enemy is seeking to undermine the Word of God, to demolish the Gibraltar of our Christianity. Upon the Inspiration and Infallibility of the Holy Scriptures rest, also, the Divinity and Redemptive work of the Lord Jesus. They stand or fall together.

The argument I am to present is that drawn from the unity of the Bible. This unity may be seen in several conspicuous particulars, upon some of which it will be well to dilate.

1. The unity is structural. In the Book itself appears, on close study, a certain archetypal, architectural plan. The two Testaments are built on the same general scheme. Each is in three parts: historic, didactic, prophetic, looking to the past, the present, and the future. The symmetry of structure appears even in details, as in the Old Testament, where five books of Moses are succeeded by twelve others, historical; then by five poetic, five of the major and twelve of the minor prophets.

Here is a collection of books; in their style and character there is great variety and diversity: some are historical, others poetical; some contain laws, others lyrics; some are prophetic, some symbolic; in the Old Testament we have historical, poetical, and prophetical divisions; and in the New Testament we have historic narratives, then twenty-one epistles, then a symbolic, apocalyptic poem in oriental imagery. And yet this is no artificial arrangement of fragments. We find "the Old Testament patent in the New; the New, latent in the Old."

In such a book, then, it is not likely that there would be unity; for all the conditions were unfavorable, all the circumstances disadvantageous to a harmonious moral testimony and teaching. Here are some sixty or more separate documents, written by some forty different persons, scattered over wide intervals of space and time, strangers to each other; these documents are written in three different languages, in different lands, among different and sometimes hostile peoples, with marked diversities of literary style, and by men of all grades of culture and mental capacity, from Moses to Malachi; and when we look into these productions, there is even in them great unlikeness, both in matter and manner of statement; and yet they all constitute one volume.

Imagine another book, compiled by as many authors, scattered over as many centuries! Herodotus, in the fifth century before Christ, contributes an historic fragment on the origin of all things; a century later, Aristotle adds a book on moral philosophy; two centuries pass, and Cicero adds a work on law and government; still another hundred years, and Virgil furnishes a grand

poem on ethics. In the next century, Plutarch supplies some biographical sketches; nearly two hundred years after, Origen adds essays on religious creeds and conduct; a century and a half later, Augustine writes a treatise on theology, and Chrysostom a book of sermons; then seven centuries pass away, and Abelard completes the compilation by a magnificent series of essays on rhetoric and scholastic philosophy. And, between these extremes, which, like the Bible, span fifteen centuries, all along from Herodotus to Abelard, are thirty other contributors, whose works enter into the final result—men of different nations, periods, habits, languages, and education. Under the best conditions, how much real unity could be expected, even if each successive contributor had read all that preceded his own fragment? Yet here all are entirely at agreement. There is diversity in unity, and unity in diversity. It is "e pluribus unum." If, at first sight, there be apparent divergence, a further search shows real harmony. As in a stereoscope, the two pictures sometimes appear as distinct, and will not come together, but, as we continue to look, and as the eye rests on some particular point, one view is seen; so in the Word of God. The more we study it, the more does its unity and harmony appear. Even the Law and the Gospel are not in conflict. They stand, like the cherubim, facing different ways, but their faces are toward each other. And the four gospels, like the cherubic creatures in Ezekiel's vision, facing in four different directions, move in one. All the criticism of more than three thousand years has failed to point out one important or irreconcilable contradiction in the testimony and teachings of those who are farthest separated—there is no collision, yet there could be no collusion!

How can this be accounted for? There is no answer which can be given unless you admit the supernatural element. If God actually superintended the production of this Book, so that all who contributed to it were guided by Him, then its unity is the unity of a divine plan and its harmony the harmony of a supreme intelligence and will.

As the baton rises and falls in the hand of the conductor of some grand orchestra, from violin and bass-viol, cornet and flute, trombone and trumpet, flageolet and clarinet, bugle and French horn, cymbals and drum, there comes one grand harmony! There is no doubt, though the conductor were screened from view, that one master mind controls all the instrumental performers. But God makes His oratorio to play for more than a thousand years; and where one musician becomes silent, another takes up the strain, and yet it is all one grand symphony—the key is never lost and never changes except by those exquisite modulations that show the master composer; and when the last strain dies away it is seen that all these glorious movements and melodies have been variations on one grand theme! Did each musician compose as he played, or was there one composer back of all the players?—"one supreme and regulating mind" in this Oratorio of the Ages? If God was the master musician planning the whole and arranging the parts, appointing player to succeed player, and making one strain to modulate or melt into another, then we can understand how Moses' grand anthem of Creation glides into Isaiah's oratorio of the Messiah; by and by sinks into Jeremiah's plaintive wail, swells into Ezekiel's awful chorus, changes into Daniel's rapturous lyric; and after the quartette of the evangelists, closes with John's full choir of saints and angels!

The temple, first built upon Mt. Moriah, was built of stone, made ready before it was brought thither; there was neither hammer, nor ax, nor any tool of iron heard in the house, while it was in building. The stone was cut, squared, polished, and fitted to its place in the quarry before it was brought to the temple platform—the beams and boards were all wrought into the desired form and shape in the shops; and when the material for the temple was on the ground nothing was necessary but to put it together. What insured symmetry in the temple when constructed, and harmony between the workmen in the quarries and the shops, and the builders on the hill? One presiding mind planned the whole; one intelligence

THE Bible has passed through every storm of antagonism that the Prince of darkness could evoke. The eternal foundations of truth, like Him Who laid them, 'are the same, yesterday, to-day and forever.' The Book, with all its precious doctrines, is here to stay. It cannot be destroyed. Fire has not burned it, water has not quenched it, the edicts of tyrants and popes have not been able to break its power. The Church of God can calmly rest on 'the Word of God, which liveth and abideth forever.'"

—*Wishard*

built that whole structure in ideal before it was in fact. The builders built more wisely than they knew, putting together the ideas of the architect and not their own. Only so can we account for the structural unity of the Word of God. The structure was planned and wrought out in the mind of a divine Architect Who, through the ages, superintended His own workmen and work. Moses laid its foundations, not knowing who should build after him, or what form the structure should assume. Workman after workman followed; he might see that there was agreement with what went before, but he could not forsee that what should come after would be only the sublime carrying out of the grand plan. And yet no one disputes the singular unity of the structure, though during all those sixteen centuries through which the building rose toward completion, there was no sound of ax or hammer, no chipping or hacking to make one part fit its fellow. Everything is in agreement with everything else, because the whole Bible was built in the thought of God before one book was laid in order. The building rose steadily from corner-stone to cap stone, foundations first, then story after story, pillars on pedestals, and capitals on pillars, and arches on capitals, till, like a dome, flashing back the splendors of the noonday, the Apocalypse spans and crowns and completes the whole, glorious with celestial visions.

You cannot look on that cathedral at Milan, whose first stone was laid in 1386, March 15th, and which after these five centuries is yet incomplete, without instinctively knowing that it must have been the product of one mind, however many workmen may have helped to rear its marble walls and pinnacles. Its unity of design cannot be the result of accident. No, the workmen were not the architect. Every stone was shaped and polished to fit its place in the plan. And so of the Bible: that cathedral of the ages! Whoever the workmen were, the architect was God!

2. The unity is historic. The whole Bible is the history of the Kingdom of God. Israel represents that Kingdom. And two things are noticeable. All centers about the Hebrew nationality. With their origin and progress the main historical portion begins; and with their apostasy and captivity it stops. The times of the Gentiles filled the interval, and have no proper history; prophecy, which is history anticipated, takes up the broken thread, and gives us the outline of the future, when Israel shall again take her place among the nations.

3. The unity is prophetic. Of all prophecy, there is but one center: the Kingdom and the King. 1. Adam, the first king, lost his sceptre by sin. His probation ended in failure and disaster, wreck and ruin. 2. The second Adam, in His probation, gained the victory, routed the tempter, and stood firm. The two Comings of this King constituted the two focal centers of the prophetic ellipse. His first coming was to make possible an empire in man and over man. His Second Coming will be to set that empire in glory. All prophecy moves about these two advents. It touches Israel only as related to the Kingdom; and the Gentiles only as related to Israel. Hence, in the Old Testament, Nineveh, Babylon, and Egypt loom up in the prophetic horizon as the main foes to the Kingdom, as represented by the Hebrews; and in the New Testament, the Beast, Prophet, and Dragon are conspicuous as the gigantic adversaries of that Kingdom, after Israel again takes her place in history and prophecy.

There are some six hundred and sixty-six general prophecies in the Old Testament, three hundred and thirty-three of which refer particularly to the coming Messiah, and meet only in Him.

4. The unity is therefore also personal:

"In the volume of the Book it is written of Me."

There is but one Book, and within it but one Person. Christ is the center of the Old Testament prophecy, as He is of New Testament history. From Genesis 3 to Malachi 3, He fills out the historic and prophetic profile. Not only do the three hundred and thirty-three predictions unite in Him, but even the rites and ceremonies find in Him their only interpreter. Nay, historic characters prefigure Him, and historic events are the pictorial illustrations of His vicarious ministry. The Old Testament is a lock of which Christ is the Key. The prophetic plant of renown becomes a burning bush, as twig after twig of prediction flames with fulfilment. The crimson thread runs through the whole Bible. Beginning at any point, you may preach Jesus. The profile—at first a drawing, without color, a mere outline—is filled in by successive artists, until the life tints glow on the canvas of the centuries, and the perfect portrait of the Messiah is revealed.

5. The unity is didactic. In the entire range and scope of the ethical teaching of the Bible, there is no inconsistency or contradiction or adulteration. But we need to observe a distinction maintained throughout as to natural religion and spiritual religion. There is a natural religion. Had man remained loyal to God, the universal fatherhood of God and the universal brotherhood of man would have been the two great facts and laws of humanity; the broad, adequate basis of the natural claim of God to filial obedience, and of man to fraternal love. But man sinned. He fell from the filial relationship; he disowned God as his Father. Hence, the need of a new and spiritual relationship and religion. In Christ, God's fatherhood is restored and man's brotherhood reestablished, but these are treated as universal only to the circle of believers. A new obedience is now enforced, resting its claim, not on creation and providence, but on a new creation and grace. Man learns a supernatural love and life.

Upon this didactic unity we stop to expatiate.

In not one respect are these doctrinal and ethical teachings in conflict, from beginning to end; we find in them a positive oneness of doctrine which amazes us.

Even where at first glance there appears to be conflict, as between Paul and James, we find, on closer examination, that instead of standing face to face, beating each other, they stand back to back, beating off common foes.

We observe, moreover, a progressive development of revelation. Bernhard devoted the powers of his master mind to tracing the "Progress of Doctrine in the New Testament." He shows that although there could have been no such intent or intelligence in the writers' minds and although the books of the New Testament are not even arranged in the order of their production, that order could not, in one instance, be changed without impairing or destroying the symmetry of the whole book; and that there is a regular progress in the unfolding of doctrine from the Gospel according to Matthew to the Revelation of St. John.

A wider examination will show the very same progress of doctrine in the whole Bible. Most wonderful of all, this moral and didactic unity could not be fully understood till the Book was completed. The process of preparation, like a scaffolding about a building, obscured its beauty; even the workmen upon it could not appreciate its harmony; but, when John placed the capstone in position and declared that nothing further should be added, the scaffolding fell and a grand cathedral was revealed.

This Book, thus one, structurally, historically and prophetically, didactically and personally, we are to hold forth as the Word of Life and the Light of God, in the midst of a crooked and perverse generation. We shall meet opposition. Like the birds that beat themselves into insensibility against the light in the Statue of Liberty in New York Harbor, the creatures of darkness will assault this Word, and vainly seek to put out its eternal light. But they shall only fall stunned and defeated at its base, while it still rises from its rock pedestal, immovable and serene!

DIVINE REVELATION VS SPIRIT MANIFESTATION

by Benjamin Keach

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:31).

I SHALL endeavor to prove from these words that the Holy Scriptures, in the ministration thereof, have far more efficacy to bring men to believe and repent than pretended immediate revelation, or apparition from the dead.

FOR the proof of this truth I shall first show the uncertainty of the evidence of all pretended ways. Suppose a man pretends to immediate inspiration or revelation, by which he says he knows the truth, or the only way to be saved, and how to worship God. How can we be assured that what he says is a true and infallible revelation? For perhaps twenty men may all teach contrary doctrine one to the other, yet all pretend to immediate revelation, or inspiration of God: how then shall any inquiring person be assured which of these are truly inspired? One may say, "I witness it in myself and know it is of God." Well, and so all: how then is the doubting person left at an utter uncertainty!

For unless one or another of this sort who pretends to immediate inspiration can do such things to confirm this mission which no imposter can, he is not in the least to be regarded. What must he do? He must work real miracles, as raise the dead, or open the eyes of one that was born blind, by the spirit of which he pretends to be led. And if he cannot do such things, he can do no more than any deceiver can pretend to.

Consider that Almighty God Himself, Who is a free Agent, and under no obligation to His creatures, never gave forth but two religions, or two sorts of public worship, laws and ordinances—the first was the Jewish religion, and the second the Christian—neither of these He imposed on His people without confirming them by signs and wonders.

The first was given forth by Moses. And what amazing miracles and wonders did he work in Egypt before Pharaoh, and at the Red Sea, to prove his mission, or that he was sent from God! None could do the like. Though Jannes and Jambres withstood him, and strove to do the like, yet at last

THIS helpful discussion was prepared by Benjamin Keach, an English Baptist preacher, about two hundred and fifty years ago. This brother was a bold and zealous preacher in the reign of Charles II, and so mighty was his ministry of God's Word that he incurred the most bitter persecution. His earnest admonition is greatly needed in these days when Spiritism with its pretended revelations and lying apparitions is sweeping like wild-fire through all civilized countries.

they were forced to cry out it was "the finger of God."

Moreover, when the time of the Jewish worship and their Church-state was expiring, and our Lord was sent from heaven to give forth the doctrine of the New Testament, what wonderful miracles did He work to prove He was sent from heaven! He also said, "If I do not the works of My Father, believe Me not." "The same works that I do, bear witness of Me." They proved that the Father sent Him, and that His doctrine was of God. "Or else believe Me for the very works' sake."

Suppose a man should say he is come from the dead, either from heaven or hell, who will believe him? He may be an imposter, a liar. He is not to be regarded unless he works miracles. To confirm what he says, he must raise the dead and open the eyes of such as were born blind, or such like wonderful works which no deceiver can do. For the devils and all lying spirits can work no *real* miracles; they are all "signs and lying wonders." Were not this so, the world were left in a woeful condition. Besides, then the miracles that our Lord wrought could be no infallible evidence that He was the Son of God, and sent by Him, and His doctrine was from heaven.

Suppose one should really come from the dead, and preach to sinners, and tell them what they should do to be saved, yet his testimony could be only the testimony of a *mere human creature*. But the sacred Scriptures are the Word of *God*. "All Scripture is given by inspiration of God." Nay, the doctrine of the Gospel, or word of the New Testament, was spoken by Christ Himself, the Son of God from heaven. He, in His own person and with His own mouth, gave it forth as He received it from the Father, and confirmed it by wonderful miracles. Which should we soonest believe, or is of the greatest authority, what the Son of God Himself spake, or what a human spirit should declare?

BUT the grand argument is, that that way or that means which God hath ordained or appointed, as the ordinary and most effectual way or means for the conversion of sinners, hath a divine power and efficacy in it above all or any other way or means whatsoever to effect that great end. But God hath ordained the sacred Scriptures as read, especially as preached by His faithful ministers, as the ordinary way and most effectual means for the conversion of sinners: therefore the Scriptures, as so read and preached, have a real and divine power and efficacy above all or any other means whatever to effect that great end. Will God leave His own ordinance, and own an ordinance of man's devising, or cause that to succeed, to answer to the end proposed by Himself in His own institution? No. The rich man in hell magnifies the apparition of a spirit, concluding that what one that riseth from the dead might declare could have more effect on his brethren than the written Word. But certainly that way or means God hath ordained to such or such an end, He will bless, and own for the effecting of His own gracious design, above any way or means beside.

For the confirmation of this, see what the Apostle John saith: "Many other signs truly did Jesus, in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." The reason why the doctrines and miracles of our blessed Saviour are written in the book of the New Testament, is that men might believe. "How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" 1. Faith comes by hearing the Gospel preached, as the ordinary way God hath ordained. 2. They must be such that preach it whom God hath ordained and sent. Now, either He hath ordained His angels or mortal men to preach it; or else the spirits of them who are dead. But God hath not ordained His angels to preach it, nor the spirits of men that are dead; wherefore He hath ordained and sent mortal men, whom He hath gifted to that end, to be the preachers thereof. First, He chose the twelve disciples, and sent them forth to preach it; afterward He sent out the seventy. He said to them, "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Also it is said, "When He ascended up on high, He led captivity captive, and gave gifts unto men" —not to angels, nor to the spirits of the dead. "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." The first had an extraordinary mission and call; such offices as apostles and extraordinary prophets and evangelists none can pretend to have since the extraordinary gifts ceased;

STANLEY, I read the Bible through four times while I was waiting at Manyuema. All that I am I owe to Christ Jesus, revealed to me in His divine Book. O Stanley, Stanley! here is the source of strength and transforming power."

—David Livingstone

but pastors and teachers remain in the church to the end of the age, and they preach by virtue of those gifts Christ received and gave when He ascended up on high.

THAT "word" that is more sure than the voice which came from the excellent glory in the holy mount, must be of the greatest authority, and most powerful efficacy in the lives of men. But the holy Scripture *is* "a more sure word," and hence is of the greatest authority and hath more power and efficacy in it to bring men to believe and repent. "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, this is My beloved Son, in Whom I am well pleased. And this voice, which came from heaven, we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Well, and what is that more sure word? See the next verse: "Knowing this first, that no prophecy of Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Know this then first, namely, the rule of your faith and practice; first and principally, above all things, as the great article of your faith, that the Holy Scripture is of divine authority; and is to be preferred above that glorious voice heard in the mount; and hence far above all pretended visions, new inspirations, spirits, or any other means whatsoever that any can pretend unto.

And this doctrine, contained herein and as a sure rule, remains until Christ, the Morning Star, comes in His glory, when our hearts shall be perfectly illuminated. No one place of the Scriptures is to be interpreted by men's own spirits, or is of any private interpretation, contrary to what is confirmed by other Scriptures. God being the Author of it, all agrees and sweetly harmonizes, though from the ignorance of men and the delusions of Satan, some understand them not, and others wrest them to their own destruction. But not that we are to conceive no man is to interpret the Scriptures unless he hath received extraordinary gifts of the Spirit, or the knowledge of the tongues; for the Scripture may be understood of the ignorant, by comparing one Scripture with another, and the Scripture itself is the best interpreter of Scripture.

IF WE read of many thousands that have been converted by the preaching of the Gospel, or the unerring Word of God, and not one converted by the spirit of *any* of the dead, or by any spirit whatsoever teaching directly contrary to those sacred oracles, or by pretended immediate inspiration, not referring to them, then the Scripture, or the preaching of God's written Word, hath the only authority or efficacy in it, through the Spirit of Christ, which always teaches according to it. But we read of thousands this way converted; and not of any converted by the spirit of any that came from the dead; nor by immediate inspiration; nor by a spirit that teacheth directly contrary to those sacred oracles.

Such as pretend that they were converted by any spirit, light, or inspiration, of or by any spirit that speaks not according to this Word, it is a lying spirit. No light is there; but they are deluded and deceived by the devil.

IF THE Holy Scriptures be not the certain way and means of faith and practice, or of faith and repentence, then God hath left us no certain rule or means. And be sure that can not stand consistent with the wisdom, goodness, mercy, honor and faithfulness of the Holy God. If any say God hath left a certain rule for our faith besides the Scriptures, let them *prove it* by such evidences as are infallibly certain; that no man led thereby can be deceived. I deny not that God may convert men by afflictions, etc.; yet He makes use still of the written Word in the light and promises thereof.

If no man or spirit is to be regarded, unless they speak according to the written Word of God, then the Holy Scripture is the only rule and ordinary means answering the great end pleaded for. But that this is so, see Isaiah, "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

If the Holy Scriptures are every way sufficient in respect of faith, practice and salvation, then the Holy Scriptures have the only efficacy in them for this great end. That this is so, see what the Apostle says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

I might add that the personal ministry of our Saviour could it be enjoyed again, would be ineffectual to them on whom the written Word hath none effct. He Himself says: "Had ye believed Moses, ye would have believed Me, for he wrote of Me. But if ye believe not his writings, how shall ye believe My Words?" O how doth our Lord magnify the written Word! There is the same reason why Christ's word should not be believed by such as believed not Moses' writings, who confirmed his mission by miracles, as our Saviour did His. You, therefore, that despise the written Word of God, should Christ come again and preach to you in such a state and condition as He appeared when on earth, you would not believe on Him.

Let us then highly prize the Word of God, and beware of Satan's designs in laboring to render it of little worth, by stirring up some to magnify natural religion above that holy religion revealed in the blessed Gospel of our dearest Lord; and in stirring up others to cry up the light in all men, as the only rule of faith and practice, and their foolish and erroneous books above the blessed Bible. "God hath magnified His Word above all His name." Though perhaps the incarnate Word may be chiefly meant thereby, yet what way of revelation of God to His creatures hath God magnified as He hath His written Word, as above all manifesting God's name, by which He is made known? For all other ways by which He is made known to us fall short of that revelation we have of Him in His Word.

Let us all learn from hence to bless God that He hath afforded us the best and most effectual means to believe in Him, that so we might be eternally saved, and to turn our souls from our evil ways. And let none think in their hearts that if God would raise one from the dead to preach unto them, that they should be persuaded to leave their sinful ways and receive Jesus Christ, or that that would be a more effectual means to awaken them, and work upon their hearts and consciences. "If they hear not Moses and the prophets, (or Christ's written Word), neither will they be persuaded though one rose from the dead."

THE SUPREME AUTHORITY OF THE BIBLE

by Thomas Chalmers, D.D.

ONE OF the crying needs of the hour is for Christians to subject their thinking to the plain-spoken authority of God's Word. Dr. Chalmers, foremost among the founders of the Free Church in Scotland, in his own day, now more than a hundred years ago, sounded this clarion note of challenge. It is even more needed today than when it was preached, so we take pleasure in passing it along.

IF THE New Testament be a message from God, it behooves us to make an entire and unconditional surrender of our minds, to all the duty and to all the information which it sets before us.

There is, perhaps, nothing more thoroughly beyond the cognizance of the human faculties, than the truths of religion, and the ways of that mighty and invisible Being Who is the object of it; and yet nothing, we will venture to say, has been made the subject of more hardy and adventurous speculation. We make no allusion at present to Deists, who reject the authority of the New Testament, because the plan and the dispensation of the Almighty, which is recorded there, is different from that plan and that dispensation which they have chosen to ascribe to Him. We speak of Christians, who profess to admit the authority of this record, but who have tainted the purity of their profession by not acting upon its exclusive authority; who have mingled their own thoughts and their own fancy with its information; who, instead of repairing in every question, and in every difficulty, to the principle of "What readest thou?" have abridged the sovereignty of this principle, by appealing to others, of which we undertake to make out the incompetency; who, in addition to the Word of God, talk also of the reason of the thing, or the standard of orthodoxy; and have in fact brought down the Bible from the high place which belongs to it, as the only tribunal to which the appeal should be made, or from which the decision should be looked for.

But it is not merely among partizans or the advocates of a system, that we meet with this indifference to the authority of what is written. It lies at the bottom of a great deal of that looseness, both in practice and speculation, which we meet every day in society, and which we often hear expressed in familiar conversation. Whence that list of maxims which are so indolently conceived, but which, at the same time, are so faithfully proceeded upon? "We have all our passions and infirmities; but we have honest hearts, and that will make up for them. Men are not all cast in the same mold. God will not call us to task too rigidly for our foibles; at least this is our opinion, and God can never be so unmerciful, or so unjust, as to bring us to a severe and unforgiving tribunal for the mistakes of the understanding." Now it is not licentiousness in general, which we are speaking against. It is against that sanction which it appears to

derive from the self-formed maxims of him who is guilty of it. It is against the principle, that either an error of doctrine, or an indulgence of passion, is to be exempted from condemnation, because it has an opinion of the mind to give it countenance and authority. What we complain of is, that a man no sooner sets himself forward and says, "this is my sentiment," than he conceives that all culpability is taken away from the error, either of practice or speculation, into which he has fallen. The carelessness with which the opinion has been formed, is of no account in the estimate. It is the mere existence of the opinion, which is pleaded in vindication, and under the authority of our *maxim*, and our *mode of thinking*, every man conceives himself to have a right to his own way and his own peculiarity.

NOW this might be all very fair, were there no Bible and no revelation in existence. But it is not fair that all this looseness, and all this variety, should be still floating in the world, in the face of an authoritative communication from God Himself. Had no message come to us from the Fountain-head of truth, it were natural enough for every individual mind to betake itself to its own speculation. But a message has come to us, bearing on its forehead every character of authenticity; and is it right now, that the question of our faith, or of our duty should be committed to the capricious variations of this man's taste, or of that man's fancy? Our maxim, and our sentiment! God has put an authoritative stop to all this. He has spoken, and the right or the liberty of speculation no longer remains to us. The question now is not, "What thinkest thou?" In the days of Pagan antiquity, no other question could be put; and to the wretched delusions and idolatries of that period let us see what kind of answer the human mind is capable of making, when left to its own guidance, and its own authority. But we call ourselves Christians, and profess to receive the Bible as the directory of our faith; and the only question in which we are concerned, is, "What is written in the law? how readest thou?"

But there is a way of escaping from this conclusion. No man calling himself a Christian, will ever disown in words the authority of the Bible. Whatever be counted the genuine interpretation, it must be submited to. But in the act of coming to this interpretation, it will be observed, there is room for the unwarrantable principles which we are attempting to expose. The business of a Scripture critic is to give a fair representation of the sense of all its passages as they exist in the original. Now, this is a process which requires some investigation, and it is during the time that this process is carrying on, that the tendencies and antecedent opinions of the mind are suffered to mislead the inquirer from the true principles of the business in which he is employed. The mind and meaning of the author, who is translated, is purely a question of language, and should be decided upon no other principles than those of grammer or philology.* Now, what we complain of is, that while this principle is recognized and acted upon in every other composition which has come down to us from antiquity, it has been most glaringly departed from in the case of the Bible; that the meaning of its author, instead of being made singly and entirely a question of grammer, has been made a question of metaphysics, or a question of sentiment; that instead of the argument resorted to being, "such must be the rendering from the structure of the language, and the import and significancy of its phrases," it has been, "such must be the rendering from the analogy of the faith, the reason of the thing, the character of the Divine mind, and the wisdom of all His dispensations." And whether this argument be formally insisted upon or not, we have still to complain, that in reality it has a most decided influence on the understanding of many a Christian; and in this way, the creed which exists in his mind, instead of being a fair transcript of the New Testament, is the result of a compromise which has been made between its authoritative decisions and the speculations of his own fancy.

WHAT is the reason why there is so much more unanimity among critics and grammarians about the sense of any ancient author, than about the sense of the New Testament? Because the one is made purely a qustion of criticism. The other has been complicated with the uncertain fancies of a daring and presumptuous theology. Could we only dismiss these fancies, sit down like a school-boy to his task and look upon the study of divinity as a mere work of translation, then we would expect the same unanimity among Christians that we meet with among scholars and literatti, about the system of Epicurus or the philosophy of Aristotle. But here lies the distinction between the two cases. When we make out, by a critical examination of the Greek of Aristotle, that such was his meaning, and such his philosophy, the result carries no authority with it, and our mind retains the congenial liberty of its own speculations. But if we make out by a critical examination of the Greek of St. Paul, that such is the theology of the New Testament, we are bound to submit to this theology; and our minds must surrender every opinion, however dear to it. It is quite vain to talk of the mysteriousness of the subject, as being the cause of the want of unanimity among Christians. It may be mysterious, in reference to our former conceptions. It may be mysterious in the utter impossibility of reconciling it with our own assumed fancies, and self-formed principles. It may be mysterious

* (We believe that to these should be added the Agreement Principle. Often the translator is at a loss to know which of several equally accurate renderings will best express the exact thought of the passage. In such a case that translation should be decided upon which is most fully in harmony with the teaching of the rest of the Scriptures. This affords a safeguard, the value and force of which has never sufficiently been recognized. Editor).

in the difficulty which we feel in comprehending the manner of the doctrine, when we ought to be satisfied with the authoritative revelation which has been made to us of its existence and its truth. But if we could only abandon all our former conceptions, if we felt that our business was to submit to the oracles of God, and that we are not called upon to effect a reconciliation between a revealed doctrine of the Bible, and an assumed or excogitated principle of our own;—then we are satisfied that we would find the language of the Testament to have as much, clear, and precise, and didactic simplicity, as the language of any sage or philosopher that has come down to us.

Could we only get it reduced to a mere question of language, we should look at no distant period for the establishment of a pure and unanimous Christianity in the world. But, no. While the mind and the meaning of any philosopher is collected from his words, and these words tried, as to their import and significancy, upon the appropriate principles of criticism, the mind and the meaning of the Spirit of God is not collected upon the same pure and competent principles of investigation. In order to know the mind of the Spirit, the communications of the Spirit, and the expression of these communications in written language, should be consulted. These are the only data upon which the iniquity should be instituted. But, no. Instead of learning the designs and character of the Almighty from His own mouth, we sit in judgment upon them; and make our conjecture of what they should be, take the precedency of His revelation of what they are. We do Him the same injustice that we do to an acquaintance, whose proceedings and whose intentions we venture to pronounce upon, while we refuse him a hearing, or turn away from the letter in which he explains himself. No wonder, then, at the want of unanimity among Christians, so long as the question of "What thinkest thou?" is made the principle of their creed, and, for the safe guidance of criticism, they have committed themselves to the endless caprices of the human intellect. Let the principle of "What thinkest thou" be exploded, and that of "What readest thou" be substituted in its place. Let us take our lesson as the Almighty places it before us, and, instead of being the judge of his conduct, be satisfied with the safer and humbler office of being the interpreter of His language.

WHEN Dean Burgon was dying he said to a friend, "Put my Bible under my head; I want no other pillow than that." Here is his testimony: "Every book, every chapter, every verse, every syllable, every letter of the Bible, is the direct utterance of the Most High. The Bible is none other but the Word of God; not some part more, and some part of it less, but all alike the utterance of Him that sitteth upon the throne—absolute, faultless, unerring, supreme."

Now this principle is not exclusively applicable to the learned. The great bulk of Christians have no access to the Bible in its original languages; but they have access to the common translation, and they may be satisfied by the concurrent testimony of the learned among the different sectaries of this country, that the translation is a good one. We do not confine the principle to critics and translators; we press it upon all. We call upon them not to form their divinity by independent thinking, but to receive it by obedient reading, to take the words as they stand, and submit to the plain English of the Scriptures which lie before them. It is the office of a translator to give a faithful representation of the original. Now that this faithful representation has been given, it is our part to peruse it with care and to take a fair and a faithful impression of it. It is our part to purify our understanding of all its previous conceptions. We must bring a free and unoccupied mind to the exercise. It must not be the pride or the obstinacy of self-formed opinions, or the haughty independence of him who thinks he has reached the manhood of his understanding. We must bring with us the docility of a child. It must not be partial, but an entire and unexcepted obedience. There must be no garbling of that which is entire, no darkening of that which is luminous, no softening down of that which is authoritative or severe. The Bible will allow of no compromise. It professes to be the directory of our faith, and claims a total ascendency over the souls and the understandings of men. It will enter into no composition with us, or our natural principles. It challenges the whole mind as its due, and it appeals to the truth of heaven for the high authority of its sanctions. "Whosoever addeth to, or taketh from, the words of this book, is accursed," is the absolute language in which it delivers itself. This brings us to its terms. There is no way of escaping after this. We must bring every thought into the captivity of its obedience, and as closely as ever a lawyer stuck to his document or his extract, must we abide by the rule and the doctrine which this authentic memorial of God sets for us.

NOW we hazard the assertion, that, with a number of professing Christians, there is not this unexcepted submission of the understanding to the authority of the Bible; and that the authority of the Bible is often

modified, and in some cases superseded by the authority of other principles. One of these principles is the reason of the thing. We do not know if this principle would be at all felt or appealed to by the earliest Christians. It may perhaps by the disputations or the philosophizing among converted Jews and Greeks, but not certainly by those of whom Paul said, that "not many wise after the flesh, not many mighty, not many noble, were called." They turned from dumb idols to serve the living and the true God. There was nothing in their antecedent theology which they could have any respect for: Nothing which they could confront, or bring into competition with the doctrines of the New Testament. In those days, the truth as it is in Jesus came to the mind of its disciple, recommended by its novelty, by its grandeur, by the power and recency of its evidences, and above all by its vast and evident superiority over the fooleries of a degrading Paganism. It does not occur to us, that men in these circumstances would ever think of sitting in judgment over the mysteries of that sublime faith which had charmed them into an abandonment of their earlier religion. It rather strikes us, that they would receive them passively; that, like scholars who had all to learn, they would take their lesson as they found it; that the information of their teachers would be enough for them; and that the restless tendency of the human mind to speculation, would for a time find ample enjoyment in the rich and splendid discoveries, which broke like a flood of light upon the world. But we are in different circumstances. To us, these discoveries, rich and splendid as they are, have lost the freshness of novelty. The sun of righteousness, like the sun in the firmament, has become familiarized to us by possession. In a few ages, the human mind deserted its guidance, and rambled as much as ever in quest of new speculations. It is true, that they took a juster and loftier flight since the days of heathenism. But it was only because they walked in the light of revelation. They borrowed of the New Testament without acknowledgment, and took its beauties and its truths to deck their own wretched fancies and self-constituted systems. In the process of time, the delusion multiplied and extended. Schools were formed, and the ways of the Divinity were as confidently theorized upon, as the process of chemistry, or the economy of the heavens. Universities were endowed, and natural theology took its place in the circle of the sciences. Folios were written, and the respected luminaries of a former age poured their *a priori* and their *a posteriori* demonstrations on the world. Taste, and sentiment, and imagination grew apace; and every raw and untutored principle which poetry could clothe in prettiness, or over which the hand of genius could throw the graces of sensibility and elegance, was erected into a principle of the divine government, and made to preside over the counsels of the Deity. In the meantime, the Bible which ought to supersede all, was itself superseded. It was quite in vain to say that it was the only authentic record of an actual embassy which God had sent into the world. It was quite in vain to plead its testimonies, its miracles, and the unquestionable fulfilment of its prophecies. These mighty claims must lie over, and be suspended, till we have settled—what? the reasonableness of its doctrines. We must bring the theology of God's ambassador to the bar of our self formed theology. The Bible, instead of being admitted as the directory of our faith upon its external evidences, must be tried upon the merits of the work itself; and if our verdict be favorable, it must be brought in, not as a help to our ignorance, but as a corollary to our demonstrations. But is this ever done? Yes! by Dr. Samuel Clarke, and a whole host of followers and admirers. Their first step in the process of theological study is to furnish their minds with the principles of natural theology. Christianity, before its external proofs are looked at or listened to, must be brought under the tribunal of these principles. All the difficulties which attach to the reason of the thing, or the fitness of the doctrines, must be formally discussed, and satisfactorily got over. A voice was heard from heaven, saying of Jesus Christ, "This is My beloved Son: hear Him." The men of Galilee saw Him ascend from the dead to the heaven which He now occupies. The men of Galilee gave their testimony; and it is a testimony which stood the fiery trial of persecution in a former age, and of sophistry in this. And yet, instead of hearing Jesus Christ as disciples, they sit in authority over Him as judges. Instead of forming their divinity after the Bible, they try the Bible by their antecedent divinity; and this book, with all its mighty train of evidences, must drivel in their ante-chambers, till they have pronounced the sentence of admission, when they have got its doctrines to agree with their own airy and unsubstantial speculations.

IT IS not strange that upon the Word of God all the forces of the foes of Christianity should be massed. If confidence in that Word can be undermined; if, by subtlety and sophistry, its infallible inspiration may be made to appear like an old wives' fable or groundless tradition; if in any way men may feel at liberty, like Jehudi, to use a penknife on the sacred roll and cut out of it whatever is offensive to the proud reason or the wayward will of the natural man—the Devil will have achieved his greatest triumph."

—Pierson

WE DO not condemn the exercise of reason in matters of theology. It is the part of reason

The entrance of Thy words giveth light; it giveth understanding unto the simple.

Psalm 119:130

to form its conclusions, when it has data and evidences before it. But it is equally the part of reason to abstain from its conclusions, when these evidences are wanting. Reason can judge of the external evidences for Christianity because it can discern the merits of human testimony: and it can perceive the truth or the falsehood of such obvious credentials as the performance of a miracle, or the fulfilment of a prophecy. But the reason is not entitled to sit in judgment over those internal evidences, which many a presumptuous theologian has attempted to derive from the reason of the thing, or from the agreement of the doctrine with the fancied character and attributes of the Deity. One of the most useful exercises of reason, is to ascertain its limits, and to keep within them; to abandon the field of conjecture, and to restrain itself within that safe and certain barrier which forms the boundary of human experience. Our business is not to guess, but to learn. After we have established Christianity to be an authentic message from God upon those historical grounds, on which the reason and experience of man entitle him to form his conclusions,—nothing remains for us, but an unconditional surrender of mind to the subject of the message. We have a right to sit in judgment over the credentials of heaven's ambassador, but we have no right to sit in judgment over the information he gives us. We have no right either to refuse or to modify that information, till we have accommodated it to our previous conceptions. It is very true that if the truths which he delivered lay within the field of human observation, he brings himself under the tribunal of our antecedent knowledge. Were He to tell us that the bodies of the planetary system moved in orbits which are purely circular, we would oppose to Him the observations and measurements of astronomy. Were He to tell us that in winter the sun never shone, and that in summer no cloud ever darkened the brilliancy of his career, we would oppose to Him the certain remembrances, both of ourselves and of our whole neighborhood. Were He to tell us, that we were perfect men, because we were free from passion, and loved our neighbors as ourselves, we would oppose to Him the history of our own lives, and the deeply-seated consciousness of our own infirmities. On all these subjects we can confront Him: but when He brings truth from a quarter which no human eye ever explored; when He tells us of the mind of Deity, and brings before us the counsels of that invisible Being, Whose arm is abroad upon all worlds, and Whose views reach to eternity, He is beyond the ken of eye or of telescope, and we must submit to Him. We have no more right to sit in judgment over His information, than we have to sit in judgment over the information of any other visitor, who lights upon our planet, from some distant and unknown part of the universe, and tells us what worlds roll in those remote tracks which are beyond the limits of our astronomy, and how the Divinity peoples them with His wonders. Any previous conceptions of ours are of no more value than the fooleries of an infant; and should we offer to resist or modify upon the strength of these conceptions, we would be as unsound and as unphilosophical as ever Schoolman was with his categories or Cartesian with his whirlpools of ether.

LET US go back to the first Christians of the Gentile world. They turned from dumb idols to serve the living and true God. They made a simple and entire transition from a state as bad, if not worse, than that of entire ignorance, to the Christianity of the New Testament. Their previous conceptions, instead of helping them, behooved to be utterly abandoned; nor was there that intermediate step which so many of us think to be necessary, and which we dignify with the name of the rational theology of nature. In those days this rational theology was unheard of; nor have we the slightest reason to believe that they were ever iniated into its doctrines, before they were looked upon as fit to be taught the peculiarities of the Gospel. They were translated at once from the absurdities of Paganism to that Christianity which has come down to us, in the records of the evangelical history, and the epistles which their teachers addressed to them. They saw the miracles; they acquiesced in them, as satisfying credentials of an inspired

I have more understanding than all my teachers: for Thy testimonies are my meditation.

Psalm 119:99

teacher; they took the whole of their religion from His mouth; their faith came by hearing, and hearing by the words of a divine messenger. This was their process, and it ought to be ours. We do not see the miracles, but we see their reality through the medium of that clear and unsuspicious testimony which has been handed down to us. We should admit them as the credentials of an embassy from God. We should take the whole of our religion from the records of this embassy; and, renouncing the idolatry of our own self-formed conceptions, we should repair to that word, which was spoken to them that heard it, and transmitted to us by the instrumentality of written language. The question with them was, "What hearest thou?" The question with us is, "What readest thou?" They had their idols, and they turned away from them. We have our fancies, and we contend that, in the face of an authoritative revelation from heaven, it is as glaring idolatry in us to adhere to them, as it would be were they to spread out upon canvas, or or chiselled into material form by the hands of a statuary.

In the popular religions of antiquity, we see scarcely the vestige of a resemblance to that academical theism which is delivered in our schools, and figures away in the speculations of our moralists. The process of conversion among the first Christians was a very simple one. It consisted of an utter abandonment of their heathenism, and an entire submission to those new truths which came to them through the revelation of the Gospel, and through it only. It was the pure theology of Christ and of His apostles. That theology which struts in fancied demonstration from a professor's chair, formed no part of it. They listened as if they had all to learn: we listen as if it was our office to judge, and to give the message of God its due place and subordination among the principles which we had previously established. Now these principles were utterly unknown at the first publication of Christianity. The Galatians, and Corinthians, and Thessalonians, and Philippians, had no conception of them. And yet, will any man say, that either Paul himself, or those who lived under his immediate tuition, had not enough to make them accomplished Christians, or that they fell short of our enlightened selves, in the wisdom which prepares for eternity because they wanted our rational theology as a stepping-stone to that knowledge which came in pure and immediate revelation, from the Son of God? The Gospel was enough for them, and it should be enough for us also. Every natural or assumed principle, which offers to abridge its supremacy, or even so much as to share with it in authority and direction, should be instantly discarded. Every opinion in religion should be reduced to the question of, What readest thou? and the Bible be acquiesced in, and submitted to, as the only directory of our faith, where we can get the whole will of God for the salvation of man.

We do all homage to modern science, nor do we dispute the loftiness of its pretentions. But we maintain, that however brilliant its career in those tracts of philosophy, where it has the light of observation to conduct it, the philosophy of all that lies without the field of observation is as obscure and inaccessible as ever. We maintain, that to pass from the motions of the moon to an authorized speculation upon the chemistry of its materials, is a presumption disowned by philosophy. We ought to feel, that it would be a still more glaring transgression of all her maxims, to pass from the brightest discovery in her catalogue, to the ways of that mysterious Being, Whom no eye that seen, and Whose mind is capacious as infinity. The splendour and the magnitude of what we do know, can never authorize us to pronounce upon what we do not know; nor can we conceive a transition more violent or more unwarrantable, than to pass from the truths of natural science to a speculation on the details of God's administration, or the economy of His moral government. We hear much of revelations from heaven. Let any one of these bear the evidence of an actual communication from God Himself, and all the reasonings of all the theologians must vanish, and give place to the substance of this communication. Instead of theorizing upon the nature and properties of that divine light which irradiates the throne of God, and exists at so immeasurable a distance from our faculties, let us point our eyes to that emanation, which has actually come down to us. Instead of theorizing upon the counsels of the divine mind, let us go to that volume which lighted upon our world nearly two thousand years ago, and which bears the most authentic evidence, that it is the depository of part of these counsels. Let us apply the proper instruments to this examination. Let us never conceive it to be a work of speculation or fancy. It is a pure work of grammatical analysis. It is an unmixed question of language. The commentator who opens this Book with the one hand and carries his system in the other, has nothing to do with it. We admit of no other instrument than the vocabulary and the lexicon. The man whom we look to is the Scripture critic, who can appeal to his authorities for the import and significancy of phrases, and whatever be the strict result of his patient and profound philology, we submit to it.

BUT something more remains to be done. The mind may have discernment enough to acquiesce in the speculative justness of a principle; but it may not have vigor or consistency enough to put it into execution. Lord Bacon pointed out the method of true philosophizing; yet, in practice, he abandoned it, and his own physical investigations may be ranked among the most effectual specimens of that rash and unfounded theorizing, which his own principles have banished from the schools of philosophy. Sir Isaac Newton completed in his own person the character of the true philosopher. He not only saw the general principle, but he obeyed it. He both betook himself to the drudgery of observation, and he endured the pain which every mind must suffer

in the act of renouncing its old habits of conception. We call upon our readers to have manhood and philosophy enough to make a similar sacrifice. It is not enough that the Bible be acknowledged as the only authentic source of information respecting the details of that moral economy, which the Supreme Being has instituted for the government of the intelligent beings who occupy this globe. Its authenticity must be something more than acknowledged. It must be felt, and, in act and obedience, submitted to. Let us put them to the test. "Verily, verily, I say unto thee," says our Saviour, "Except a man be born again, he can not see the Kingdom of God." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." "Justified freely by His grace through the redemption that in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood." We need not multiply quotations; but if there be any repugnance to the obvious truths we have announced to the reader in the language of the Bible, his mind is not yet tutored to the philosophy of the subject. It may be in the way, but the final result is not yet arrived at. It is still a slave to the elegance or the plausibility of its old speculations; and though it admits the principle, that every previous opinion must give way to the supreme authority of an actual communication from God, it wants consistency and hardihood to carry the principle into accomplishment.

THE INERRANCY OF THE BIBLE

by Rev. James Oliver Buswell, Jr. A. M.
President of Wheaton College,
Wheaton, Ill.

THERE are many vital matters touching the general theme of the Christian view of the Bible, which cannot be included in a short article of this kind. The process of inspiration, canonization, and transmission, are of fundamental importance, but cannot be covered here. The great field of the verification of the Bible in points attacked as to their historical or ethical accuracy will be omitted also. We shall assume for the present that the facts justify the assertion of the plenary verbal inspiration of the Scriptures. At the time of my ordination as a minister of the Gospel I was required to make affirmative answer to the following question, "Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?" Not only do I still so believe, but I consider it evident that an intelligent minister or layman conversant with the facts in the case, may continue to maintain this belief. One of the clearest statements of the doctrine of the infallibility or inerrancy of the Bible is the deliverance of the Presbyterian General assembly of 1910, "It is an essential doctrine of the Word of God and our standards that the Holy Spirit did so inspire, guide, and move the writers of the Holy Scriptures as to keep them from error." The truth of this statement I would be glad to discuss with any honest inquirer, but for the present we shall take it for granted. We shall confine the discussion to a very limited subject, namely the value of the doctrine of the inerrancy of the Bible.

ONE of the questions which is bound to occur to any thoughtful student who is at all familiar with the problems of translation and textual criticism is, "Since there are variations in the words used in the different Greek and Hebrew texts of the Bible, how can we be sure that we have the Words which the Spirit of God inspired the original writers to use?" Buswell sheds some exceedingly helpful light on this important question. This article was originally printed in "The Bible Today." It is used by permission of Dr. Buswell.

IS THE DOCTRINE RATIONAL?

IS IT rational to believe, some will subtly ask, "that God originally gave men an inerrant Bible, when errors have surely crept into its transmission, and the common English version, which we put into the hands of the layman, is not inerrant?" I have met several earnest servants of God, who have valiantly faced many other problems, but who have been greatly perplexed by this one.

This critical question develops itself into two stages of attack. First, we are told there are many inaccuracies in our common English translation from the original languages. Second, it is said that there are numerous variant readings in the texts of the original languages of the Bible as they have been handed down to us, and it is impossible to determine in some cases what the original text was.

ERRORS IN TRANSLATION

Now, although there are errors in the translation of every English version, yet these errors are greatly exaggerated in the usual statement of this objection. The Bible has usually been translated into any language by godly and scholarly men. The noblest company of the saints and martyrs are those, many of whom have given their lives, that the Word of God might be read by the common people in the language with which they were most familiar. Jerome, Luther, Bede, Tyndale and Wycliffe are among this company. Our common English versions clearly and accurately represent the meaning of the original Scriptures.

Of course, no doctrine of the Christian faith rests upon any mere phrase occuring only once in the English Bible. It is true that Christians sometimes err in this matter, but any Christian may take his English Bible as the absolute Word of God in all things which are expresssly stated and repeatedly verified. Take the truth expressed in John 3:16 for an example. Our understanding of it does not depend upon an oblique meaning of a word or phrase, but upon the direct unavoidable positive statement of the sentence. Moreover this same truth is repeatedly expressed in other words in other parts of the Bible. There is not the slightest possibility that any change in translation could alter the plain meaning of this text. The English versions are remarkably good translations. The ordinary Christian may feel confident that for all purposes of faith and practice, his English Bible is in every essential the infallible Word of God.

VARIANT READINGS

With regard to the variant readings in the texts of the original languages as we have them, we would say that this difficulty also has been greatly exaggerated. There are, we know, thousands of variant readings which have arisen in the copying and re-copying of the Scriptures, but most of them can easily be corrected by a careful comparison of different manuscripts. Of most ancient pieces of literature we have very few manuscripts indeed, and those generally of late date, but of the New Testament alone we have over three thousand manuscripts of real textual value, and some of these date back to the fourth century, possibly 325 A.D. Dr. Hort, after a lifetime of careful study of the New Testament, said that only one thousandth part of it is uncertain.

There are those who argue that because the vowel points in the Hebrew text are not a part of the original documents, we cannot be sure of the meaning which the inspired writers intended to convey. To illustrate the point, English words are sometimes spelled without vowels, and the result is of course unintelligible. But this argument is based upon ignorance. The English language cannot be used to illustrate the case. Semitic languages are built upon a consonantal system, the essential elements of the words being consonants. Where ambiguity was possible "vowel consonants" were used. A good Hebrew scholar can read the unpointed text without difficulty. Such texts are always used in synagogue services. Hebrew works on philosophy and theology have always been circulated and widely read without the use of the vowel points.

Textual study of the Greek New Testament and of the Hebrew Old Testament is a very important matter, but the Bible student who reads the original languages, may feel certain in most passages that he has almost absolutely the very words of the original documents.

THE HOLY SPIRIT'S MEANING IS INERRANT

But with regard to translations, and the text of the original languages, we are compelled to say that it is the original writings which are conceived as being inerrant in the absolute sense. To be very precise, we should say, it is the meaning which the writers, inspired by the Holy Spirit, intended to convey, which is without error. To say as some do that the words which the inspired writers used were inerrant, is to say exactly the same thing in a different way, but I prefer to use the former terms rather than the latter. Words cannot be said to be either true or false except as their meaning is true or false. The word "is" is neither true nor false, because by itself it affirms nothing, but the words "God is," are true, because their *meaning* is true. It would therefore seem much more accurate to emphasize the inerrancy of the meaning which was intended in every word used by the inspired writers. In either case we are compelled to look back to the original documents of the Bible for that which is absolutely inerrant.

THE QUESTION AND THE ANSWER

It is at this point that the subtle question arises which we are now attempting to answer. It is not sufficient to point out, as we have above, that even our English Bible is "within a hair's breadth" of representing the original document, for it is an absolute authority for which we contend. On the basis of the slight errors in the transmission of the Bible from the inspired writers to ourselves in the modern world, many liberal-leaning conservatives would prefer to say that the Bible "contains" the Word of God, rather than that it "is" the Word of God. They would have us abandon the claim of an *infallible* rule of faith and practice.

In a word, our answer to the question is as follows: If we hold to the doctrine of the inerrancy of the Bible, we shall change our present Bible only where we have sufficient evidence that there has been an error in translation or transmission. Our enthusiastic search will

be, by intensive and comparative study of the Bible itself, by careful study of the original languages, and by archaeological investigation of the historical setting, to find the true intended meaning of each passage, and in this meaning to find life. We will measure values by the infallible rule of a Bible which *is* the the Word of God.

If on the other hand we abandon the doctrine of the inerrancy of the Bible, and cease to believe in the infallibility of the meaning of the original words, we begin to permit ourselves to decide according to our own prejudices or temptations of the moment, what parts of it are the Word of God, and what parts are not.

AN ILLUSTRATION

Perhaps the whole argument may best be set forth in an illustration. There is, I understand, in the bureau of weights and measures at Washington, a platinum bar which is the exact standard according to which all commercial measures are to be made. It is kept in a glass case at an even temperature, so that it may not be touched and worn away, and its length may not be permitted to vary because of changes in heat and cold. Accurate copies of this so-called absolute standard are used in ordinary business transactions. No one may use the absolute standard in measuring purchased goods, for it is not available. The copies of it are not absolutely accurate, as measured by a micrometer, but they are accurate enough for all practical purposes. The existence of this absolute standard has very little significance in the commercial world. We might imagine that this standard were lost, and the best copies of it in the country were found to vary from each other by a few millionth parts of an inch, so that there would be some discussion about the matter of restoring the absolute standard; but this would not make the slightest difference in the measuring of purchased goods. What is of crucial importance, however, is the *doctrine* of an absolute standard of measure. If merchants should deny the doctrine of the original standard to which all are required to conform, and feel that they were at liberty to adjust their measures according to their own ideas of what a measure should be, there would be the greatest confusion in the commercial world. As long as merchants hold to the doctrine of an absolute standard, accurate copies of this standard are all that is necessary. No one will change his measure except to make it conform more closely to the original.

OUR BELIEF AND POSITION SECURE

Similarly in the case of the Bible, when we believe in the inerrancy of the intended meaning of the original words, we will not change our English Bibles in the slightest degree except to make them conform more closely to what we know the original to have been. We are thankful to say that God is giving to us more and more light not only on the text and grammar of the Bible, but also through archaeology, on the meaning of the words in the historical setting in which they were used. We believe in the inerrancy of the Bible, and we refuse to put ourselves in a position where in accordance with our own subjectivity, in times of temptation or wrong prejudice, we may deny any part of it to be the Word of God.

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BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE NEGLECTED PARABLE

(THE PARABLE OF THE LOST COIN—LUKE 14:8-10)

The Setting: The center of three stories—Lost Sheep, Lost Coin, Lost Son.

Immediate reason for the stories: Rebuke to Pharisees and Scribes who could not rejoice when Publicans and Sinners came to Jesus (Luke 15:1-2).

Real reason: To reveal the Love of God in the search for the lost.

Contrasts in the stories:

1. In the proportion—1-100, 1-10, 1-2.
2. In value—sheep, coin, son; the order of value.
3. In guilt—coin, sheep, son; the order of guilt.
4. In ability to return—coin, sheep, son; the order of ability or lack of it.
5. In ownership—Shepherd, Woman, Father.
   The three are needed to tell the story of the lost.

Likenesses in the stories:

1. In each there is something of value lost.
2. In each there is a search for the lost.
3. In each the thing sought is found.
4. In each the thing lost is restored.
5. There is rejoicing over the thing found.
   The three stories cannot be separated in revealing the story of the search for the lost.

The Key:

1. The lost is man.
2. The searcher is God.
3. The Shepherd is God the Son. The Woman is God the Spirit. The Father is God the Father.
   Every manifestation of the Godhead is concerned in the search for the lost.

The Lost Coin:

I. SOMETHING OF VALUE IS LOST:
   a. Intrinsic value—worth a day's wage (Matt. 16:26).
   b. Value increased by the stamp of Emperor on the coin (Genesis 1:27).
   c. Value greatly increased by its being one of ten coins, a part of her head decoration (I Peter 1:18,19).

II. IT WAS LOST—HAD FALLEN AND ROLLED AWAY.

III. THE SEARCH FOR IT:
   a. Lighted the light—illumination of the Spirit showing the sin.
   b. Swept the house—conviction of the Spirit.
   c. Searched diligently—continued pleading of the Spirit.

IV. WHAT THE COIN DID—NOTHING.
   a. Like the coin, man can do nothing to save himself (Eph. 2:8-9).
   b. Like the sheep, we can cry (Rom. 10:13).
   c. Like the Son, we can come home (Luke 15:20).

V. THE FINDING: SHE SAW, STOOPED OVER, PICKED IT UP.

VI. REJOICING OVER THE THING FOUND, IN THE PRESENCE OF THE ANGELS OF GOD.

VII. WHAT FOLLOWED THE FINDING:
   a. Cleansing (I John 1:9).
   b. Polishing (I Peter 1:6).
   c. Fastening securely (John 10:28,29).
   d. Placing on the brow with rejoicing (Isaiah 53:11).

—S. T. McKINNEY

SOME FRUITS OF GRACE

I COR. 15: 9-10

I. HUMILITY IS A FRUIT OF GRACE
   "I am the least of the apostles."

II. GRATITUDE IS A FRUIT OF GRACE
   "But by the grace of God I am what I am."
   Col. 3:17
   II Cor. 9:15
   Eph. 5:20

III. ABUNDANT LABORING IS A FRUIT OF GRACE
   "I labored more abundantly than they all: yet not I, but the grace of God which was with me."
   Col. 3:24
   Gal. 5:13

—L. J. F.

THE GOSPEL IN THE ANGEL'S MESSAGE

I. A MESSAGE OF JESUS' DEITY
   Matt. 1:18-25

II. A MESSAGE OF JESUS' SAVIOURHOOD
   Luke 19:10; Heb. 2:9, 14; Mark 2:10; Acts 4:12

III. A MESSAGE OF JESUS' GLORY
   Zech. 9:9-10; Micah 4:1-5; Phil. 2:8-10

—H. A. W.

THE CROSS OF CHRIST

I. THE PLACE OF SIN
   I Pet. 2:24; II Cor. 5:21; Isa. 53:6

II. THE PLACE OF WRATH
   I Pet. 3:18; Gal. 3:13

III. THE PLACE OF LOVE
   John 3:16; Rom. 5:8

IV. THE PLACE OF TRIUMPH
   Heb. 2:14; Col. 2:14, 15; Rom. 6:6; Gal. 2:20

V. THE PLACE OF SALVATION
   Acts 16:31

—H. A. W

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

ILLUSTRATIONS by ALBERT MYGATT

Second Quarter, Lesson 5. **Sunday, May 1, 1927**

PETER'S DENIAL AND REPENTANCE

Lesson Text: Mark 14:53, 54, 66-71; Luke 22:61, 62.

Golden Text:

"Let him that thinketh he standeth take heed lest he fall" (I Cor 10:12).

God was wonderfully good to us when He recorded the weaknesses of His servants as well as their mighty deeds. Had He told us only of their exploits of faith, we doubtless would think that the measure of their blessing was due to some superiority which distinguished them from their fellows, but which we do not possess, and this would discourage us. But in frankly telling of their faults and weaknesses the Spirit of God greatly encourages our hearts, for in this way He shows us that they were simply ordinary human beings like ourselves, and that every virtue they exhibited and every exploit they performed was but a manifestation of Gods transforming power. From the standpoint of natural talent and ability we may fall far behind others, but none has more full or free access to the infinite resources of God's mercies than has the humblest and weakest believer.

In this lesson we are shown the weakness of Peter. He appears here as a blatant braggart, filled with pride and self-confidence when everything is going well, but a craven coward and weakling in the hour of testing. Surely this is in sharp contrast with the humility and fidelity and truly indomitable courage which characterized his life on the day of Pentecost and, with few exceptions, on subsequent occasions. But the very contrast magnifies the power of Christ which produced this transformation, and reveals that the secret of the transformation was a mind stayed on Him. Let us, therefore, be warned by Peter's weakness and sin, and let us permit this revelation of the desperate wickedness and utter untrustworthiness of the human heart to throw us back upon Him in a new way, that we may be transformed as Peter was, and that in the strength of Christ we may live victorious over our natural weakness.

I. PETER'S PRIDE

Peter's pride was the root of all his trouble.

Its presence in his life was manifested in his words, "Although all shall be offended, yet will not I" (Mark 14:29). And its depths were revealed when, after Jesus had plainly declared his weakness and predicted his fall, he still insisted, "If I should die with thee, I will not deny thee in any wise" (Mark 14:31). His pride led Peter to fancy himself superior to the other disciples. It was this pride which later led him to smite the high priest's servant, and his pride was doubtless also the reason for his following Jesus to the high priest's house. In both incidents, he was simply trying to live up to his boastful words (John 18:10-11). The determination to be faithful is good, but its spirit is wrong when it leans upon the arm of the flesh for its fulfilment. (I Cor. 15:58; I Cor. 10:13; Phil. 3:3)

This pride had some very marked effects in Peter's life. It produced unbelief and self-confidence. He refused to believe that he could deny the One Whom he loved, in spite of the fact this very One had declared he would do so, and that right shortly (Mark 14:30-31).

In the light of God's Word such a prideful attitude of soul is clearly seen to be the precursor of disaster. Because of it Peter was in imminent danger: "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). (Prov. 29:23; Ezek. 16:49-50)

II. PETER'S WARNING

Seeing Peter's spirit, Jesus warned him again. He asked Peter and James and John to pray, while He Himself prayed in the Garden of Gethsemane. But when He came to them He found them asleep. This was very inconsistent with Peter's vehement protest of his unfailing loyalty. Jesus, doubtless, had his boast in mind when of all three of those disciples He rebuked him particularly with the words: "Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak" (Mark 14:37-38). In so saying, He both recognized the sincerity of Peter's desire to be true, and the weakness which made it impossible for him to realize his desire apart from the power of God.

Jesus knew how fatal was the pride of Peter's life. Had He not seen this same sin in Satan? and did He not know full well the terrible consequences? It grieved Him to see this beloved disciple cherishing in his heart the spirit of the devil. And let us bear in mind that it always grieves Him when His children fall into this sin. The spirit of pride is the spirit of self-deification, for (as in Peter's case) it leads men to think they know more than their Maker. God cannot honor such a spirit, for to do so would be to submit Himself to the will of the creature, and this would make the creature to be God. So the Scripture says, "God resisteth the proud, but giveth grace unto the humble" (James 4:6). (I Tim. 3:6)

Had Peter heeded the warning of the Saviour, no doubt he would have been kept from falling for God has provided victory over every sin for every soul who puts his trust in Him. If we will cease from self-dependence and fully trust Him to keep us, we will not suffer defeat, for He is able to keep us from falling. (Jude 24; I Cor. 10:12-13; Rom. 6:14)

III. PETER'S FALL

Sad to say, as with the first, Peter failed to profit by this second warning and fell into even more grievous sin. Following Jesus to the high priest's palace, Peter warmed himself with the servants by the fire. A maid passing by informed them that Peter was of the company that had followed Jesus. This he denied. Again the same maid came by in the company of another who affirmed that he was one of the disciples, and this testimony she confirmed. Again he denied his connection with the Saviour. Yet another, this time a man, insisted that he was one of them. Again Peter strongly affirmed that he was not. And, finally, the suspicion of the company being aroused by these repeated accusations, they began to accuse him of being one of the disciples, saying his speech revealed it. To protect himself, Peter changed his speech and began to curse and swear, with an oath denying that he knew Jesus. O the heartbreak of that hour! His boast had been proven but an empty bubble of vanity. The Saviour's words had been fulfilled. He had denied his Lord. (Matt. 26:69-74; Luke 22:54-60; John 18:25-27)

By way of warning it is profitable to trace the steps that led to Peter's downfall.

In the first place, he was prayerless. This, doubtless, was the result of his pride and self-confidence. Had he not determined that he would not prove untrue to his Master? Had he not given his word? He was not a man easily to change his mind or to break his word! What need had he to pray? So in the hour when the testing was imminent he was sleeping instead of praying. No doubt he was tired, and prayer was arduous! Surely he felt that it was excusable for him to take a little nap. But to sleep when we should be praying is to court disaster. It behooves the servant of Christ to watch in prayer, for only so can we hope to overcome the enemy. (Eph. 6:12-18; Col. 4:2)

Again, Peter "followed afar off." He permitted himself to get out of close touch with his Lord. It is always a sign of impending catastrophe when the love of God's people begins to wax cold and when the intimacy of their fellowship begins to wane. The only safe place for any believer is close to the side of his Saviour. (I John 1:7; John 14:21-23; Rev. 3:15-16; Rev. 2:4)

Again, Peter companied with the enemies of his Lord. He warmed himself at their fire. This logically followed the other, for when the believer's touch with the Saviour is broken, or when his love grows cold, then the world begins to allure and it is easy to yield to its seduction. For the believer to fellowship with the world is to assure his defeat in his own spiritual life, for God has called us to separation. (Rom. 12:1-2; James 4:4; II Cor. 6:14-18)

Such were the steps which finally culminated in Peter's open denial of Christ, and such will ever be the end of such a path. Let us be warned and let us be diligent in prayer, constantly looking to Jesus until He floods our hearts with such love for Himself as to make the allurements of the world to appear in their tinseled cheapness. (Heb. 12:1-3)

IV. PETER'S SECURITY

Let us not forget, however, that even though Peter was fallen into terrible sin he had not lost his salvation, nor had he forfeited the Saviour's love. How touching and how comforting it is to realize that Jesus knew all about this sin before it came to pass, and in speaking of it He could say, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted (turned from his pride and sin) strengthen thy brethren" (Luke 22:32-33). And how significant it is that he should immediately have preceded this with the words, "I appoint unto you a Kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29-30). Peter was included in this promise, in spite of his impending sin. Jesus loved him before his fall, though He knew he was going to deny Him. And when he was in that quagmire of sin, still he was the object of Jesus' tenderest love. So it was a look of love from the Saviour's eyes which convicted Peter of his perfidy and broke his heart. He was still a child of God and still beloved of the Master, but what a terrible fix he was in! (John 6:37; John 5:24; John 10:28-29)

V. PETER'S REPENTANCE

Going out, Peter wept bitterly. He had sinned and he did what every Christian should do in like circumstances—he repented of his sin. He had learned a lesson he would never forget. This did not mean that he might never again fall into sin. Indeed, that he did so the Scripture plainly teaches us, and his sin on that occasion was very similar to this one. It is noteworthy, too, that the circumstances of that other sin were even less severe than those in which this sin was committed (see Gal. 2:11-14). But Peter had learned the folly of pride and the need of looking to the Lord for strength to overcome. So later he could earnestly testify, "God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5). And doubtless it was with his own experience in mind that he lovingly exhorted God's people to "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:17-18). Thus in His infinitely tender, overruling mercy does God cause all things, even the sins, failures and mistakes of our lives, in a peculiar way, to work together for good to those who love Him. Peter's fall was used of God in a very real way to prepare him to minister to other Christians who were naturally weak, even as he was. (Rom. 8:28)

VITAL-TRUTH ILLUSTRATION

A traveller in Switzerland had climbed a steep mountain and wished to mount a rock on the summit in order to enjoy the grand prospect. But his experienced guide seized his arm, exclaiming, "You must kneel down; you cannot stand up here without becoming dizzy. Only on your knees can you look about you."

Peter had climbed upward in his courageous journey with his Master. His nature was bold and venturesome. He had climbed up so far that he thought all danger for him was past. He stood in a place of danger around that court fire, confident in his own strength, when he should have heeded the warning given him by his Guide, and only on his knees have ventured into temptation. He had not "watched" in the garden; he did not "pray" in the hour of temptation.

—"Sunday School World."

Second Quarter, Lesson 6 **Sunday, May 8, 1927**

PETER AND THE RISEN LORD

Golden Text:

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (I Peter 1:3).

Lesson Text: John 20:1-10; 21:15-17.

In our last lesson we studied the incidents narrated as a revelation of Peter and through him a revelation of ourselves. In his weaknesses we saw our own portrayed. In his security we read a promise of that which God has pledged to all believers. And in his repentance we saw an example worthy of our emulation. Likewise, in our next lessons we shall

see Peter's transformation, in which we will read a promise of transforming power for our own lives if only we will let the Lord have His way with us as Peter did. So in the study of this lesson let us lay the emphasis upon its revelation of our Saviour and His dealing with our souls.

I. THE SAVIOUR'S RESURRECTION

The first thing presented in the lesson picture is the resurrection of Jesus. It is presented only by implication, but it is none the less presented.

From the experiences of Mary and of Peter and John at the empty tomb we may glean helpful lessons for ourselves.

Like Mary, from circumstances we are often apt to jump to conclusions which are contrary to the truth and contrary both to the Word and will of God. Mary made a mistake in seeking a natural human explanation for a divine miracle. This shows the folly of leaning unto our own understanding in spiritual matters, and the necessity of looking to the Lord to instruct us. Only in this way can we avoid making the same mistake. It is well to bear this in mind as we consider the object lessons in God's dealing with His children in which this lesson is so fruitful. Let us bear in mind that here, as everywhere, God's Word is the Light in which we see light. (Prov. 3:5-6; Jer. 8:9; Jer. 9:23-24; Psa. 119:130)

In Peter's and John's experience is exemplified the natural slowness of our hearts to receive spiritual truth. They believed only after they had the evidence of the empty tomb and the grave clothes. "They knew not the Scripture, that He must rise again from the dead" (John 20:9). What a strange statement this is! Many times before this time Jesus had spoken about His approaching death, and He had plainly declared His resurrection. How then could it be said that they knew not the Scripture that He must rise from the dead? Surely they did know that in the sense of being familiar with it. But they did not know it in the sense of its meaning having gripped their hearts. They did not understand it. And they had not laid hold on it by faith for their own comfort and assurance. How often we know a Scripture in the one sense without knowing it in the other. And how many times God in His great mercy grants us additional evidence of the truth of the teaching of Scripture in order to strengthen our poor weak faith. (I Cor. 2:14; John 7:17; Matt. 28:6; 26:32; 27:63; 20:19)

Are we not like them both in our attitude toward the truth of Christ's resurrection? We are familiar with the Scriptures which say that He has risen from the dead, but has this glorious fact ever really gripped our hearts? Do we actually know that Jesus Christ, God's Son, is now alive? Do we realize that He has actually been raised from the dead by the power of God? Let us emphasize this for it will shed much light upon the other facts which we shall study. The One Who appeared to Mary in the garden, to the disciples on the road to Emmaus, to the disciples in the upper room, and to the disciples at the sea of Tiberias—this One was the same Jesus, the One Who had walked and talked with them before His death, and let it be remembered that at this time He was actually risen from the dead. He was the same One Who is now in heaven, seated at the right hand of God the Father.(Phil. 3:10; Rom. 8:34)

II. THE SAVIOUR'S AFFECTION

What a wonderful blessing there is for us in this realization, when we recognize that the Saviour's dealing with His disciples after His resurrection is typical of His present attitude to His children. Do we ever stop to wonder what God thinks of our lives? Do we ever stop to wonder how He would talk with us and how He would deal with us were He visibly present with us? Do we ever stop to wonder what His attitude toward us is? Of course we do. Who has not? Yet to many of us to whom such questions have come, God is such a vague, impersonal, distant abstraction that the question has only stirred other questions in our hearts or else stirred many fears and doubts. But how needless such fears and questions are! Jesus was God and Jesus is God. It was God Who walked with those disciples, and it was God Who met with them on all the occasions we have mentioned, and on all other occasions when Jesus met with them, after His resurrection. His dealing with them was God's dealing with them. His words to them were God's words. His attitude toward them was God's attitude toward them. And as He dealt and as He talked with them and as He felt toward them, so He would deal and talk with us were He visibly present today and so too He feels toward us. How near and how real this brings God to us. But we need to remember that He is with us, and that He does so deal with us. The Word of God is the voice of God to our souls today. Were He present in the sense we have suggested, He would talk with us as He has talked with us in the pages of this Book, the Bible.

And what a thrill of joy it brings us when we realize that all Jesus' dealings with His disciples were marked with the tenderest and most personal affection, even after His resurrection. God thinks of His creatures in such tender love and with such personal interest that He could call Peter and Mary Magadelene and Thomas by name. What love for one who has been a great sinner breathed in the single word "Mary" as He revealed Himself to her in the garden! What tender thought for a weak disciple was evident in His words, "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing" (John 20:27). How infinitely kind He was in dealing with poor weak Peter who had so recently denied Him, when He sent him a particular message by the angel who said to the women, "Go...tell His disciples AND PETER" (M'k. 16:7). But what penetrating insight into the secrets of men's hearts and the needs of their lives was evident in His dealing with Peter by the Sea of Tiberias, but this we shall see presently. Let us thank God for the affection which the Saviour showed to His disciples, weak and erring though they were, for such is His affection for us. The one who talked with them is our Lord and our God, He should be the object of our worship and adoration and the subject of our conversation and meditation. (John 20:16; John 20:27; Mark 16:7; I Tim. 2:5)

III. THE SAVIOUR'S INSTRUCTION

Mark well how Jesus dealt with Peter beside the Sea, for so He deals with us today.

First Jesus administered a REBUKE in the question, "Simon, son of Jonas, lovest thou Me more than these?" How delicate was this rebuke, and yet how definite. Peter could not fail to remember his prideful boast, "Though all forsake Thee, yet will not I." In this question there was, therefore, the rebuke of pride. But Jesus rebuked Peter in order that He might reveal Himself to him in a new way. His pride had kept him from doing this before, so He now gives Peter an opportunity of making his confession. It was a delicate manifestation of mercy, too, that Jesus should three times have given him the opportunity to confess his love. Three times Peter had denied the Saviour and three times he was permitted to give his testimony. God loves us in spite of our sin, but He deals definitely with our sins to help us see them and put them away. (Rev. 3:19; Heb. 12:6)

Next note the INSTRUCTION of the Saviour. When He asked Peter, "Lovest thou me?" He used a stronger word for love even than Peter felt he could conscientiously use. The second time He used the same strong word, and both times Peter responded with a weaker word. It was as though Jesus had said, "Peter do you love me deeply?" and Peter's response was equivalent to saying, "I am a friend of yours." But the third time Jesus used Peter's own weaker word. This is why Peter was grieved, it was not the repetition which grieved him, but the use of the weaker word. In this there were two definite instructions. In His use of the stronger word Jesus sought to show Peter a higher

standard of love than that which he had attained. And in His use of the weaker word the third time He rebuked his mock humility. For while Peter was truly humble, with his true humility there was some mixture of mock humility, else he would not have been grieved when the Lord took him at his word in His third question. (II Pet. 3:18; II Thess. 1:3)

And we may profitably consider also the PROMISE which the Saviour gave Peter. "When thou wast young, thou girdedst thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not" (John 21:18). No doubt in this, reference is made to the experience of actual childhood and old age, but the connection leads us to believe that there is more here. Peter's youth was his early association with the Saviour. His girding of himself was his dependence upon his own strength to prepare him for the Saviour's service and particularly his dependence upon his own strength to maintain his faithfulness as was evident in his boast in the garden of Gethsemane. And his going where he would was his walking in self will as he followed the Saviour to the high priest's house. In this the emphasis belongs upon the second person personal pronouns, "THOU girdest THYSELF, and walkedst where THOU wouldest." But Peter's age was to be his spiritual maturity. Then recognizing his need, he should stretch out his hands to the Lord for help, and He it was Who would gird him with strength and lead him in paths of His Own choosing. This was to culminate in a martyr's death, but when it came Peter would be ready, prepared by the grace of God. (II Cor. 9:8; Psa. 18:39; Phil. 4:13)

IV. THE SAVIOUR'S COMMISSION

With the instruction Jesus gave Peter a commission. It apears in the three expressions, "Feed My lambs; "Feed My sheep"; "Feed My sheep." Two things appear in these words which are worthy of special notice.

The first is the Saviour's grace in trusting Peter in spite of his weakness. He had been weak in denying his Lord and that he still was weak was evident in the mock humility which kept him from rising by faith to the level to which the Saviour sought to lead him. Yet Jesus trusted him. He committed to his care both the tender lambs and the more mature sheep of his flock. How wonderful it is that God gives poor weak sinners the privilege of serving Him in ministering to the needs of others. (Rom. 11:33; I Cor. 1:26-29)

Again we have here indicated an acceptable manner of showing our love. Though his testimony was not as strong as the Lord desired, Peter had just given a testimony that he loved Him. Jesus now gives him a practical way of showing it—"Feed My lambs." The best way of showing our love for the Saviour is to keep His commandments, and if we do this we will be winning souls to Christ and feeding those who already know Him with the Word of God. (John 14:21 Matt. 4:19; II Cor. 5:14:15)

Again in this commission we see how full was the Saviour's trust and the servant's responsibility. The first expression of His trust is in the words, "Feed My lambs." Thus at first He commits to Peter's care the younger believers, the babes in Christ. The second expression, here translated, "Feed My sheep," in the Revised Version is translated, "Tend My sheep," and in other translations it is, "Shepherd My sheep" (See Bible Union Version). In this he is told not only to feed them but to guard and to guide them as well. It is an addition to the responsibility as well as the inclusion of the more matured believers. And the third expression, "Feed my sheep" is still a development, for another word is employed for sheep than the one in the preceding statement. Weymouth brings out the gradation in the different expressions very beautifully in his translation, "Feed My lambs"; "Be a shepherd to My sheep"; "Feed My much loved sheep." (Isa. 40:11; I John 2:12-13)

That Peter deeply appreciated his privilege and entered gladly into the performance of his God appointed service is evident in his sympathetic exhortation of the elders in I Pet. 5:1-4. In this no doubt he had his own commission in mind. So this exhortation thus becomes his personal testimony of his own attitude toward the charge which the Saviour had committed to him in trust.

V. THE SAVIOUR'S ADMONITION

But before this scene closes the Saviour adds an admonition which we may well take home to ourselves. Peter's weakness again appears, this time in the form of jealousy, when he asks Jesus concerning John, "And what shall this man do?" This jealousy the Saviour rebuked, and warned against its distraction in the expression, "What is that to thee? follow thou me." Let us be warned by this against occupation in the personal experiences and blessings of others and in the extent or the fruitfulness of their ministry, save only as we thank God on their behalf or watch for their souls. Jealousy should have no place in the hearts of God's servants. It, with all things else that distract, should be put away. And in the strength of the Lord we should give ourselves to the one thing which He has set before us as the supreme goal of our lives and which He expressed in the words, "Follow thou Me." (Matt. 4:19; Eph. 5:1; Heb. 12:1)

VITAL-TRUTH ILLUSTRATION

Lesson for May 8

The migration of Abram was in response to the call of God. The call of patriotism is powerful, hesitating at no sacrifice; the call of mate for mate is dynamic, leaping all barriers; but the call of God is absolute, admitting no alternatives.

The baser metals are distributed through the body of the rocks, but silver and gold are usually found in veins. They are in the rocks, but not of them. As God has separated these precious metals from the base and common earths, so does He purpose to separate His chosen vessels from the base and common world that they may become the precious gold of service and circulation. They are to be in the world but not of it. So God's call came to Isaiah; it came to Peter; it came to Saul of Tarsus; it came to David Livingstone; it comes to you.

—"Arnold's Commentary," 1919.

Second Quarter, Lesson 7. **Sunday, May 15, 1927.**

PETER AT PENTECOST

Leson Text: Acts 2:12-14, 32-41. Read entire Chapter.

Golden Text:

"Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 4:12).

Because they are so vitally related to it, we will include in the study of this lesson the Scriptures which narrate the incidents leading up to those of which the lesson speaks, and also verses fifteen to thirty-one which are omitted in the portion assigned for the lesson text. In all these things three facts stand out most prominently concerning Peter. They are his faithfulness, his fearlessness and his fruitfulness. These in themselves would furnish a most helpful lesson, but they are all aspects of the same thing and that is his transformation. This we shall consider particularly in Lesson Nine, so for the present we will turn our attention to some of the other most important truths presented in the lesson. In so

doing, three things insistently demand consideration. They are the baptism of the Holy Spirit, the foreshadowing of the Kingdom, and the power of the Gospel.

I. THE BAPTISM OF THE HOLY SPIRIT

The first incident of which this chapter speaks is the outpouring of the Holy Spirit. In this the disciples received both the baptism and the infilling with the Spirit.

In these days it is very important that our souls should be established as to what the Scriptures actually teach concerning the baptism of the Holy Spirit. This necessity arises from the demoniacal fanaticism of Pentecostalism which is spreading like wild-fire throughout the length and breadth of Christendom. Pentecostalism teaches (basing its doctrines largely upon the Scriptures before us) that believers should tarry in prayer until they are baptized with the Holy Spirit. This baptism of the Holy Spirit they teach to be a subsequent experience to conversion. With some variations among different teachers, they teach that this "baptism" will cause men and women to fall prostrate upon the floor, to shake and to tremble, and in many cases to become unconscious, but in nearly every case they teach that the baptism of the Holy Spirit will be accompanied with the speaking in tongues. This they hold to be the only valid evidence that any believer has received the baptism of the Holy Spirit. Most of such teachers even go so far as to teach that no one can be saved who has not passed through such an experience. It is impossible to estimate how many thousands have been left heartsick and with their faith wrecked and shattered either by failure to receive such an experience after earnestly seeking for it, or by sad disillusionment suffered after such an experience has transpired and has failed to produce either more holiness in life or power in service. Neither can we tell how many have been plunged into immorality and how many others have been driven into insanity by this wicked delusion. What we do know of such results is appalling and what could we say if all the facts were known? Surely it behooves every Sunday School teacher (and for that matter every Christian worker) earnestly to study the teaching of the Scripture concerning the baptism of the Holy Spirit and, his own soul being established, it behooves him to teach it plainly and to warn souls under his care of the danger of Pentecostalism and similiar so-called "Holiness" movements.

The Bible plainly teaches that since the early days of the Church every believer is baptized with the Holy Spirit the instant he believes. The outstanding Scripture which teaches that all believers are baptized with the Holy Spirit is I Cor. 12:13, which says: "For by one Spirit are we **all** baptized into one body." This is very significant, occurring as it does in a book which is expressly addressed to "the church of God which is at Corinth . . . with all that in every place call upon the name of Jesus Christ our Lord" (I Cor. 1:2). Since this book is addressed to all believers, and since it says, "By one Spirit are we all baptized," it follows that all believers are baptized with the Holy Spirit. From this verse we learn also that the baptism of the Holy Spirit is that office work of the Holy Spirit which makes believers members of the Body of Christ. And from the related verses in the rest of this chapter we learn that in this is also included the bestowing of gifts for service. Since all believers have the baptism of the Holy Spirit, and accordingly have the Holy Spirit dwelling in them, then for a believer to "get" a spirit as the Pentecostalist claims to do is to get "another spirit" than the spirit of Christ or, in plain language is to get a demon. (I Cor. 12:13; I Cor. 1:1-2; II Cor. 11:4, 13-15; Acts 19:2, R.V.—"Did ye receive the Holy Spirit, **when** ye believed?")

In this connection it is well to note that one of the last verses of this chapter (I Cor. 12:30) unmistakably repudiates the false teaching that speaking with tongues is the inevitable and indispensable sign of the baptism of the Holy Spirit. Here the question is asked, "Do all speak with tongues?" which demands the answer, "No." This is true in the English for had the answer been "'yes" the question would have been, "Do not all speak with tongues?" But the Greek is even more conclusive. There are two Greek words meaning "not." The are **ou** and **me.** The word **me** is used in this construction, and, according to Green, the negative **me** used in a question anticipates a negative answer, whereas **ou** presumes a positive. The question could well be translated, "All do not speak with tongues, do they?" It is therefore wretchedly unscriptural to teach that speaking in tongues inevitably accompanies the baptism of the Holy Spirit or that it is necessarily a sign of it. In this connection is it very interesting and significant that students of demonology have repeatedly testified that the demons frequently lead those whom they possess to speak in tongues not familiar to their victims.

There is, however, a term used in the Scripture which shows the believer's responsibility in relation to the Holy Spirit. It is found in Eph. 5:18: "Be filled with the Spirit." This is an entirely different thing from the baptism of the Holy Spirit, though it may accompany it. (See Acts 1:5,8;2:1-4.) The baptism of the Holy Spirit is received but once—when we believe. After the day of Pentecost and the days of transition which immediately followed, there was no command given for the believer to be baptized with the Holy Spirit. But there is a clear and definite command to be filled with the Spirit. This is a daily necessity, and it is dependent, not upon some certain form of experience, but upon a moment by moment yielding to the Holy Spirit's guidance; and, contrary to the Pentecostal teaching on the baptism of the Holy Spirit, the infilling with the Holy Spirit was not always manifest in speaking with tongues, but it was without exception, manifested in speaking of the Lord Jesus Christ, whether in tongues, as was sometimes done, or in one's own tongue, as was more frequently the case. This is entirely consistent with the Saviour's statement, "He shall testify of Me." (John 15:26; Acts 2:4, 11; Acts 4:8-12; Acts 4:31-33; Acts 9:17-20)

II. THE FORESHADOWING OF THE KINGDOM

The events on the day of Pentecost were a distinct foreshadowing of the coming Kingdom of the Lord Jesus Christ.

On this day there were in Jerusalem "men, out of every nation under heaven" (Acts 2:5). These men all bore witness, "We do hear them speak in our tongues the wonderful works of God" (Acts 2:11). This **suggests the universal Kingdom testimony which will immediately precede the Kingdom.** Jesus spoke of it when He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is significant that the witnesses on this day were Jews, for the antitypical testimony during the Great Tribulation will be carried by Jews. (Matt. 24:14; Rev. 7:4-9)

Again, the Holy Spirit was poured out upon the day of Pentecost. As we shall shortly see, the very prophecy of Joel which Peter quoted will find its greater fulfilment in the coming Kingdom, and **the outpouring on the day of Pentecost was but an earnest and a type of that greater outpouring of the future.** Truly the Spirit was poured out on the day of Pentecost, but not yet was it poured ON ALL FLESH as it shall be in the Kingdom (Joel 2:28-29).

It is noteworthy, too, that "Jews" were gathered at Jerusalem "out of every nation under heaven" (Acts 2:5). This is suggestive of the greater gathering of the Children of Israel which will occur when the Lord Jesus Christ establishes His Kingdom. Then God will gather His people together out of every nation under heaven and then, as on the day of Pentecost, it will be "devout" Jews who will be gathered, for they will believe in Him Who is their Saviour and their Messiah. (Matt. 24:29-31; Ezek. 37:21-22; Ezek. 36:24; Ezek. 34:13; Isa. 66:20; Zech. 12:10; Isa. 50:3)

Yet one more point of analogy makes this foreshadowing very clear.

On the day of Pentecost a great multitude was saved through the preaching of the Gospel. Three thousand souls were added to the company of believers in one day. But in the Kingdom, and as a result of the Tribulational testimony, a great multitude will be saved, whom no man can number of all nations, and kindreds, and peoples, and tongues (Rev. 7:9, 14).

But that this was only a foreshadowing and not the final fulfilment of this prophecy will be apparent to any student who will frankly consider the prophecy quoted and who will note the details which were not fulfilled on the day of Pentecost. The prophecies speak of "wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:19-20; Joel 2:30-31). There were not such signs and wonders on the day of Pentecost but there will be at the time of Christ's coming to establish His Kingdom (Matt. 24:29-30; Rev. 11:5-6; Rev. 6:12-17). Again, other essential characteristics of the "day of the Lord" were lacking on the day of Pentecost and in the days immediately following, though this prophecy speaks of and leads up to the day of the Lord. The day of the Lord is a time of judgment. It is the time of Christ's judgment of His enemies and His deliverance of His people (Joel 1:15; Joel 2:11). Jesus did not judge His enemies on the day of Pentecost. Rather, the persecution of His people which followed was fiercer than it ever had been before in the history of the world. But in His Second Coming, He will take vengeance on all His enemies (II Thess. 1:7-10; Rev. 19:11-19). Other prophecies relating to the "day of the Lord" suggest that it shall be the time of Israel's national deliverance. And this Joel's prophecy definitely promises when it says, "In Mount Zion and in Jerusalem shall be deliverance . . . and in the remnant whom the Lord shall call" (Joel 2:32; Zech. 14:1-5). This promise was not fulfilled on the day of Pentecost but it will be gloriously fulfilled in the day of Christ (Ezek. 37:11-28; Matt. 24:30-31). From this it will be apparent to any thoughtful student that the events of the day of Pentecost were only a partial fulfilment of the Scripture which Peter quoted and but a foreshadowing of its greater fulfilment at the time of Christ's Second Coming and Kingdom.

The reason for this lies in Israel's rejection of the message. It is true that three thousand and more believed and received it gladly, but they were only a mere handful among the great throng assembled in Jerusalem on the day of Pentecost. The great majority treated the message with indifference or with contempt and rejected God's offer of the Kingdom. **Because of the hardness and unbelief of their hearts, God postponed the actual establishment of His Kingdom and we are now living in the period of the postponement. (Matt. 21:43; Acts 28:23-28)**

III. THE POWER OF THE GOSPEL

Now we must consider more definitely Peter's message on the day of Pentecost, and as we do, we are struck with its exhibition of the power of the Gospel.

First, we see the character of the Gospel. Had he been using notes, Peter's sermon outline would have looked something like this:

Introduction—The Occasion—"This is that which was spoken by the prophet Joel" (Acts. 2:14-21; Joel 2:28-32).

Discussion

I. Jesus Died (Acts 2:22-23).
- a. God approved Him by working miracles through Him (vs. 22).
- b. God had foretold and foreordained His death (vs. 23a).
- c. But you wickedly slew Him (vs. 23b).
  (Jesus died for our sins. See I Pet. 2:24; 3:18.)

II. Jesus Rose (Acts 2:24-32).
- a. God has raised Him from the dead (vs. 24).
- b. This was prophesied by David (vss. 25-31; Ps. 16:8-11).
- c. Of this we are witnesses (vs. 32).
  (Jesus was raised that we might be declared righteous. See Rom. 4:25.)

III. Jesus will Come again (He must if He is to Judge Vss 33-36).
- a. Jesus, being now exalted to the right hand of God, has shed forth this outpouring of the Spirit (vs. 33).
- b. His exaltation was prophesied by David (Vss. 34-35; Psa. 110:1).
- c. This outpouring, therefore, is sure evidence that Jesus is Christ and Lord (Saviour and Judge).
- e. He it is Whom you must meet and to Whom you must give account in the day of judgment (implied both in Peter's statements and the Jews' questions).
  (When Jesus comes again He will judge all who have not believed in Him, but He will deliver and bless all who have believed in Him. [I Thes. 4:13-18; Phil. 3:20-21; II Thes. 1:7-10.] For us deliverance and blessing will ocur at the Rapture, but for unbelievers—judgment at the Revelation).

Conclusion—"Repent (believe in Jesus), and be baptized (testify your faith)" (Vss. 36-40).

In this we see that the person and work of Jesus Christ are the very heart of the Gospel which consists of three essential facts concerning Him. This is the Gospel which the Holy Spirit through the Apostle Paul declared to be "the power of God unto salvation to every one that believeth" (Rom. 1:16; I Cor. 15:1-4; 51-52).

The condition of salvation is here indicated. It is fully consistent with the teaching of other Scriptures on the same subject, as for example Acts 16:31, "Believe on the Lord Jesus Christ, and thou shalt be saved." On the surface Peter seems to be saying to the Jews that they must repent and be baptized in order to be saved, but careful investigation of the passage reveals that faith in the Lord Jesus Christ is the sole condition of salvation here set forth. The word "repent" has been greatly misunderstood. Men have taught that "repentance" means that a crushing burden of sorrow for sin, and bitter weeping, and passionate resolve never to sin again, is necessary if souls are to be saved, but this is not the content of the word in its scriptural usage. The word here translated "repent" literally means "to change one's mind". To those Jews this meant to receive the Lord Jesus Christ as their Saviour. What change of mind could be greater? Only a few days before, they had declared Him a blasphemer and had rejected Him and crucified Him. For them now to own Him as the Son of God, and to accept Him as their Saviour would be the most colossal change of mind conceivable. This is the thing which is needed in the case of every unbeliever, who has been rejecting and despising the Lord Jesus Christ and His Gospel. He needs to change his mind and receive Him as his Saviour. (Tit. 3:5; Eph. 2:8-9; I Tim. 1:9; John 3:16, 18, 36)

Peter's exhortation to be baptized was not a condition of the remission of their sins; it was rather a testimony that their sins had been remitted, because they had trusted in the Lord Jesus Christ as their Saviour. The word here translated "for," according to several lexicographers can be translated "because of" or "in accordance with". It is a rare use of the word, but it is possible and occurs elsewhere in Scripture, at least in force, and to be in agreement with the rest of Scripture, this passage should be translated, "Repent and be baptised because of (in accordance with) the remission of your sins." Thus baptism is seen to be a testimony to the faith of the believer and the finished work of the Saviour. The Scripture never teaches that water baptism is necessary for salvation, for that is the free gift of God. But once we have received the Saviour, God wants us to confess our faith in the waters of baptism. (Matt. 28:19; Acts 8:36-38; Acts 9:18; Acts 16:31-33)

VITAL-TRUTH ILLUSTRATION

The little moss that grows upon the mountain side is greater than the mountain, for it has vegetable life. The little insect that buzzes on the

topmost branch of the palm tree is mightier than the tree because it has animal life. The little child whom the savage lion could devour in a moment is mightier than the lion, for it has human life and reason. The most illiterate saint is greater than the highest sage because he has spiritual and divine life. Christ came to give the highest kind of life, the divine life, the life that fills spirit, soul and body, and brings us into the family of God.

It is a principle in nature that power depends upon the measure and degree in which the element in question is operating. A little water will refresh you and cleanse you, but it takes the overflowing torrent to create water power. A little heat will warm the water until it is genial and agreeable, and hot enough to dispel the cold from the atmosphere of your room, but it is only when the heat reaches boiling point that it becomes steam and produces power. Many Christians have life enough to be saved and in a measure happy, but their lives do not tell for God or count for special blessing to others until they reach the boiling point and have the life more abundantly. Beloved, let us be satisfied with nothing less.

—A. B. Simpson, "Alliance Weekly."

Second Quarter, Lesson 8. **Sunday, May 22, 1927.**

PETER HEALS THE LAME MAN

Lesson Text: Acts 3:1-10; 4:8-10.
Read Acts 3:1 to 4:31.

Golden Text:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

In Lesson One of this quarter, which appeared last month, we went into the doctrine of divine healing in the light of dispensational teaching. The teacher is referred to that lesson again in connection with the healing of the lame man, for the principles expounded there apply just as fully here. Inasmuch as in this former lesson we laid particular emphasis on the dispensational aspect of healing, let us not repeat in this one, but rather study the healing of the lame man as a type of the salvation of the sinner.

I. THE BEGGAR'S INFIRMITY

The beggar was naturally impotent. He had been born lame from his mother's womb. This is a clear picture of the impotence of the unbeliever.

The beggar could not walk. He had no strength in his limbs. For him, the simple act of walking was an impossibility. So it is with the unbeliever—he cannot walk in paths of righteousness—he cannot walk in a manner which is pleasing to God. No matter how earnestly he may desire to live a righteous life, it is impossible for him to do so. Sin is inherent in him from his mother's womb, and he can do nothing but sin. His very righteousnesses are in God's sight but filthy rags. (Isa. 64:6; Prov. 21:4; Eph. 2:1-3; Psa. 51:5)

The beggar could do nothing to change his condition. This, too, is a picture of the unsaved man. His sin is more than sinful deeds. Such deeds are but the outward manifestation of the sinful nature, and try as he will, he cannot change this nature. There is nothing that the unbeliever can do to accomplish this. Herein lies the impotence of the law, and it is this which makes the modern program of social regeneration by reform a farce. If the unsaved man is to change his deeds he must change his nature, and this can only be accomplished by some power other than his own. (Rom. 8:3; Rom. 7:14-24; Jer. 13:23; Jer. 17:9)

II. THE EXPECTATION OF THE BEGGAR

This beggar looked upon Peter and John expecting to receive something from them.

But he expected much less than they were about to give him. He was looking for alms. Silver and gold were the utmost of his expectations, but how paltry were such things when compared with the healing of his body. Perhaps as Peter solemnly asked him to look upon them, he was impressed with his manner and really expected somewhat more than he was accustomed to receiving. But he little dreamed of the blessing that was in store for him.

How like that beggar are the souls of men today. They are looking for material blessing, and do not even dream of the spiritual blessing which Christ is willing and eager to bestow upon them, if they will only let Him. Or if they do hear of them, they ignore the message or despise the gift which is proffered. For the beggar, the healing of his body was a greater blessing than the lining of his purse. So the saving of their souls is of greater moment to men than the healing or feeding of their bodies. But how many are grasping eagerly after healing or for food and other material benefits and entirely ignoring the Gospel message. Let a "Healer" start meetings in any large city, and thousands will flock to those meetings in the hope that they may be healed of their illnesses, but let a servant of Christ faithfully preach the Gospel, and he must be an unusually powerful minister if he draws more than a mere handful to hear of the unsearchable riches of grace in Christ Jesus. (Eph. 3:20; Matt. 16:26; Mark 9:43; II Cor. 12:9-10)

III. THE BEGGAR'S HEALING

The beggar was healed by the mercy of God, and strength was given him to walk.

There was nothing about this beggar that made him worthy of such a blessing. At least there is nothing in the Scripture that indicates any merit in him, nor is there any indication that his healing was granted because he had done any meritorious works. In this, it pictures the grace of God in saving the sinner. God saves the lost soul in pure grace. There is nothing he can do to save himself, and there is nothing he can do to merit God's salvation. God does not save us because we deserve it, but because we need it. (Eph. 2:8-9; Rom. 6:23)

The beggar's healing was wrought in the name of Jesus. That wonderful Name which means "Jehovah-Saviour" is a powerful Name. It delivered that poor lame man from his infirmity. It has power to save the souls of all who believe in Him. It has power to overcome the evil one, and to deliver from the power of sin every soul who will look to Him. It has power to subdue the demon forces of evil. It has power to win the loyal allegiance and heartfelt service of strong men and women. And it has power to bring all creatures on bended knee, and to command the worship of every tongue. (Acts 4:12; Acts 10:43; Luke 10:17; I Cor. 6:11; III John 7; Phil. 2:9-10)

The beggar's healing was wrought by faith. This Peter specifically declared (Acts 3:16). It is wrong to presume on this account that faith is always an essential condition of healing for the body, or that, if we have faith enough, we can expect God miraculously to heal us of any ailment to which we may be subject. Let it be remembered that some were healed who had not faith, notable among them being the blind man, who did not even know who Jesus was, much less believe in Him until after he had been healed (John 9:35-38). But in the fact that on this particular occasion faith was insrumental in the healing, we have a blessedly clear type of the one condition which really is essential and indispensable in the saving of a soul. Any soul may be saved simply by trusting in the Lord Jesus Christ as his Saviour, but none can be saved without doing this (John 3:14-18).

And last of all in his healing, the lame man was given power to walk. This types the miracle which takes place in regeneration. God not only gives us a new nature, thus imparting to us eternal life, when we believe in the Lord Jesus Christ; but in doing this He also makes us new creatures in Christ Jesus and makes it possible for us to walk in good works which are well pleasing to Him. (Eph. 2:10; Col. 1:10; II Cor. 5:17)

IV. THE WORSHIP OF THE BEGGAR

As soon as the beggar was healed, he went into the temple, walking and leaping and praising God.

This was a very fitting recognition of the power which had wrought his healing. It is a good example to souls who have been saved. In every case, this is accomplished by the grace of God operating through faith in Christ. Let none boast himself in his own good works, or think that he has any part in his salvation. None will ever enter the portals of heaven because of any righteous deeds he has done. Good or bad, rich or poor, moral or degenerate, weak or strong; all alike are saved purely through the merits of the shed blood of Jesus Christ. (I Tim. 1:9; Eph. 2:8-9; Rom. 11:6; Eph. 2:13; Eph. 1:7)

This was also a normal expression of gratitude. God saves us freely. Nothing we can do can add in the least measure to the finished work of Christ, nor can any failure to express our appreciation or to live for Him in the slightest degree detract from it. But because He has saved us, God does want us to give ourselves to Him in loving adoration and grateful surrender to do His will and not our own. This is the most true worship, and it is the only fitting and adequate expression of gratitude for the mercy which He has shown us. (Rom. 12:1-2; I Cor. 6:19-20; Prov. 23:26; John 4:23-24)

V. THE BEGGAR'S TESTIMONY

Through his experience the beggar became a testimony to the power of God.

In his person, he was a testimony. Men saw the transformation which had taken place, and came running together to see this man walking who had been lame and impotent, and on his behalf they praised God. This is always the result when God is permitted to work a mighty transformation in a life. Every soul who has been sunk in sin and shame and who has been lifted and delivered from it by the power of the Saviour, is in himself a testimony both to the mercy and to the power of God. And every such life causes men to glorify God on his behalf; though not all, for there are always some whose hearts are so hard and stubborn in their unbelief, that, like the high priest and Sadducees, they are always ready to criticise, no matter how evident it is that God has wrought a mighty work of grace. (II Cor. 3:2-3; Matt. 5:16; II Cor. 9:13; Gal. 1:24)

But the beggar's testimony extended even further. Through his healing, the apostles were able to give a mighty testimony both to the people and to their rulers. The marked and evident salvation or transformation of any soul always makes it easier for a spoken testimony to be given to others, whether it is our own testimony or the testimony of other faithful servants of Christ. When coupled with a godly example, our testimony always is more effective. It has often been said of inconsistent Christian living that, "What you do speaks so loudly that I cannot hear what you say," but it is also true that what we say carries much weight, if our "doing" is in the power of the Spirit of God.

VITAL-TRUTH ILLUSTRATION

Some years ago a woman delivered a lecture in Lancashire against Christianity, in which she declared that the Gospel narrative of the life of Christ is a "myth." One of the mill-hands who listened to her obtained leave to ask a question. Said he, "The question I want to ask the lady is this: Thirty years ago I was a curse in this town, and everybody shrank from me that had any respect for himself. I often tried to do better, but could not succeed. The teetotalers got hold of me, but I broke the pledge so often that they said it was no use trying me any longer. Then the police got hold of me, and I was taken before the magistrate, and the wardens of the prison all tried me in vain. Then Christ took hold of me, touched my heart, and made me a new man. And now I am an honored and respected fellow-worker in Gospel and Sunday School work with many dear to me. And I ask, if Christ is a myth, how comes it to pass that that myth is stronger than all the others put together?" The lady was silent. "Nay, Miss," said he, "Say what you will, the Gospel is the power of God unto salvation."

—From "Christ Life."

Second Quarter, Lesson 9. **Sunday, May 29, 1927**

PETER UNDAUNTED BY PERSECUTION

Lesson Text: Acts 5:27-35, 38-42.
Read: Acts 5:17-42.

Golden Text:

"We ought to obey God rather than men" (Acts 5:29).

In Peter we have a wonderful example of the transforming power of Christ. To see him on the day of Pentecost in the temple, preaching to the multitude on the occasion of the healing of the lame man or witnessing before the Sanhedrin, one would not know that he was the same man who only a few weeks before had in his weakness denied the Lord Jesus Christ. In giving us his story, God is saying to us as He did in the case of Elijah, "Peter was a man subject to like passions as we are, yet he yielded himself to his Saviour and behold! what a wonderful transformation was wrought in his life." Through His transformation of Peter, God is seeking to glorify His name and magnify His grace and at the same time to encourage His poor weak children, with an exhibition of what His power can do with a life which is really yielded to Him. (Jas. 5:16-20; Heb. 12:1-3)

I. THE CHARACTER OF PETER'S TRANSFORMATION

Notice the character of Peter's transformation.

The first thing which impresses us is his steadfastness. Naturally he was impetuous, and like most impetuous people he would run well for a season, but in the time of stress and temptation his zeal would flag, and he would waver and fall from his steadfastness. A fair illustration of his natural tendencies is seen in the garden of Gethsemane and later in the high priest's palace. Such action is only what we would naturally expect of Peter if we had carefully followed his career during the years of his discipleship. But how remarkable was the change which God wrought in him. On the day of Pentecost he preached the word right powerfully, and God blessed it to the salvation of many souls; and on the occasion of the healing of the lame man he preached it with even greater results. But then trouble began and Peter was committed to prison. And now he is hailed before the most august assembly of the rulers of his people. There he is reproached for preaching in the name of Jesus, and commanded not to preach any more in this name. At the same time, he is beaten and threatened with further violence if he continues. What will he do? Will he waver and fall as in the past? Not so. He preaches the Word with even greater boldness; and, being once more committed to prison and delivered by the angel of the Lord, he takes his stand early in the morning in the temple there to bear witness again to the resurrection of Christ. And when the Sanhedrin has,

the second time, called him before them, he is as bold or more so than on the former occasion. He accuses them of the guilt of the murder of Jesus and assures them that he will not hearken to them, for their commandments run contrary to the commission which God has given him. Once more he is beaten and threatened. But he merely rejoices the more and departs, daily in the temple and in every house to preach Jesus Christ. (Read the entire story from Acts 2:14 to 5:42. See also II Pet. 3:17-18; I Cor. 15:58.)

Peter's fearlessness also impresses us. His very steadfastness in preaching Jesus in the face of threat and persecution bears witness to this, but there is more yet to be said. What weakness and cowardice Peter showed when he denied his Lord! One hour he was an arrant boaster, the next a miserable craven. But no cowardice was evident in his actions on these occasions. Standing first before the assembled multitude of Jerusalem on the day of Pentecost, and later before the throngs of worshippers in the temple, Peter charged them with the murder of the Prince of Life and preached to them salvation through the One Whom they had so recently rejected and crucified. In this, he seemingly ignored the possible danger to himself, for the same mob who had crucified his Lord might in a moment turn and rend him limb from limb. But it was not alone before the people that this fearlessness and boldness was manifest. When he stood in the presence of the high priest and the chief rulers of his people, he shrank not from bringing the same charge against them and preaching to them the same message of salvation through the One Who above all others was the Object of their most unreasoning and malicious hatred. Here again he apparently ignored the possibility of danger to himself, seemingly forgetting that they could, if they would, subject him to the same treatment which his Lord had suffered at their hands. (Prov. 29:25; Prov. 14:26; Prov. 34:4)

II. THE SECRET OF PETER'S TRANSFORMATION

What was the secret of such an amazing transformation? How may we, too, be so transformed?

Peter's transformation was brought about by the renewing of his mind.

He had been weak in faith, but now he has become faith-full. This is evident in his constant use of the Word of God and his unfaltering declaration of the truths which it proclaims. Peter has learned to take God at His word. What wonder then that he speaks so boldly and fearlessly? A strong faith is fundamental if there is to be a strong testimony, and such a faith has been born in Peter's heart. (I Cor. 4:13; I Cor. 3:12; Jas. 1:8)

Peter also had been proud, but now has learned true humility. While the people are wondering at the miracle wrought in the lame man, he can say, "Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?" (Acts 3:12). From this humble disclaimer, he leads on to tell them of the Lord Jesus Christ and that it is through the power of His name that this man has been healed. In his life has been proven true both principles of the Scripture which says, "God resisteth the proud, and giveth grace to the humble" (I Peter 5:5). (James 4:6)

Peter has been filled with self-reliance, but now he has recognized his utter dependance upon the Lord and has cast himself upon His sustaining power (Deut. 33:27; Psa. 55:22; John 15:5).

In short, Peter has become occupied with the Lord Jesus Christ. He has ceased to be filled with his own ways, and has looked away unto Jesus. He has learned the constraining power of His love and has learned the "expulsive power of a new affection," proving the truth of the Scripture which says, "Perfect love casteth out fear." This is the secret of Peter's transformation. (Rom. 12:1-2; Eph. 4:22-24; I John 4:18; II Cor. 5:14; Heb. 12:1-3)

This renewing of the mind, however, was not accomplished by mere will power. It was the work of the Holy Spirit. And this transforming work was made possible when Peter really yielded himself to the Lord. So long as we are determined to walk in our own ways and to lean on our own understanding, it is impossible for the Lord so to transform our lives. But when once the soul is willing to trust in the Lord with all his heart, and in all his ways to acknowledge Him, then, the assurance is given, "He shall direct thy paths." It is that we may know the joy and power and blessing of such a transformation that the Scripture appeals to us in the words, "Yield yourselves unto God," and it is to this end that it further exhorts us to "be filled with the Spirit" (Rom. 6:13; Rom. 12:1-2; Eph. 5:18; Col. 1:9-10; Prov. 3:5-6; Prov. 14:14).

It is well to note, too, that Peter's tranformation was NOT of the nature of a "second blessing" which permanently put him beyond the power of sin and which depended upon a single experience. Rather it was a growth, depending upon a moment by moment yielding of himself to the Lord, and a moment by moment looking unto Jesus. It is significant that years later he could get his eyes off the Lord and fall into the same fear of man which had brought such a snare on a previous occasion (Gal. 2:11-14). Let none fancy that such an experience as Peter's gives a man an inherent holiness which makes it impossible or even difficult for him to sin, but rather let us continue looking unto Jesus, recognizing that our victory is but a momentary manifestation of His power, and let us rejoice that we may be "confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). (I Cor. 10:12-13; Phil. 4:6-7; Jude 24)

III. THE RESULTS OF PETER'S TRANSFORMATION

There were two marked results of Peter's transformation.

The first was a blessed and wonderful fruitfulness. Peter was greatly used of God in the salvation of souls. While by no means was the ingathering on the day of Pentecost due alone to Peter's preaching, inasmuch as there were others preaching on that day, yet Peter had a large share in the work of the day and consequently a large share in its fruition. And on many subsequent occasions during his lifetime God greatly used this man's testimony, both in saving the lost and blessing the saved. But his ministry

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was far too wide and far too fruitful for us to enter into the discussion of its details. Let it be remembered that he is still bearing fruit, both through the record of his life and through the epistles which God gave us through his pen. But this is only to be expected. God will always bless and use a man who is really yielded to Him, and his life will be fruitful in His hands to the glory of his Saviour. (Psa. 1:3; John 15:4-5, 8; Prov. 11:30)

Peter's transformation also subjected him to fierce persecution. This, too, is not to be wondered at. It is always the result of God's working in a life in a signal manner. If the world hates the Lord Jesus Christ (and it does), it will hate us and persecute us just in that measure in which we reflect His likeness in our lives and bear His testimony upon our lips. This is the lot of all who will live godly in Christ Jesus. But for the persecution, God has sufficient grace to enable us to bear it, and He challenges us not to permit it to cast us down, but to rejoice in it, inasmuch as we are privileged to be partakers of Christ's sufferings. Let us emulate the example of the disciples who saw in adversity and persecution only a call to speak the Word with even greater boldness and faithfulness. (Acts 4:23-31; Phil. 1:29; Phil. 3:10; I Pet. 4:12-14)

VITAL-TRUTH ILLUSTRATION

Chrysostom before the Roman Emperor was a beautiful example of true Christian courage. The emperor threatened him with banishment if he would still remain a Christian. Chrysostom replied, "Thou canst not, for the world is my Father's house; thou canst not banish me." "But I will slay thee," said the emperor. "Nay, but thou canst not," said the noble champion of the faith, "for my life is hid with Christ in God." "Then I will take away thy treasures." "Nay, that thou canst not," was the retort, "for I have none that thou knowest. My treasure is in heaven, and my heart is there." "But I will drive thee away from man, and thou wilt have no friend left." "Nay, and that thou canst not," once more said the faithful witness, "for I have a Friend in heaven from Whom thou canst not separate me. I defy thee; there is nothing that thou canst do to hurt me."

—"Illustrative Gatherings."

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Now here is our special offer to members of the "Grace and Truth" family. It has been our experience in past campaigns of this kind that a large number of our subscribers take advantage of this offer to send "Grace and Truth" as a gift to their friends. Many have inquired within the past few weeks when they will have another such opportunity. It may be several weeks before the actual campaign will begin. So in order that you may not be kept waiting we are making this very special offer. If you wish to send "Grace and Truth" as a gift to a friend, fill out the Subscribers' Coupon at the bottom of this page and mail it to us with $1.00. If you wish to send more than one such gift subscription you may do so by attaching your list of names and addresses, with $1.00 for each subscription. *This offer is good only on NEW subscriptions, and will expire on May 21.*

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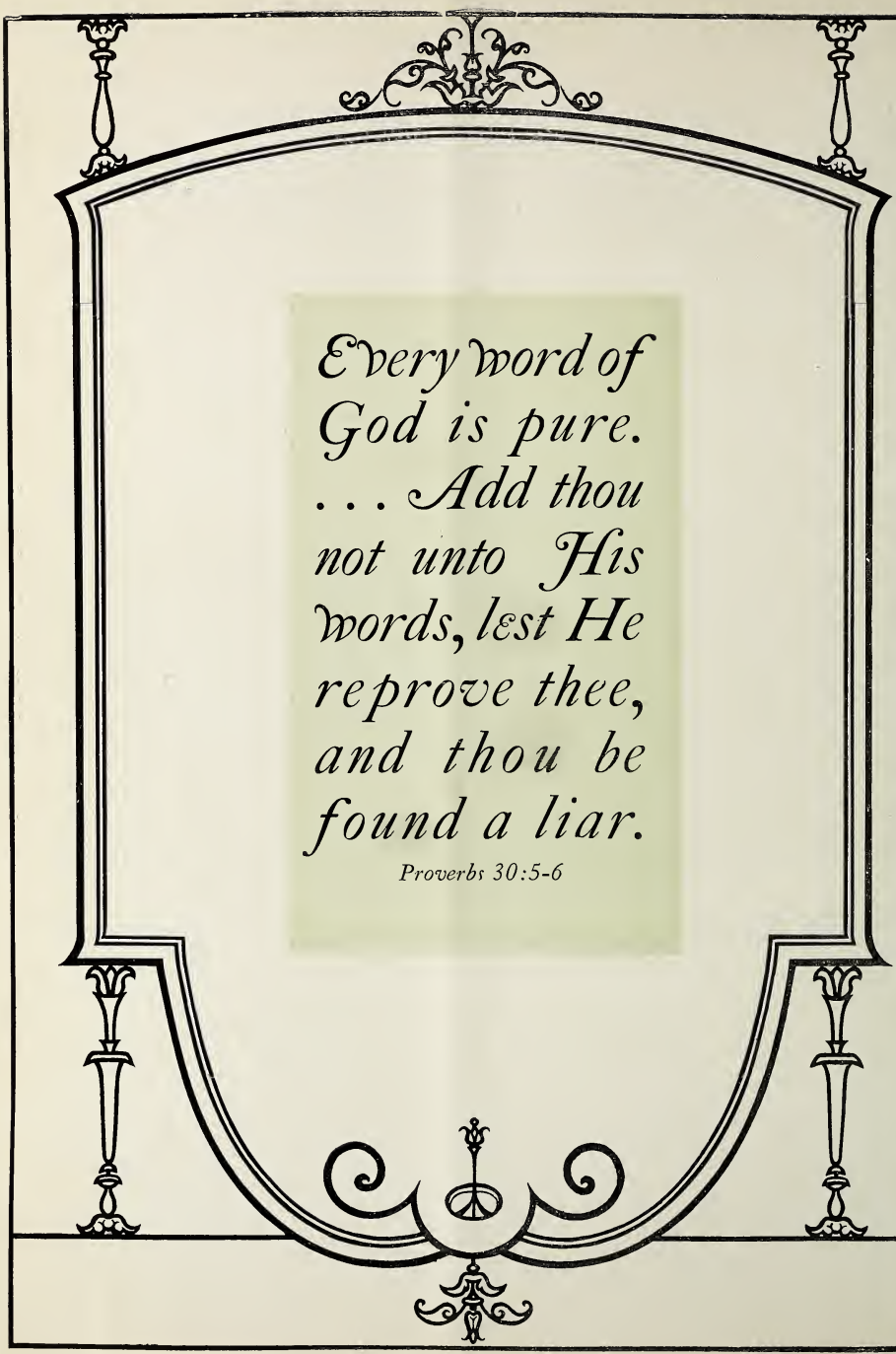
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Proverbs 30:5-6

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Clifton L. Fowler, Editor

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The personality of Satan. Job 1:6-7.

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The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Bible Is Self-Interpreting

FEW HAVE realized the blessed and comforting fact that the Bible is self-interpreting. Commentaries may be exceedingly handy, but they are not always healthy. A good commentary may produce a spiritual cripple, alarmingly dependent upon a crutch, while a poor commentary is the fertile field from which heretics grow. When it is recognized that Bible questions are best elucidated by the Bible itself, a wholesome condition is at once produced. Let the self-interpreting fact of God's Word be known and acted upon and a strong, sturdy race of believers is instantly in evidence, having in their number a minimum of cripples and skeptics.

MY God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4: 19).

"Ask and ye shall receive, that your joy may be full" (John 16:24).

Do you believe it? Then join with us in redoubled intercession for the Dormitory needs of D. B. I. and help

"STOP THAT RENT DRAIN!"

We conclude that the Bible is self-interpreting because of the unique hint dropped by Paul in I Cor. 2:13. He is describing the character of his own writings, and in so doing reveals a characteristic of that revelation which is given by the Holy Spirit. His words are,—

> "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: COMPARING SPIRITUAL THINGS WITH SPIRITUAL."

It takes but a casual reading of the passage to observe that the closing words are an explanation or amplification of the thing Paul has just said.

He has just declared that his teaching was in the very words (not thoughts only) which the Holy Spirit teacheth. To this astounding proposition he adds the radiant explanation: "Comparing spiritual things with spiritual." Since the Bible is the only truly *spiritual* thing in this world, Paul's language meant,— comparing Biblical things with Biblical. And standing in the connection that it does, Paul's declaration paraphrased is this, —When I speak in the words which the Holy Spirit teacheth, I am comparing Scriptural things with Scriptural. Hence a characteristic of the Holy Spirit's words in the Scripture is that of interpreting Bible with Bible. Paul was simply teaching the self-interpreting fact of Divine Revelation.

Furthermore, we conclude that the Bible is self-interpreting because of the practice of the Spirit-directed writers. Matthew constantly refers to Old Testament passages furnishing interpretation either by means of direct exposition or by slightly altering the words of the text. Mark, Luke, and John also present examples of the same thing. Paul's writings abound in reference to Old Testament passages to which are added inspired explanations. The Revelation, while quoting very little from the Old Testament, employs symbols, ideas and expressions all of which challenge elucidation except by means of reference to Old Testament literature. Let the influence of Old Testament thought upon the Revelation be once recognized, and the self-interpreting fact applied, and lo, the most recondite symbol of the Revelation proceeds to yield up its priceless treasure of truth.

The amazing fact that a book written by some thirty-six authors, taking sixteen centuries to produce, is yet possessed of so striking a unity of thought and message as to set forth its own explanation within its own contents, is incontestable proof that the book was the product of one Supreme Mind, although written by several men, and is consequently a DIVINE REVELATION.

The Blight of Modernism

WHEREVER Modernism touches it blights. Fifty years ago Modernism reached greedily for the colleges and universities of America. To-day when our boys and girls start for college we know they are started toward the dissolution of faith, for the blight of Modernism is upon our institutions of higher learning.

A few years ago the great religious denominations were "carrying on" in blessed fashion in their foreign mission activities. But Modernism coveted the foreign field. To-day the horrid infidelity of modernistic missionaries has made Christian missions a hissing and a byword among the thinkers of other lands. The blight of Modernism has done its deadly work in missionary realms.

Not long ago we could have pointed with gladness to our great public school system. The greedy modernistic octupus would not be satisfied with this fertile field unconquered. As a result the school books of the nation reek with the evolutionary vaporings of Modernism and the Christian tax-payer foots the bill. Even in the primary grades the children in many states are taught that they descended from animal parentage. Modernism has done its work all too well. The poison is at work. The deadly blight has captured our schools.

Within the memory of many of us, the churches for any given community were sound and clear on the inspiration of the Scripture even though they did differ on their characteristic denominational interpretations. The Modernist could not endure this almost universal loyalty and adherence to the inspired Book. So with subtle determination, malicious scheming, and by the means of the financial backing of "big business" these conscienceless spiritual highwaymen seized the pulpits of America. To-day, the common expresssion of many communities is, "The old Gospel is not preached in our town," or "We have only one pastor who tampers with the Gospel, the rest preach essays, town-topics, politics, and novels." Modernism has reached its glutinous clutch for the pulpits of the home-land, and to a horrifying degree, met with success. The blight is working.

But Modernism, having with insatiable appetite hogged the college, the university, the foreign mission field, the public school, and the pulpit, is sighing for more realms to conquer.

It has found another.

God knows the comic strips of our newspapers were already sufficiently demoralizing because of their vapidity, low standards, slangy language, and crass humor without there being added the blight of Modernism. But the blight has been added. A great chain of newspapers is publishing on its comic sheet an outline of history for children. When telling the story of Babylon, this statement appears on one of the pictures,—*"There is a striking similarity between some of the religious legends of the Babylonians and the Hebrew traditions in the Scriptures,—notably those of Adam and Eve, the confusion of tongues, and the flood."* And Modernism has entered the comic sheet, to teach the children that the story of Adam and Eve is a Hebrew tradition! And to teach the children that the story of the Confusion of Tongues is a Hebrew tradition! And to teach the children that the story of the Flood is a Hebrew tradition!

How long will Christians silently permit the public print to be used of Satan to exploit the innocent and plastic souls of their children? How long will professed believers sit calmly by while Modernism pilfers their offspring of the flower of faith? How long will a Christian public allow that greatest of all public servants, the newspaper, to be the instrument of the enemy producing skepticism and infidelity at the very hearthstones of a nation? How long will the blight of Modernism be endured? How long will Christendom remain blind to the fact that the blight of Modernism is the trail of the serpent?

With hearts rent by the darkness of the onrushing apostacy, we cry out

DOWN WITH MODERNISM.

An Appreciation

LESTER JOHN FOWLER (lovingly called "L. J."), bond servant of Jesus Christ, loyal co-laborer, devoted husband, and faithful friend, has departed to be with the Lord.

As Business Manager of "Grace and Truth," he gave himself unstintedly in sacrificial service to get the message to the world-wide and growing family of the magazine. Although our equipment, under the gracious hand of God, is becoming increasingly modern, the greater period of Brother "L. J's" service was rendered at a time when the magazine was turned out under almost unthinkable handicaps. And this service becomes more beautiful when we remember that he rendered it out of sheer love and devotion to our Blessed Lord Jesus, receiving no remuneration. Many times he has experienced what many men would have regarded as downright need, but his attitude was,—"God has granted me this experience of privation because I needed it to draw me nearer unto Himself."

As a writer, God had given him unusual clarity of thought and expression. His messages were read wherever English is spoken and, from far and near, the children of God testified of blessing received through his written testimony.

As a willing and broken soul, L. J. Fowler was a glorious trophy of God's wondrous grace. Possessing a mind of unusual brilliancy, he had completely dedicated his every ability to the service of our Lord and Saviour Jesus Christ. He was an inspiration to his fellow laborers for the Saviour and an example of godliness to the students of the Institute.

As an advisor and counsellor in matters concerning the problems of the school, the church, or the magazine, his judgment was always sane, balanced, kindly, and scriptural.

We wish to bespeak for his widow, Sister Florence Fowler, who is greatly beloved by all, the earnest prayer-help of the "Grace and Truth family" in this hour of her sorrow and loss, that God shall continue to sustain and strengthen her and that she shall find in our Blessed Lord Jesus Christ her comfort, solace and abiding peace.

We sorrow at our brother's departure, but our sorrow is the sorrow of those who revel in a blessed hope. We shall soon be called by our glorified Lord to that home to which our brother has gone. His home-going increases our loving interest in the heavenly mansions. We can say with Paul:

> "We are in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23).

"As the Days of Noah Were"

"As the days of Noah were, so shall also the coming of the Son of Man be" (Matt. 24:37).

THIS is a prophecy of conditions in the earth in the days immediately preceding Christ's visible appearing in glory to establish His Kingdom. We are not looking for this event, for our hope is the coming of Christ to rapture the Church into His presence. The prophesied period of Tribulation lies between these two events. But that period is a short one. And if we are living as near to the time of the Rapture as practically all Bible students agree must be the case, we may reasonably expect that many of the conditions which will prevail on the earth in the Tribulation shall begin to be manifest in our days. It is normal to expect the Foreshadowing Principle to be active.



L. J. FOWLER

The signs pointing to the near approach of the Great Tribulation are rapidly multiplying on every hand. Among them are the rehabilitation of the Jew in Palestine; the appalling increase of crime in "civilized" countries; the distress among the nations; wars; rumors of wars; famines; pestilences; earthquakes in divers places; the unparalleled boldness of atheism, both in Soviet Russia and in this country where has recently been incorporated the American Association for the Advancement of Atheism; the insidious activities of Modernism; the multiplicity of false christs who are springing up over night on every hand; and finally the phenomenal rise during the past decade of an absolute dictatorship in Italy, and the startling revival of the Roman Empire, which is the center of interest in international politics.

But another thing is sweeping like wildfire throughout civilization, which is no less sinister in its significance than any of those things already named. This is the perversion of the sex impulse.

This is prophesied in the words immediately following the passage which we have quoted, "For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be" (Matt. 24:38). That "eating and drinking" refers to the idolatrous feasts of the ancients which were characterized by the most abominable licentious orgies. And the reference to "marrying and giving in marriage" is a reference to the wicked perversion of the sex impulse which led women to consent to an unholy union with the fallen angels, which is described in the sixth chapter of Genesis.

The perversion of the sex impulse is one of the most alarming conditions of our day. Everywhere we look we see its evidences. They appear in sex plays; short skirts; scandals reported daily in the papers; increasing sensuality in the popular dances; vicious literature flooding the news-stands; lewd pictures on magazine covers and in the comic strips; curtained automobiles parked at midnight on dark streets and lanes; and talk of "companionate marriage" which amounts to free love. It is a commentary on the mental condition of a great percentage of our populace that advertising men are finding that one of the surest means to attract attention is to introduce into their "copy" a picture of a semi-nude woman, or one whose person is disgracefully exposed. To judge by the comparatively limited external evidences which cannot be ignored, we are fast approaching the condition described in the Scripture when it said that in the days of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

Oh! Blood-bought child of God, heed His loving appeal!

> "Come out from among them, and be ye separate" (II Cor. 6:17).

"TOGETHER WITH THEM"

by Dean Clifton L. Fowler

THERE is something about the bonds of fellowship in Christ Jesus which draws souls even closer together than the ties of natural kinship, precious as these are. This happy bond had knit the souls of all the workers and students in D. B. I. to the soul of our brother L. J. Fowler. And this made the going from our midst of our brother in Christ a source of sorrow as deep—yes even deeper than that which one experiences in the loss of a brother in the flesh. Dean Fowler felt this sense of loss very keenly, but God wondrously sustained him in the delivering of this message. When our hearts are mourning sore with sorrow in the present separation, how blessed it is to know that only a little moment shall pass before we shall hear the shout of our Lord, the voice of the archangel, and the trump of God, and then once more we shall be united with our loved ones in the ineffable joy of personal fellowship with our blessed Saviour, never again to experience tearful parting and sad good-bye. —*H. A. W.*

AT THE request of Mrs. Florence Fowler, widow of our Brother L. J., I am to speak for a few moments upon the closing words of the fourth chapter of First Thessalonians—the familiar passage which has been alluded to by our Brother Byers, referred to in prayer by our Brother Schlessman, and read by our Brother Gravett—

> "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
>
> "Wherefore comfort one another with these words" (I Thessalonians 4:16-18).

THE FIRST words of this section which our sister has asked that I might bring today present to us the *return* of the Lord which has been so beautifully referred to by Brother Byers—our Lord Jesus Christ is coming back again! The world may be surcharged and reeking with sin today, but the Lord is coming back! The One Who died on Calvary; the One Who bore our sins in His own body on the tree; the One Whose love and mercy and grace led Him up Golgotha's brow and led Him to be willing to empty Himself that you and I through His redemptive work might have the celestial guarantee of eternal salvation, the wonder of which only God Himself fully apprehends—and which we see by faith which He is granting us today; matchless salvation in Christ Jesus! The One Who died for us IS COMING BACK AGAIN! And so these opening words present to us the return of the Lord Himself. "He SHALL descend from heaven with a shout, and with the voice of the archangel and with the trump of God."

THE NEXT words tell us of the *resurrection*—
"And the dead in Christ shall rise first."

These words are talking to us today about L. J.—Brother L. J. Fowler, whose life became to us a veritable benediction—for we who worked with him knew him in a way that others could not know him. We saw the mighty blessing of God and His revelation of "The Crucified" as it was exemplified in that dear young fellow from day to day, and from week to week. So marked and precious and so charming was the increasing transformation of the Lord in his life that only in the

last few weeks as we departed for Wyoming to preach the Word there, we said, "How wonderful has been the revelation and exhibition of Jesus which we have seen in L. J."; and we spoke of it several times in conversation as we were there in that state north of Colorado. Little did we think that within just a few days or hours the one in whom we had seen this wondrous revelation of Jesus and His love would be with the Lord Whom he loved so well. Yes, there shall be a resurrection of them that have gone to be with Him and "the dead in Christ shall rise first."

THEN after it speaks to us of His return and the resurrection of the dead in Christ, it presses on and speaks to us of a thing that is very mysterious even to us Christians who are so familiar with the truth of the *Rapture*—

> "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

No matter how familiar our minds may become with this precious truth of that hour when believers in Christ Jesus shall be snatched either from their place here on the earth or from the grave where they may be reposing—no matter how intimate the mind may feel itself to be with this truth which we call the Rapture, it never loses its brilliancy, its special interest and its mystery. We shall be snatched into the presence of the Lord Jesus Christ Himself! The inspired Book so declares; we shall be lifted into the presence of the One Who said, "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Blessed, wondrous, glorious, thrilling expectation! We shall be raptured into the presence of Him Who died and rose again and hath been interceding lo, these many years at the right hand of the Father on behalf of those who are His. Glorious, wondrous hope for the child of God! Comforting beyond expression! Delighting us and bringing joy even in the hour of sorrow! We are rejoiced at the thought this hour that all the dark things of this world shall dwindle into unthinkable insignificance when that day comes. The return of the Lord shall be realized; the resurrection shall be then, and the Rapture shall take place.

> *BEHOLD, I shew you a mystery; We shall not all sleep, but we shall all be changed,*
>
> *In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead in Christ shall be raised incorruptible, and we shall be changed.*
>
> *Then shall be brought to pass the saying that is written, Death is swallowed up in victory!*
>
> *I Cor. 15:51-52, 54*

THE NEXT word that comes to us out of this passage brings the soul with anticipation and delight to the recognition of the fact that God has great plans for us, His children. "Then we which are alive and remain shall be caught up"—that is the Rapture. But notice the next three words and their wondrous implication—

"TOGETHER WITH THEM."

Those three words, "together with them," speak to us this day of our dear brother and those who have gone on before. "Together with them!" The inference is *recognition* without any hesitancy, for there would be no value in being together with unrecognized ones. There would be no point in the Holy Spirit saying to us through the Apostle Paul, "Together with them," if we were to be with them unknowing and unthinking and non-sentient. No, "together with them" means we will know them. Yes, I am glad the Lord is going to return. I am glad the resurrection shall transpire at that time. My soul leaps at the unthinkable, mysterious revelation of the thing we call the Rapture. But when my heart finds the words, "Together with them," I say, "Yes, Lord, I see something of Thy thought for the poor child of Thine like me, and like others whose hearts yearn for those who have gone." We shall be with the Lord, but even in that glorious moment when He receives us unto Himself He does not strip us of that signal thing in which you and I delight, the recognition of loved ones with whom we have associated, and whose very being means so much to us. I shall recognize this dear man who has walked into my being and challenged my love and faithfulness and admiration. I shall be with him. I shall see him. Yes, greater than all, I shall be with the Lord, but how sweet that even in that eternal hour He does not take from us those normal, natural things which belong to us as human souls. We shall recognize our own.

I shall recognize him who literally hundreds of times has stood by my desk submitting plans and asking counsel concerning the work to be done for the Lord Jesus. I shall recognize him who came to me years ago, standing back of the desk with that peculiar diffidence which I can never forget, offering—I realized with a timidity and restraint that was indescribably deep in his soul—offering the suggestion that I launch the maga-

zine, "Grace and Truth," as the official organ of the Denver Bible Institute. I shall never, never forget that moment. I said, "It is a big task, son." He replied, "But if you will take the editorial end of the work I will take on the rest of the load." And he did; with what success, men and women of fourty-four states and forty-six countries separate from the United States have testified, telling of the wonderful blessing of God upon the stand and the position and effort made by this child of His.

I shall recognize this man whose growth in grace, whose wondrous revelation of Jesus Christ as he walked in the midst of us teachers and students at dear old D. B. I. was of such potency that only since our return from Wyoming, students have said to me, "My deep inspiration for walking with the Lord these last few weeks has been what I have seen in Brother L. J."—how God was bringing the glory of the Son into the life of that man! And we all saw it; recognized it and rejoiced in the victory experienced in a human soul. I do not mean to leave the impression in your minds that this man did not have battles with sin so terrific as to stir him in his innermost being—but God gave the victory! Victory where there is no sin would have been little victory. He experienced victories which all speak of Jesus and His mighty power to transform a soul, for "all of us, with unveiled faces, reflecting like bright mirrors the glory of the Lord, are being transformed into the same likeness, from one degree of radiant holiness to another, even as derived from the Lord the Spirit" (Weymouth II Cor. 3:18). And that mysterious and mighty and miraculous transformation was taking place visibly and triumphantly in the life of the man whom we come to lay away today. Today L. J. is present with the Lord. Absent from this body we care for, but L. J. is gone, but he has left behind a testimony that has reached into the hearts of all the students and workers, and I know not how many outside the School who have been in personal touch with him—leaving such a testimony to the transforming power of the Lord that "He being dead, yet speaketh." The fragrance of the memory of this man in our midst testifies to us of the power of God to transform a soul until Jesus comes back again. We have seen what God can do. We have not heard about it with the hearing of the ears. We have seen it with our eyes and our hearts leap with indescribable joy at the thought of this man. Although sorrow surges its way into our beings because we miss him beyond expression—we shall recognize him.

I shall recognize the man who, while we were in Wyoming, wrote a letter to a friend here in the city of Denver and because he knew my heart would be stirred by what he said in that letter he placed a carbon of it on my desk. I arrived late Saturday night from Wyoming. I did not see the carbon copy of that letter until L. J. was with the Lord. In that letter he took up the character of Epaphroditus in the New Testament (Phil. 2:25-30)—that character which is not so very well known, but a wonderful character indeed. The passage he quoted and around which a little discussion centered was from Philippians 2:30, in which the Apostle Paul says, "Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." L. J. in his letter, —this letter which was of such import and was of necessity a lengthy one—a letter teeming with the revelations of what God was doing in the heart of this man— L. J. wrote concerning Epaphroditus and the work of the Denver Bible Institute. He said, as he brought his letter to a close, "I would willingly be the 'Epaphroditus' for D. B. I. were that a possibility." You catch a glimpse of the spirit of the man here. Strange as it may seem, within forty-eight hours after he placed that carbon copy on my desk, within forty-eight hours, or possibly two or three hours more, that dear boy was with the Lord. He had, indeed, laid down his life for the testimony he loved so well. He had, indeed, given his very life in order to get the message to one of our outlying mission stations. Our boys in carrying the message to these outlying districts are in constant danger. And it was when he was on the edge of the city, returning from his preaching appointment, that something went wrong with the car—we do not know whether because of the storm, water had gotten into the engine, or the supply of gasoline had been exhausted—but the car refused to move and he started in to get help. The last thing he said to Sister Florence was, "I will be back as soon as I can, dear," as he disappeared into the night. And that was the last time any of us ever saw him alive. He has just preceded us; we will all be going home one of these days. So the Book tells us of the return; of the resurrection; of the Rapture; the bliss of recognition.

The Bible is not a riddle but a revelation.—*Anonymous.*

AND then the next words tell us of our *reception*. We shall—

"meet the Lord in the air."

It will be "together with them." With L. J. and your loved ones and my other loved ones we have laid away—"together with them"—we shall meet the Lord. Wondrous reception yonder in the air. "So shall we ever be with the Lord." Matchless rejoicing then! Rejoicing that transcends anything our poor lives or hearts have been able to enter into here!

LAST of all Paul makes a simple and precious request—

"Wherefore, comfort one another with these words."

At the behest of the widow whom we all love so deeply at D. B. I. I have sought to bring this passage to you not only in response to her request, but in response to the inspired request of the Apostle. I have sought to comfort you and my own heart with these words.

Glorious return! Matchless resurrection! Marvelous Rapture! Ineffable recognition! Future reception and coming rejoicing! We wait for Thee.

"Lord Jesus, come quickly, come quickly!"

"HE BEING DEAD YET SPEAKETH"

by H. A. WILSON

WORDS fail to express the blessing which fellowship with our brother L. J. Fowler brought into the lives both of workers and students in the Denver Bible Institute. And at no time was the blessing of this fellowship more full and rich than it was in the few weeks immediately preceding our brother's home-going.

Three things which contributed in a large measure to the blessing of this fellowship were: our brother's unswerving loyalty to the Word of God, both in doctrine, and in his own personal life; his unstinted devotion to the service of his Lord in the work of the Denver Bible Institute, and the testimony of "Grace and Truth"; and his most unselfish considerateness of all with whom he was associated.

His was the spirit of implicit obedience to the will of God, as it is expressed in His Word, and willingness to go any length possible in sacrifice for the sake of the Lord he served, the work he loved, and the workers with whom he was associated. Such a spirit is exceedingly rare, but wherever it is found it is of measureless blessing to all who come within the circle of its influence.

> "THE *sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise*" (Psa. 51:17).
>
> *In a remarkable measure this was the spirit of Brother L. J. Fowler's life, a glimpse of which is furnished in this letter from his pen, written only two days before his death.*

For several days before his death our brother had been burdened to write a letter of frank appeal to a Christian brother who he felt could be and should be of inestimable assistance to the work. During those days he had been earnestly engaged in prayer, seeking to know whether his burden was of the Lord. And when he was assured that the Lord indeed was leading he wrote the following letter. This letter was mailed just two days before his death, and it is so eloquent in its testimony to the spirit of our brother that we feel that God would have us to pass it on as the closing testimony and appeal of our brother's ministry to the readers of "Grace and Truth."

"Dear Brother:

"The expressions which I have heard from your lips of interest in the work of D. B. I., together with statements of yours which have come to me through others, have so fully assured me of your desire for God's blessing upon the testimony that I find my soul fully free in writing to you concerning a burden which is upon my heart at this time.

"The character of my burden may be best set forth by an illustration from the Word of God. The Apostle Paul, while in Rome, was being supported, at least in part, by the voluntary

WHOSO seeketh an interpretation FROM this Book shall get an answer from God; whoso bringeth an interpretation TO this Book shall get an answer from the devil.

—*An Ancient Monk*

offerings of individual Christians and by various churches. One of the churches which had a part in this support was at Philippi. For a time, however, they failed him, and Paul was in great need. But God did not fail him, for He sent a man to him by the name of Epaphroditus to labor in the supply of his needs. And so extreme were the physical sacrifices of this man in the supplying of his own needs and the needs of the Apostle that 'he was nigh unto death, not regarding his own life' to supply the lack of service of the Philippian believers. God fulfilled His promise to Paul—'My God shall supply all your need according to His riches in glory by Christ Jesus'—but He did it through the endangering of a life. God's first plan was that some Christians at Philippi, who had the means, should supply Paul's needs, but when they failed, God in grace raised up an Epaphroditus to lay down his very life in order that the needs might be met.

"The Denver Bible Institute has had some 'Epaphrodituses' who have and are still giving themselves to the verge of death that the needs of this school might be met. I refer to the Dean and Sister Fowler. For a long time I have known of their sacrifices for this testimony, but it has been only of late that I have become awakened to the extent of their giving, not only of their means but also of their lives, that the doors of D. B. I. might be kept open. While I was not here during the first years of the School, when some of the most trying hardships were endured, I confess that I am simply amazed as I recount the sacrifices which I have witnessed during the past seven years. I have seen them impoverish themselves to such an extent that they were unable to purchase the kinds of foods which were necessary for them in their weakened physical conditions. I have seen them give when the money was needed for medical attention. I have seen them give when their wardrobe was in a disgraceful condition. While Brothe Fowler has been compelled to spend limited amoun for clothing in order to maintain his public testimon Sister Fowler has, many times, been much to his regr virtually in rags. Because of this condition, graduatio evenings, when she was expected to appear on the pla form, have been ordeals which few women woul care to undergo. Furthermore, I have seen them giv themselves continually with utter disregard for th physical consequences. They have not paraded the good works so that what I know—though this know edge staggers me—must be the knowledge of an insig nificant portion of the riches of the liberality which h abounded from their deep poverty. Their sacrifice however, have not only been in the past—they hav continued unto this present hour. As you no doub know, the expenses of the School this past year hav been very heavy indeed. Under the blessing of Go the School has been growing, but with this growth h not come a corresponding increase in the income. 'Ho has the increased burden been borne?' you ask. I an swer, 'By the more extreme sacrifices of the "Epaphr dituses." During the past summer, and whenever i the school year opportunity made possible his leaving, th Dean has accepted conference engagements and durin those times especially, though at all times, he has liter ally given himself, and because of his weakened physic condition (a condition which is exceedingly serious bu which cannot be fully appreciated except by those wh labor with him), he has constantly endangered his lif From the offerings received—and many times they wer quite small in comparison to the service rendered—h has given practically every cent to the support of th work. That financial burden is no more his than it other Christians' who believe the same things that h believes. Indeed, it seems to me that the financial bur den should be very much less his burden than thei since he is giving his energy to the work without or cent of remuneration. Yet the fact remains that h and Sister Fowler have been the ones to bear the crush ing burden of the heavy expenses which have com upon the School during this past year. But the fact th they have given sacrificially to the work is not new—th they have done, as I have noted above, since the foundin of the work—the only new thing is that the burde has become heavier and that at a time when it seems t me it ought to be lightened. Yes, some of God's chi dren have failed in meeting their responsibilities, bu praise God, He has not failed to supply the needs of H testimony and thus has fulfilled the promise of Philip pians 4:19. But to the shame of the Christians o Denver be it recorded that God, in the fulfilling of H promises, has been compelled to resort to the sacrifice of some who regarded not their own lives for the Go pel's sake.

These things raise in my mind the question, If was sinful for the Philippian believers to be unfaithfu in ministering temporal things to the servant of Go when they were able to do so, is it not just as wron

for you to-day to let Brother and Sister Fowler give blood-money to carry on this work while you give but little to relieve the burden? If it was sin in the first century, then it is still sin in the twentieth century. I cannot make it out any other way, Brother, than that a great wrong has been done Brother and Sister Fowler, and a wrong which should be righted.

"How can this wrong be righted? Much of it cannot be righted—it is past, the strain has been borne, the sacrifice made—but it can in part be righted now by relieving them immediately of the heavy financial burden which they are carrying. My work throws me with Brother Fowler almost every day when he is in Denver. I know from personal observations, and from reports of diagnosticians, that unless the Dean is soon given a complete rest, for a time at least, he is headed for an early nervous collapse from which he will not likely recover for many years. (The collapse of Sister Fowler in 1920 was due in great measure, to the failure of friends to provide sufficient means for the needed medical attention and the necessary periods of recuperation.) For those who know of Brother Fowler's condition to sit idly by and let a second breakdown occur at D. B. I. s, in my opinion, little short of murder. He needs a complete rest, at least during the summer months, but unless some soul who is financially able becomes sufficiently willing before God to give liberally, Brother and Sister Fowler will again be the 'Epaphrodituses' who will lay down their lives for the bearing of the insuperably heavy burden of the 'rent drain' of D. B. I.

"This then is my burden,—that someone or ones will respond to the call of this need and so provide for the School that the Dean and Sister Fowler will have the opportunity for a complete rest during the summer. To make up for the offerings which they would make to the School if the Dean were giving himself to conference work, together with the offerings which would be made to the work direct as a result of his testimony, there will be needed one of two things: The first thing is the immediate provision of dormitories for the School to relieve the 'rent drain'; the alternative is the monthly gifts of some friend or friends of from three to five hundred dollars, in addition to the regular income, during the next six months while a respite is being given to these servants of God and an effort is made to secure sufficient funds to purchase dormitories. Brother and Sister Fowler have so fully and sacrificially given to the work that they have absolutely nothing on hand for a vacation, and the conservative estimate which I have given of the additional offerings needed is with the hope that it may in part cover their expenses during the time of rest.

"I have accepted a standard for my own life, Brother, which I believe is not in any way extreme but soundly scriptural: Whenever I see a need in the work of spreading the testimony or in the life of a child of God and I possess the money, I do not ask God *if* He wants me to give, but I ask Him *if He is restraining* me from giving. Since God's comands are to the end that I should give, I have no business withholding unless He specifically burdens me to withhold in a particular case. That God has commanded us to give is proven by abundant Scripture, of which the following are a few:

> 'For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality' (II Cor. 8:13-14).
>
> 'But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver' (II Cor. 9:6-7).
>
> 'But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him' (I John 3:17)?
>
> 'If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit' (James 2:15-16)?
>
> 'But be ye doers of the Word, and not hearers only, deceiving your own selves' (James 1:22).

Since God has so definitely indicated His will on the subject of giving as is contained in the above passages, I do not believe that we as Christians need specific divine guidance to give to meet the need which I have mentioned. The only thing that should hinder from giving is specific guidance not to give.

"Believing, with you, that God would have His children speak plainly, though kindly, with one another, I have endeavored to write you in harmony with this

"THE Word of God is as a garden of fruit and flower—luscious with the sweetness, pencilled with the beauty, and fragrant with the perfume of —CHRIST."

—Winslow

gloriously scriptural standard. I have simply laid before you some stubborn facts. My decision to write you came not as a result of any suggestion from Brother and Sister Fowler, (they are both out of the city at this time), nor from any sentimentalism, nor as a result of any fanatical experience of divine guidance. On the contrary, my decision is the product of a study of my Bible, through which I have come to see that to write you in the way I have was simple obedience to the Lord Jesus. I have earnestly sought to avoid all statements which might be interpreted to be in the spirit of rebuke. Since you are my elder I have no desire to come to you other than in the spirit of entreaty. Furthermore, I want it distinctly understood that I am not in any sense seeking an offering for myself—though I might scripturally do that (James 2:15-16)—nor am I desiring my own ease. I would willingly be the Epaphroditus of D. B. I. were that possible, and to the extent of my ability I have taken that attitude of soul toward the present problem. The other workers of D. B. I. have the same spirit.

"My appreciation of the many kindnesses which you have shown to this work is very deep. The question which I earnestly ask you as a Christian man to face is: Does God want that spirit to become more definite at this time of the great need of the founders of this testimony?

Yours in the crucified One,
L. J. Fowler."

Our brother says, "I would willingly be the Epaphroditus of D. B. I. were that possible, and to the extent of my ability I have taken that attitude of soul toward the present problem." This is characteristic of our brother's life, and we cannot escape the conviction that it is God's purpose to use the circumstance of his death, following as it did on the heels of such a testimony, to stir His people to even greater loyalty to His testimony in the Denver Bible Institute and to even greater depths of sacrifice in standing by the work for which our brother was willing to give his life. Is it His purpose in this way to stir the heart of His people to provide the needed dormitories?

GETTING THE WHOLE BIBLE IN YOUR HEAD

by Jesse Roy Jones

IMPOSSIBLE! you say. And yet not so impossible after all, as we shall see. For our Bible is so arranged that it makes possible a system that is wonderfully helpful in putting within reach of everyone this most desirable attainment.

How often we hear an earnest and hungry soul who is eager to get more familiar with the Book of books say, "Oh, if I only knew where to turn to get the information I need just at the right time!" Or again, it is not uncommon for the Bible student to say, "My, I wish I didn't have to run to the concordance every time I want to refer to some incident in the history of Israel." And so we might go on piling up the oft repeated desires of those who are eager to become more efficient in wielding the Sword of the Spirit.

LET it be said without the slightest hesitancy that the Chapter Summary method of Bible study an child of God can get working knowledge the entire sweep of God Holy Word so that becomes a source of re delight in being able reach out at a moment notice and select cla sified information fro Genesis to Revelatio It is possible by a litt faithful application the mind now and the so thoroughly to maste the chapter headings the Bible that it becom a real surprise even to t most skeptical. Instea of saying, "My, I wis I could remember whe

THOROUGH familiarity with the contents of the Bible is absolutely fundamental to all real Bible Study. In this article, Jones discusses most clearly and helpfully the best method of acquiring this equipment. This is the method used in his Chapter Summary Class in D. B. I.

it tells in the Bible about the 'Floating Axe Head,' or 'The 144,000,'" begin now to memorize five or six chapter headings every day and your wish will be granted.

Lest some should be inclined to criticize the heading of this discussion, saying, "Humph! Getting the whole Bible in your head! I think we need to get it into our hearts instead of our heads," let us say at the outset that we agree. But please remember that the head, or mind, or intellect is just a department of the heart or soul, and after all is but a channel through which thoughts get to the heart. Hence we can rightfully say that the basis for our appeal to a course of study in Bible Chapter Summary is substantiated by Psa. 119:11:

> "Thy Word have I hid in mine heart, that I might not sin against Thee."

Chapter Summary is purely a mechanical method of studying the contents of God's Holy Word. No attempt is made at going deeply into the subject matter or the great doctrines of the Bible. Just the narrative, or local setting, is read through once and a suitable heading summarizing the outstanding thought of each chapter is jotted down in a notebook and memorized. But someone will say, "I just can't memorize! I never could memorize anything. It has always been hard for me to memorize and I never will be able to memorize. Therefore it's no use for me even to consider the Chapter Summary method of Bible study." These few statements sum up the objections which the average person makes who considers memory training to be entirely out of his line. But our reply is, do not be to hasty in forming such a low estimate of God's ability to make "all grace abound toward you." If someone were to accuse you of not being able to remember the names of your father and mother, or sisters and brothers, and their birthdays, and various other events connected with their lives, you would count that an insult indeed and perhaps retort that your accuser was getting beside the point. But, on the contrary, the mere fact that you do remember so easily some things while others appear to be so difficult to remember is proof that there is an underlying principle of memory training which you have not recognized though you have unconsciously practiced it in certain realms. This principle we call the Law of Association, and everybody makes use of it to a greater or less extent every day. We remember our parents and friends so well because of our association with them. If our association with the contents of the Word of God were just as intimate as that, we would have little or no difficulty with the memorization of the Bible chapter summaries.

To be sure, some individuals find it easier to memorize than others, but that is chiefly because they have learned to apply some one or more of the principles of memory training and not necessarily that they are more intelligent than those who find it more difficult to memorize.

LEARNING how to memorize, then, is the principal problem, and not a lack of intelligence. And, "I can do all things through Christ which strengtheneth me," is the answer to all objections that might be raised to discourage the soul who desires the blessing of greater familiarity with the contents of the Bible. We have already considered one aspect of the law of association in this connection, which is nothing other than being in close contact with certain persons, places, events or things. The other phase of this law, and the one which we commonly think of in connection with training the memory, is that of associating one thought which is familiar to us with another which is less familiar, thus broadening the horizon of our memory. Similarities and contrasts help us wonderfully in this connection. A striking illustration of how the law of association works is furnished by Robert Harkness, world-famed gospel pianist, in an experience which happened to him while he was in Korea in a great evangelistic campaign. He was memorizing the First Epistle of John, and writes concerning his experience, "The fourth chapter was being memorized as I rode to our evening meeting in a rickshaw. Suddenly one wheel came off and I was hurled out into the dust of the road. The first verse of the fourth chapter was on my mind at the time—'Beloved, believe not every spirit, etc.' Whenever my mind reverts to that verse, the Korean experience comes before me, and vice versa."

Perhaps the most outstanding principle employed in training the memory is what we call the Law of Repetition, that is, simply going over the same thing time and again until it becomes a part of us. Someone has said that the most important thing about this method is that one forgets in order to remember. In other words, every time the student repeats a thing which he has forgotten, it makes a new and additional impression upon the mind.

A LOVING trust in the Author of the Bible is the best preparation for a wise study of the Bible.
—*H. Clay Trumbell*

Modern psychologists sneer at this method of training the mind, calling it "learning by rote." Yet, Dean Fowler testifies that after studying practically all the modern textbooks on memory training, he is forced to admit that when the occasion demands that he memorize, he invariably accomplishes the desired result by getting down to business and learning "by rote" the thing that he wants. Musicians find that this method of memorizing melodic phrases and passages is indispensable. In fact, it is the one outstanding way in which difficulties are overcome and the various musical sounds are impressed upon and retained in the memory.

Some individuals find that visualization is very helpful to them in memorizing. One student in particular, who took the Chapter Summary Course in the Denver Bible Institute and successfully passed the memory examination, said that she invariably visualized every heading on the pages of her memorandum book and the particular location of each heading on the page. Close observation plays an important part in this method. Most people are poor observers. How many of us could tell, off hand, which way the face on our new ten-cent piece faces? Not many of us would say positively. And yet, it is not because we have never seen our new ten-cent pieces, but rather our uncertainty lies in the fact that we see a lot of things which we fail to observe.

Of course, we must not forget that a correct first impression and also faithful concentration add much to our success in the art of memorizing. But we will not add anything more to these suggestions already given lest the mind should become confused and the suggestions amount to nothing more than so much theory. The best way to learn to memorize is to begin to memorize and to keep at it a little every day.

The value of memorizing Bible chapter summaries is wonderfully great. Students of the D. B. I. Night School classes during the year 1926-1927 have said that they cannot thank God enough for the blessing the Chapter Summary Course has been to them. One after another has said that he feels as though he can talk to souls about the things of God with greater confidence now because he knows to what part of the Bible to turn in order to meet the need of the average soul. (The Chapter Summary Course for the past year in the night school included all the chapter headings of the books from Acts to Hebrews inclusive.)

IN order that the reader might get a more definite idea of what is meant by the chapter summary headings of the books of the Bible, we shall bring our discussion of this subject to a close by giving the headings to be memorized from the book of Acts. It will be noticed at once that these headings reveal the fact that this important book is transitional in character simply from the order of events in which they occur,—a fact well worth the while of any Bible student to know. We submit the chapter headings as follows:

THE ACTS OF THE APOSTLES
(The ministry of Peter, Philip and Paul)

Chapter I	The Promise of the Holy Spirit and the Second Coming
Chapter II	Pentecost
Chapter III	Kingdom Offered to Israel
Chapter IV	Peter and John in Prison
Chapter V	Ananias and Sapphira
Chapter VI	Deacons Appointed
Chapter VII	Stephen Martyred
Chapter VIII	Ministry of Philip
Chapter IX	Conversion of **Paul**
Chapter X	Conversion of Cornelius
Chapter XI	Peter Recounts the Conversion of Cornelius
Chapter XII	Peter Delivered from Prison
Chapter XIII	Paul's First Missionary
Chapter XIV	Journey
Chapter XV	The Council at Jerusalem
Chapter XVI	Macedonian Call and Philippian Jailor
Chapter XVII	Paul at Thessalonica, Berea and Athens
Chapter XVIII	Paul at Corinth
Chapter XIX	Paul at Ephesus
Chapter XX	Paul's Departure from Ephesus
Chapter XXI	Paul in Jerusalem
Chapter XXII	Paul's Defense
Chapter XXIII	Paul before the Sanhedrin
Chapter XXIV	Paul before Felix
Chapter XXV	Paul before Festus Appeals to Caesar
Chapter XXVI	Paul's Defense before King Agrippa
Chapter XXVII	The Shipwreck
Chapter XXVIII	Paul at Rome

"Wherefore I will not be negligent to put you always in REMEMBRANCE of these things though ye know them" (I Pet. 1:12-a).

The outstanding fact of all Bible Study is that the Bible is self-interpreting.—C. I. F.

THE VALUE OF BIBLE GEOGRAPHY

by Maurice G. Dametz

ONE OF the most enlightening, readable and delightful commentaries upon God's Word which God has placed in our hands is the geography of the land wherein His chosen people dwelt. This land determined the character of the Book we love so much. Though portions of the Scriptures were written outside of Palestine, yet Palestine is peculiarily the land of the Book. It is, therefore, important for us to study concerning the Land in order to have a proper conception of the Book which had its origin there. The Land and the Book are inseperably connected. The Land is hallowed by the Book, and the Book is supported and made real by the Land. To become more thorough students of the Word, and more efficient workmen, it is of inestimable value that we know Bible Geography.

TO SOME, "Bible Geography" may seem a dry, and dull and uninteresting subject. But this fresh and inspiring discussion makes one desire both to visit the "Promised Land," and to join the Biblical Geography class in D. B. I., of which Dametz is the instructor.

Among many other things we shall discover Bible Geography a practical aid, giving us practical and useful knowledge, an aid to our faith, an aid to the study of prophecy, and an aid in the development of the spiritual life.

I. BIBLE GEOGRAPHY IS OF PRACTICAL VALUE TO US IN MAKING THE STORIES OF THE BIBLE REAL.

THIS study makes the Bible really live to us, for it gives the Bible its local setting. As we study Bible Geography we become actually acquainted with the position, extent, boundaries, divisions, physical features, and climate of the countries of which the Bible speaks. Can you locate the lands of Uz and Buz? Where were the countries of Edom, Moab, and Philistia? Can you tell the location of Samaria, Capernaum, Nazareth, Jericho, and Jerusalem? The Bible says that "as the mountains are round about Jerusalem, so the Lord is round about His people." What are the names of these mountains, and how high are they? The study of Bible Geography actually acquaints us with these facts and makes them useful to us. It brings these places nearer to us. Most of us cannot go in person to see these far-away Bible lands, but through the study of Bible Geography, we can journey there in imagination and get clear pictures of the lands, of the people, and of the life they lived.

It is a great blessing to trace the earthly journeys of Him Who was made flesh and dwelt among us. And when that is done, we will want to trace the journeys of the Apostle Paul in his missionary career. This study becomes so fascinating, and our interest so absorbed, that we want to go right on and study the journeys of the patriarchs and of the Children of Israel from Egypt to Canaan. Thus, the Bible is made real to us—the places mentioned in God's Word actually live before us. It is most helpful to us to know definitely where the places are.

Then there is a practical usefulness of this knowledge in teaching the Word. Many times we will be teaching a section of God's Word when a map sketched upon the blackboard will give us the real historic setting. Thus, we are helped to get the truth before those we are teaching.

II. THE STUDY OF BIBLE GEOGRAPHY IS OF VALUE IN PROVING THE DIVINE INSPIRATION OF THE WORD

IT IS difficult to put into words the inestimable value that Bible Geography holds for us in proving the Bible to be divinely inspired. I am definitely thinking of the early sections of Genesis which are generally regarded as mythological. The Garden of Eden, for instance—did such a garden ever exist? It would be a

wearying task even to mention the widely contrasted opinions which offer themselves in the long list of writings given over to this subject, for there are not fewer than one hundred treatises on this theme, full of wild speculation and guesses. No spot on the face of the earth has escaped being picked on as the site of the original Garden. We gladly turn to God's record, which is clear, substantial and circumstantial; free from the coloring of human speculation, and worthy of our acceptance and confidence.

In the light of the Scripture, the place which we pick out as the site for the original Garden is in Mesopotamia at the head of the Persian Gulf. In this locality there are four rivers which divide and go toward four sources. That agrees with Scripture. The third river, Hiddekel, and its tributaries, actually drain the land of Assyria. Now, Hiddekel, or Idilka, was the ancient Sumerian name for the River Tigris. The fourth river was Euphrates and bears that name to this very hour. How wonderful is the confirmation of God's Word! The Garden was planted in Eden, or "Edin," as the entire plain of Mesopotamia was called among the ancient Babylonians. It was planted "eastward." Eastward from what? We believe that God had in mind at the very dawn of history, His established Scriptural center, Jerusalem, and that Eden was eastward from this center, in God's mind. How accurate the Scripture is! A modern discovery further proves this accuracy. At Birs Nimroud, in 1869, bricks were found on which are inscriptions definitely locating the Garden of Eden in the tract of country between Babylon and the Persian Gulf. The Scripture account is not mythical. Its writer was not a fond dreamer. The account is true and trustworthy.

Space will not permit, but a long list could be made of places that have been unearthed and identified by the archaeologist—these places definitely located with the Bible's help. The Bible in many portions mentions the topographical features of localities, and they are just as we should expect to find them, with but few changes. With this key, many of the places of Scripture have been found. Thus, our confidence is established in the Book, that it is the Book which God made.

III. BIBLE GEOGRAPHY AIDS IN THE STUDY OF PROPHECY

FURTHERMORE, Bible geography definitely aids us in the study of prophecy. Every Bible student is interested in the Holy Land. The Land and the Book go hand in hand. We cannot understand one without, or independently from, the other. The Jew is the miracle of history, and the Land is the marvel of geography. Palestine is absolutely unique in its location, structure and historical interest. No other portion of the world can dispute this uniqueness and pre-eminence. As we study concerning the Land we get an insight into God's purposes, for all of God's purposes for this earth center in Palestine.

BEING born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever.

I Pet. 1:23

The various descriptive expressions concerning the Land and its capital city make a delightful impression upon the mind. Daniel calls it "the pleasant land" (Daniel 8:9). Twice he describes it as "the glorious land" (11:16, 41). Very striking is David's description of Jerusalem—"Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King" (Ps. 48:2). Ezekiel in speaking of the Land says, "A land that I espied for them, flowing with milk and honey, which is *the glory of all lands*" (Ezek. 20:6).

So God has peculiarly picked out this Land as His scriptural center in which all of His plans for the world center and from which they are yet to be realized. This is God's country—He calls it "My land" (Lev. 25:23; II Chron. 7:20; Isa 14:25).

A number of passages give the extent of the Land promised. The extent from north to south was "from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18). More light is shed on the extent of the Promised Land by this same passage (Gen. 15:19-21). The nations mentioned here were quite generally spread throughout the Arabian peninsula, even up into parts of Asia Minor (discoveries prove this). Though the land of Israel became quite large in the time of David's conquests, yet it never included all that was promised, and before the conquest was complete it came under the curse which has held relentless sway for centuries. Heathen idols were brought into the Land and the ruin that befell heathen nations has to a very large extent been shared by Palestine.

To-day the People are scattered and peeled, the Land is under the curse, and the King is absent. But the People are going to get back to the Land, and the King is coming back to the Land, and earth's rich, millennial blessing will emanate from the Land. In the pivotal

AS NEWBORN babes, desire the sincere milk of the Word, that ye may grow thereby:

If so be ye have tasted that the Lord is gracious.

I Pet. 2:2-3

passage, Ezekiel 47, the bounds of the "millennial Holy Land" are laid out, and the territory will be immense compared to what Israel possessed before. Isaiah 19:24 tells us that Israel shall be one-third with Egypt, and one-third with Assyria. How wonderful God's country will be! All of God's plans center here. The full blessing of the Abrahamic covenant will yet be realized. The Land will truly become "the glory of all lands." The People will be the ambassadors and benefactors of Jesus Christ to all mankind. Dean Stanley says, "Palestine, the geographical cradle of the Children of Israel, has had a greater influence on civilization than any other region of its size." That is very true, and it is all because of a despised cross which once stood on Calvary's Hill, and though the Cross is forgotten, by virtue of it there will yet flow to earth's civilization unbounded blessings when the King comes back.

V. THE STUDY OF BIBLE GEOGRAPHY IS OF REAL SPIRITUAL VALUE

WE CONCLUDE with the thought that there is definite spiritual value in the study of Bible Geography. A thorough study of Palestine and its physical features will discover to us the intimate relation between the Land, the People, and the Book. These three constitute a trinity of truth—each bearing the same testimony.

The history of Israel is the history of redemption. The various historical settings and scenes in which we find Israel, have a definite spiritual significance associated with the various phases of the Christian's experience. Egypt was the land of bondage; Sinai and the Wilderness, the land of discipline; and Canaan, the land of fieldedness and blessing. The Red Sea (type of death and resurrection) separated Israel from Egypt (type of the world). The Jordan (type of death and resurrection) separated Israel from the Wilderness (type of the flesh), and being brought into Canaan, Israel was to drive out the demon-races, and separate from idolatry (demonism). Israel in these three spheres sets forth the Christian life with its inception in conversion and its continuation in separation and yieldedness.

And what a blessing it is to us as we consider God sitting high in heaven, up where He looks down on some little obscure spot on the earth and He gives to that little spot a name which has a definite spiritual significance.

When Joshua and the Israelites were on the border of the Promised Land, about to enter, they met Sihon, king of the Amorites (Num. 21). Sihon means, "one who smites," and is a type of Satan. The Amorites dwelt in the heights east of Jordan, and are a type of spiritual wickedness in high places. Now the battle took place at Jahaz, which means "trampled underfoot." The battle is a type of an infinitely greater one which took place at Calvary where Satan and all his powers were trampled underfoot (Col. 2:15). Then the children of Israel took his capital, Heshbon, or "the place of cunning devices." Now, take your mind back to this picture of Satan, the one who smites, who dwells in the heights, who lives in the place of cunning devices, but was trampled underfoot at Calvary. This is only one of the many places of Bible Geography which has a definite spiritual meaning, and with which are connected typical events.

Within the Land was a precious testimony to the truth—a testimony unique and clear. The boundaries of the tribes of Israel contain a spiritual message which is clear and fascinating, picturing the history of Israel from beginning to end, and setting forth almost every phase of the Christian life. It is wonderful that God should attach definite meanings to the names of the boundary places. The fifteenth chapter of Joshua contains one hundred and fifty names of places, all of which bore a spiritual meaning to Israel, and which have a meaning for us to-day. There is a great wealth of spiritual blessing in this line of study.

Bible Geography is of inestimable value to us in the study of the Bible. Bible study and interpretation is incomplete without this branch. Bible Geography makes the Bible more real. It brings the places near to us. It gives the real historic setting of real historic narratives. In view of the supernatural character of Bible history, acquaintance with Bible Geography is particularly important. Once give its transactions and events an actual locality among the hills, valleys and cities, and the events become realistic.

The study of Bible Geography must not be limited to the theological school, the pastor's study, or the advanced Bible class. It is most practical and may be adapted to any age—children, young people and adults. Begin at once and get a practical knowledge of your Bible from the geographical point of view.

WHAT BIBLE STUDY HAS MEANT TO MY TANGLED SOUL

by Ralph E. Obitts

STUDYING the Word of God has brought such joy and delight to me by its practical effect on my life, that I am happy to present this personal testimony. Three statements in the Word have been especially helpful to me, because each one has corrected a false impression by which I had been deceived. I will discuss these one by one, giving in each case the mistaken idea which I had thought was true, the Bible statement that corrected it, and the happy result.

I WAS having my own way; at least I thought I was. I had the notion of "personal liberty." I was living about as I pleased, and felt a sense of freedom. It was the idea expressed in the lines, "I am the Master of my fate; I am the Captain of my soul." Something told me that in order to please God I would have to give up my freedom and become a slave. And of course I was afraid to lose my liberty.

In studying the Bible I found this impression contradicted by this verse: "Ye were the servants of sin" (Rom. 6:17). And again, "Let not sin therefore reign in your mortal body, that ye should obey its desires" (Romans 6:12, Companion Bible). In these verses carnal Christians are referred to as being servants of sin. And so I found that a person is either serving sin or serving God. There is no neutral ground. This is seen from the inspired statement, Rom. 6:16: "To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." It is clear from this statement that a person is either yielding obedience to righteousness or yielding obedience to sin. And if he refuses to obey God, he is even in that act obeying sin. Sin is his master as long as he does not yield to God.

I knew that I had not been serving God but I had thought that I was serving myself. I saw, however, from these Scriptures, that I had been serving sin instead. I had been deceived by the "deceitfulness of sin" (Heb. 3:13) into thinking that I was having liberty. My feeling of freedom was just a delusion, because I was a servant of sin without realizing it.

When I saw this truth I made a choice. I chose to be a servant of God rather than a servant of sin. I yielded to God in order to be free, myself, from the deceitful sovereign whom I had been serving without knowing it. And I have found joy and happiness in yielding to God. Truly his "yoke is easy" (Matt. 11:30). His yoke has been so much more joyful to me than my former pleasures that I praise the Lord Jesus Christ for His Word.

THE second tangle in my soul was a belief that there could be no pleasure in living for God. I had never stated this belief, and would have denied that I believed it if I had been asked. But still it was in my soul, although hidden—a conviction that Christian living was only drudgery and self-denial. I found out that I had this conviction in a conversation with some older Christians. They kindly spent a considerable length of time with me in conversation, seeking to help me to analyze my own thoughts. They saw that I had been holding back from normal Christian growth and concluded that I had some mistaken ideas, and by persistent questioning they got me to admit that I was really afraid of the Lord because I thought His way for my life would be dreary and unhappy.

To correct my delusion they offered me a Bible open at Psa. 37:4 and asked me to read it aloud. I read, "Delight thyself also in the Lord: and He shall give thee the desires of thine heart." This looked foolish to me at first. But God had spoken it by the pen of his servant David

"YE SHALL know the truth and the truth shall make you free," is the cheering promise of the Saviour. Obitt's helpful and illuminating testimony tells how. Thank God for the soul-emancipating power of His Word!

Was I going to make God a liar by refusing to believe what His Word said? No, it was the inspired statement of truth and I accepted it. Joy came to my soul. The cloud disappeared which had been darkening my sight. The idea that God's way was without joy was a deception, as I then plainly saw. I had been believing a lie!

Another Scripture came back to my memory: "No good thing will He withhold from them that walk uprightly" (Psa. 84:11). This clinched the truth to me and I rejoiced. So I decided to cease holding back from the Lord's way. And I told the ones who had helped me that I was no longer afraid and would go all the way with Him. At their request we prayed, and I told the Lord in their hearing that I had been afraid of Him because I had been deceived, but that I now yielded to Him. And I prayed that God would show me His plan for me, because I was sure it would be the happiest plan possible for me.

Thus the light of God's Word drove away the darkness caused by my mistaken idea.

THERE is another truth that has been a blessing to me. It is found in Jas. 5:16, "Confess your faults one to another, and pray one for another."

My soul was tangled on this point also because I was afraid to let any one know my secret faults. The reason I was afraid was the common feeling that if others found out my faults, they would turn away from me. The result of my fear of confession was that I struggled alone against habit. The power of habit only increased as the result of my keeping it secret.

My pastor, at this time suggested to me that I select some older Christian man in whom I could place confidence, and that I lay my difficulties openly before that one. And he suggested also that every time I was defeated again, I should return without fail to the same person and "confess my fault." I decided to try this way, because I had failed utterly by my method of keeping my faults secret. And since the pastor himself is in the position of a shepherd over the sheep, I chose him for the man in whom I should place my confidence.

So I gave a fair trial to God's command, "Confess your faults one to another, and pray one for another." I told the pastor frankly and fully what my faults were, and he prayed for me. Then I promised him that I would return whenever I failed, no matter how humiliating the return might be to me. It was this promise that gave me courage to return, because it was extremely hard on my pride to come back again. But after a few repetitions of confessing my faults and praying, such victory and deliverance was manifested in my life that I was surprised and overjoyed. God's Word is indeed "quick and powerful."

This experience revealed to me that the way to get away from sins is to drag them out before Christian friends so that they can see them and pray about them. I have only thanks to God for what this truth has done for me. And it is the clear statement in the Bible that overcame my fear which was based on false impression.

IN CONCLUSION let me echo David's note of praise, "I sought the Lord, and He heard me, and delivered me from all my fears" (Psa. 34:4). My fears were the product of the tangles of my soul. In each of the three particular difficulties that I have discussed the difficulty made me afraid. The idea that I would forfeit personal liberty if I yielded to God, made me afraid. The impression that God's way for my life would be unhappy, made me afraid. And the thought of losing my friends by confessing my faults, made me afraid. But all these fears were the product of deceptions, because every one of these impressions were lies. And as each lie was contradicted by the statement of the truth from the Bible, the deception vanished and the fear disappeared. Thus my soul became disentangled—set free by Bible study. This liberation shows how true was the statement of our Saviour when He said, John 8:31-32: "If ye continue in My Word then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free."

"I AM commanded to search the Scriptures. Now, that is, not only to be able to repeat any history of the Bible without book; it is not to ruffle a Bible, and upon any word to turn to the chapter and to the verse; but, this is the true searching of the Scriptures —to find all the histories to be examples to me, all the prophecies to induce a Saviour for me, all the Gospel to apply Christ Jesus to me . . . This is to search the Scriptures, not as though thou wouldst make a concordance, but an application; as thou wouldst search a wardrobe, not to make an inventory of it, but to find in it something fit for thy wearing."

—Donne

THE NEED OF BIBLE STUDY PREACHING

by H. A. Wilson

ONE OF the outstanding needs of the hour is faithful Bible Study Preaching. The power and blessing which have attended the ministry of those whom God has most signally used in the past, as well as the fruitfulness of those who are now accomplishing the most marked spiritual good, are traceable directly to this as one of the fundamental elements of a Spirit-directed and Spirit-filled ministry. And it is lack of this that is largely responsible for the deadness and coldness of many churches and the powerlessness and fruitlessness of many so-called Christian workers. As we recognize the dearth of such preaching and contrast the prevailing style of preaching with the standard which the Scripture sets up for the ministers of Christ, we cannot wonder that the modern churches have assumed the aspect of exclusive religious clubs rather than that of an aggressive army fighting valiantly and unitedly against the powers of darkness, and seeking with sacrificial and loyal earnestness to deliver them that are taken captive by the enemy of God and of souls.

MANY times earnest Christians have detected a disappointing flatness in the preaching to which they listen, without being able to put their finger on the reason. Wilson's much needed discussion will help to answer their questions as to why this is.

Perhaps not many whose ministry is suffering for the lack of Bible Study Preaching will read these lines (would God it were possible to deliver this message to all such!). But for the sake of the possible few who may read them; for the sake of those believers who, according to the usage of their churches, may be called upon to determine who shall be called for their pastor; for the sake of those souls who are perplexed and troubled in mind as to which of several churches should have their loyal membership, service, and support; and above all for the sake of the young people who are considering giving their lives to the blessed and glorious work of the ministry; we wish briefly to call attention to some of the teachings of God's Word which indicate the imperative necessity of Bible Study Preaching. For only that preacher can render service which is pleasing to his Lord and fruitful to the glory of His Name whose ministry is characterized by such preaching.

THE first consideration which demonstrates this proposition is that the preacher is explicitly called to preach the Word. So says the Spirit by the Apostle Paul, when he says, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). Since God plainly says, "Preach the Word," to preach anything else is sheer disobedience to the divine behest. And one can faithfully preach the Word only as his preaching can truly be called Bible Study Preaching.

Homileticians are prone to divide sermons into three classes: textual, topical, and expository. But in the light of this passage we maintain that *all* preaching should be expository in the truest sense of the word. It is true that many things that are called sermons do not embody in their material even a single Scripture passage. But many preachers in discussing a text from the Word of God play upon it some feeble rays from the flickering candle of human opinion; or it may be, hoping in this way to illumine its meaning, they set off some of the spectacular verbal and logical pyrotechnics of philosophy which completely obscure the subject in hand, and when they are expended leave the soul groping in gloom which seems deeper than before. In like manner men are prone to treat the great topics of the Word of God, darkening counsel by "words without knowledge." But happy is the man who has learned in discussing it to bring his text or topic out into the sunlight which streams from the rest of God's

Word, that his hearers may be able to join with the Psalmist in the joyful testimony, "In Thy light shall we see light" (Psa. 36:9).

Notice in this connection that the Word of God is to be the basis of all the minister's preaching. He is to reprove, rebuke, and exhort; but it is all to be done with "doctrine." Or, in other words, it is to be accomplished with the teaching of God's Word which for our present purpose we have called "Bible Study Preaching." Surely we cannot expect our reproofs or rebukes to bring conviction if we are merely expressing our opinion or even the consensus of opinion of others. One rebuked in this way may well make answer, "I keep company with a set that thinks differently about it and our opinion is as good as yours." But there is convicting power in our dealing with sin and sinners when we can bring souls face to face with the "Thus saith the Lord" of Holy Writ. Our exhortations, too, will fall flat if they are merely the expression of our own desires, but when we can tell the soul we are exhorting that this is God's own statement of the passion of His heart, to make possible the realization of which Christ shed His blood on Calvary, that—ah! that is different! In that inspired message of love there is unlimited power, constraining men to hear and to heed. The authority of the minister, if his ministry is to be effective, therefore, must rest not upon superior intellect, or education, or clerical honors, but upon the words which God breathed by His Spirit through holy men chosen for the purpose. It is obvious that such preaching demands careful study of the Word to ascertain its light on the problems which confront us and our people and to give us most ready access to those passages best fitted to meet each particular need. It is for this reason that the Spirit says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (II Tim. 2:15).

A glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age;
It gives, but borrws none.

—*Cowper*

THE second consideration which establishes the need of Bible Study Preaching is worthy of most careful consideration. It is this: The Word of God is the only thing that has sufficient power to accomplish the tremendous tasks which God calls upon His ministers to perform. It is this and this alone which God has ordained as the message whereby His purposes may be wrought out in the lives of men.

The minister is told to win lost souls to Christ. He is to snatch them as brands from the burning. Such is the language of God's Spirit speaking through Jude: "Others save with fear, pulling them out of the fire" (Jude 23). But the salvation of lost souls involves the working of a miracle. These souls must be born again, for "except a man be born again, he cannot see the Kingdom of God" (John 3:3). These souls must be given life also, for they are "dead in trespasses and sins" (Eph. 2:1). What man is sufficient for these things? But in His Word God has given a message by which dead souls are given life, and children of Satan become children of God. So He describes the saved as "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:23).

Again, the minister is called upon to bring growth into the lives of believers. His gift was given him expressly "for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ" (Eph. 4:12). Growth is a vital process. It requires nourishing food. In vain shall we ransack all the stores of human learning for that which is requisite. If a soul is to grow he must "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). But "the world by wisdom knew not God" (I Cor. 1:21), and "God made foolish the wisdom of this world" (I Cor. 1:20). It is, therefore, futile to search there for that which will enable a soul to grow. However, in the Word of God ample provision has been made for the needs of growing souls, for the Scripture says, "As newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (I Pet. 2:2).

The minister is also called upon to rebuke false teachers and to guard the flock against these satanic emisssaries, who are "transformed as the ministers of righteousness." Such were the instructions given to Titus when, concerning those who were subverting the saints and teaching things which they ought not, the Spirit said, "Rebuke them sharply, that they may be sound in the faith" (Tit. 1:13). It is noteworthy in this connection that the admonition to rebuke the false teacher was coupled with the declaration that a man could be fitted

for such a work only by "holding fast the faithful Word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Tit. 1:9). Human opinion is of no avail in such a conflict with error, for in spiritual matters one man's opinion is no better than another's, though each fondly imagines his own to be far superior to all else. Indeed this very spiritual egotism makes it impossible to convince the gainsayers merely by bringing forth our own opinion. But the Word of God has power even in such circumstances, for it is "quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). False teachers may argue with us, opposing opinion with opinion. But they cannot successfully contend against God. So it behooves us to meet them with the "Sword of the Spirit, which is the Word of God" (Eph. 6:17). And on behalf of the saints we should be "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:25-26).

There is another aspect of a faithful minister's work which is far too little emphasized these days, and that is his responsibility to lead men into definite service for the Saviour and to prepare them for that service. Titus was told to "ordain elders in every city," as he himself had been ordained by the Apostle Paul (Tit. 1:5). And to Timothy the instruction was given looking toward the same end: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). Now it is evident that if we are to be effective in leading men into service and fitting them for that service, we must give them the furnishing which God has appointed as the equipment for such service. And right here is where theological seminaries are falling down in their training of men for the work of the ministry, for according to authoritative reports, Bible study is given only thirteen percent of place in their curricula; whereas the Scripture says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: *that the man of God may be perfect, throughly furnished unto all good works*" (II Tim. 3:16-17). It is the Word of God and this alone which can adequately equip a man for the ministry of the Lord Jesus Christ.

Apply thyself wholly to the text and apply the text wholly to thyself.

—*Bengel.*

THE Scriptures were written not to make us astronomers but to make us saints.

—*Matthew Henry*

In all these tasks which are to be accomplished through the preaching and personal work of the minister God has magnified His Word. To win souls, to build them up in the faith, to guard them from error, and to fit them for service, the Word must be preached.

AND NOW a third fact is apparent which grows out of this one, and this is that the preaching which will best accomplish these ends is real, solid Bible Study Preaching. By this we mean two things: The preaching which lays the most solid foundation and produces the most lasting results must have for its preparation and embody in its material, sound Bible study; and it must be of such a character as will encourage the people to study the Bible for themselves, and such as will instruct them how to do it. Stalwart Christians and aggressive servants of Christ are not grown by

I never saw a useful Christian who was not a student of the Bible.

—*D. L. Moody*

continually feeding them predigested food. They must develop their own spritual digestive functions. In other words, they must learn to study the Bible for themselves, as their ministers have had to do before them. It is therefore a wise minister who seeks diligently to train his people in Bible study.

Recognizing, of course, that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14), yet it must be admitted that to the yielded, prayerful Christian, Bible study is very simple. Benjamin Keach, an old English Baptist preacher who had a most powerful ministry in the reign of Charles II, said, "The Scripture may be understood of the ignorant by comparing one Scripture with another, and the Scripture itself is the best interpreter of Scripture." And the foundation of Dean Fowler's teaching ministry (which God has most richly blessed) is a practice consistent with this same earnest conviction which he has expressed in the words, "The Bible is self-interpreting." This is simplicity itself! But how are the people to employ this method in their study unless they have it clearly set before them, both by the teaching of their minister and by the example exhibited in his own actual Bible Study Preaching?

It was because he held this conviction, and because of his earnest desire to establish the faith of those to whom he ministered, that the Apostle Paul so preached. He could testify, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4-5). How different this is from the practice of many "modern" ministers! But he further said of the truths which he preached, that these things he spake, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13). In these words he plainly tells us that his method of preaching was not to give his opinion upon the subject he was discussing, but rather to compare Scripture with Scripture, in his teaching employing the very words which the Holy Spirit taught. It is true that the Apostle Paul wrote by direct inspiration. But such an experience as his is not possible for us, so to emulate his example we must employ the method which was so characteristic of his preaching and upon which by inspiration God set the seal of His approval, which is to let the Spirit-breathed words of Scripture dealing with the same subject shed light upon the Scriptures which we are studying. In this way we will be most truly "comparing spiritual things with spiritual," and this is real Bible Study Preaching.

Let us magnify God's Word in all our preaching. Let us not make the Bible a mere book of texts to be used as a pretext for disgorging our poor, fallible, human opinions; but let us preach it as it is in truth the infallible Word of the living God. From its pages let us permit the Spirit to illumine each text or topic which we discuss; and let us permit its radiant light to stream from every sermon which we preach. Let us interpret Scripture in the light of Scripture; and let us teach our people, in comparing Scripture with Scripture, to search the Word daily "whether these things are so." So shall we escape the pitfall which the Apostle Paul carefully avoided and of which he says, "Christ sent me . . . to preach the Gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (I Cor. 1:17).

THE Bible is a window in this prison-world through which we may look into eternity.

—*Timothy Dwight*

BIBLE STUDY FOR PERSONAL WORK

by H. A. Sprague

Do you yearn to be used of God in winning souls to Christ, and in helping believers in their spiritual struggles? Begin on your knees, before an open Bible, and then you will not lack power and wisdom in your labors. Sprague's exposition is both vital and scriptural.

ON EVERY hand is found the evidence of a decreasing Bible study. With this decrease in Bible study comes a decrease in personal work. The two go hand in hand. Christian work is indeed in a sad plight when we are forced to admit that the warrior for God is losing his grip upon his Sword. "The Sword of the Spirit is the Word of God." As Jeremiah says: "They have rejected the Word of the Lord; and what wisdom is in them?" (Jer. 8: 9). We cannot expect Christian service to wax bright when Bible study is on the wane.

I. BIBLE STUDY IS ESSENTIAL TO A DESIRE TO DO PERSONAL WORK

AS HAS already been stated, we live in an hour when personal work is decreasing. God's children are not seeking to do personal work. The desire is not there. This is proof that they have lost the joy of their salvation. David says, "Restore unto me the joy of Thy salvation; . . . THEN will I teach trangressors Thy ways; and sinners shall be converted unto Thee" (Ps. 51:12-13). The joy of our salvation depends upon an attitude of faith, as the following passage clearly shows: "Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8). A growing faith in the Lord finds its greatest stimulant in Bible study, for "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). And faith is furthermore the basis of desire to do personal work or to give any testimony for Him, for the Psalmist said, "I believed, therefore have I spoken" (Ps. 116:10; II Cor. 4:13). Since the desire for personal work is stimulated by God's Book, may God in grace raise up a host of earnest Bible students!

II. BIBLE STUDY IS ESSENTIAL TO LIBERTY IN DOING PERSONAL WORK

THERE are but few of God's children who have always found it an easy matter to approach a soul and to deal with that one about the Lord Jesus Christ. At times they may have perfect liberty, while at other times a terrible fear has gripped them. Some, in the midst of that almost unspeakable fear, have turned away, leaving a lost soul to pass along without hearing the words of life. Ashamed of Jesus! Paul says, "I am not ashamed of the Gospel of Christ" (Rom. 1:16), and again in the Epistle to Timothy we find, "Be not thou therefore ashamed of the testimony of our Lord" (II Tim. 1:8). Is it possible that a soul can be free from such fear? A very clear and satisfying answer will be found in Psalm 119:45-47. The Psalmist cries, "I will walk at liberty," and again, "I will speak of Thy testimonies also before kings," and continues by saying, "and will not be ashamed." But notice, the reason for such liberty is twice stated here. In the forty-fifth verse it is stated (we quote the Revised Version), "For I have sought Thy precepts." (The precepts here refer to the Word of God.) Again it is stated in the forty-seventh verse where it reads, "And I will delight myself in thy commandments, which I have loved." The Psalmist by seeking the Word and delighting himself therein found such liberty of soul that he spoke of the Lord before kings and was not ashamed. There is an inference in the passage that David was having a struggle about doing personal work with the kings of the different nations, but he sought the Word and God gave him complete victory. Such liberty in personal work is God's

desire for every one of His children. It can only be had by faithfully applying oneself to the Word. Bible study is truly essential for liberty in doing personal work.

III. BIBLE STUDY IS ESSENTIAL TO UNDERSTAND AND MEET THE PROBLEMS OF PERSONAL WORK

PERSONAL work is not child's play. The life of a zealous personal worker is filled with problems. Were it not for the comfort, strength, and knowledge derived from the study of the Bible, the problems would soon crush out all desire to win souls. From Scripture we learn that the mind of every lost soul is blinded. "In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them" (II Cor. 4:4). With a mind blinded by the enemy of God, is it any wonder that a lost soul will not always reply in gentlest tones when approached concerning the things of God? The worker may be told to mind his own business, or asked in no uncertain tone to move along. Without a scriptural knowledge of soul-problems, and a thorough-going knowledge of the Bible, the worker is at a loss as to what to do in such cases. There may, however, be in the mind of the person addressed a real question which must be answered. Here again a knowledge of the Word is required. In fact, without it the worker faces almost sure defeat.

Then there is the great problem of how to deal with each individual case. A doctor does not use the same medicine for every disease. What will cure measles will not cure pneumonia. The verses of Scripture that were used to lead one lost soul to an acceptance of Jesus Christ may not be used to lead another. John 3:16 was the verse that brought light to many of God's children, but not to all. Every personal worker should seek to have at least one hundred carefully chosen passages, with their locations, at his tongue's end. He will be handicapped if he does not. He must have the Scripture, not only for the lost but also for the saved. *Every individual soul is a prospect.* The lost need to be pointed to the Lord Jesus Christ as Saviour. The saved need to be exhorted daily, for the Word says, "But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13). And if one "be overtaken in a fault," the worker should "restore such an one" (Gal. 6:1). The worker must "be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). The worker has also the task of taking the new-born babe in Christ and feeding that one with the milk of the Word, that there might be growth in grace and the knowledge of the Lord and Saviour Jesus Christ. Surely, such a great task as this can never be handled with a mere smattering of the Word of God. Extensive Bible study is necessary!

Another problem which confronts the personal worker, and this reaches even to those who are familiar with the Word of God, is that of arranging the passages used in such an order that the best results are secured. A mass of Scripture is often used, and yet it is so jumbled together that no clear, definite message is given forth. Use passages that are clear and definite—passages that set forth the facts to be presented without a lengthy exposition. Experience is a great teacher on this point, but a careful study of the Bible will also aid greatly in solving the problems.

The matter of the daily life is another problem which every personal worker must face. The life he lives must back up the word he speaks. The "lived Word" must back up the "spoken Word." All are aware of the close scrutiny to which a personal worker's life is subjected. That his testimony might have great weight with all, he must live a life which conforms to God's standard. The only way to do this is to study the Bible. "The entrance of Thy Words giveth light; it giveth understanding unto the simple" (Ps. 119:130). The Word hid in the heart keeps from sin (Psa. 119:11); a renewing of the mind by the Word transforms the life (Ps. 119:9; Rom. 12:2). If a worker will study the Bible painstakingly, and with an open heart, he may be assured that the Lord will transform the life to such an extent that others "may see your good works, and glorify your Father which is in heaven." Thus we see how Bible study is essential to understand and to meet the problems of personal work. "Thy testimonies are wonderful" (Ps. 119:129).

More Bible study for personal work is a need of the hour—intensive Bible study, continual Bible study; therefore, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth."

THESE were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

Acts 17:11

IN THE HARVEST FIELD

Conducted by JESSE ROY JONES

"THE END OF THE ROAD"

"Precious in the sight of the Lord is the death of His saints" (Psa. 116:15).

Such is the testimony of the Word of Truth concerning the home-going of our beloved brother and co-laborer, L. J. Fowler, who went to be with the Lord at 1:55 A.M., Monday, April 11, 1927, after being struck by an automobile on North Federal Boulevard, Denver. And this testimony found a happy and comforting response in the hearts of some three or four hundred Christian men and women who attended the funeral service which was conducted in the Drawing Room of the Olinger Mortuary, Thursday morning, April 14, at 11:30 o'clock.

One person after another has said that no greater tribute could be paid to anyone than that which was extended in words of sincere and loving appreciation of the life and testimony of him whom we had come to love so dearly as a fellow-laborer in Christ Jesus.

At the request of the widow, Mrs. Florence Fowler, Dean Clifton L. Fowler conducted the funeral services. The order of service was as follows:

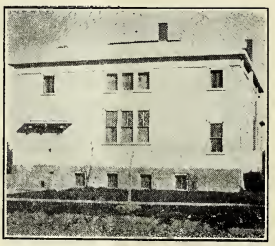
Organ prelude, played by Mr. Richards, organist of the Olinger Mortuary.

Immediately following this, Mrs. Jesse R. Jones, Instructor of Piano at the Denver Bible Institute, played a selection of favorite hymns on the organ, closing the group with the old strains of,
"Like a river glorious is God's perfect peace."

Opening Prayer by Rev. Aaron Schlessman, Pastor, Judson Memorial Baptist Church.

Vocal Solo, "I Surrender All," by Miss Sue Ward, member of the D. B. I. Student Body. Miss Ward sang at the request of Mrs. Florence Fowler.

Scripture reading by Rev. Joshua Grayett, D.D., Pastor, Galilee Baptist Church.



SECOND PRESBYTERIAN CHURCH,
FORT COLLINS, COLORADO.

At the request of Mrs. Fowler the D.B.I. Male Quartet sang three of the choruses which had been of special blessing to our dear Brother L. J. Fowler when he was still with us. The choruses were: "Turn Your Eyes Upon Jesus"; "Give Me Jesus Only"; and "Yielded."

The obituary was read by Rev. Harold A. Wilson, Ass't Pastor, Church of the Open Bible, and Instructor in Bible at the Denver Bible Institute.

On behalf of the ministers of Denver, Rev. R. C. Byers, Pastor, Pilgrim Congregational Church, delivered a message of appreciation which was especially helpful and encouraging.

The funeral message was delivered by Dean Clifton L. Fowler, at the request of Mrs. Florence Fowler, and was a most comforting exposition of the wondrous anticipation of the believer as set forth in that matchless passage of Scripture, I Thes. 4:13-18.

Prayer by Rev. Edward B. Hart, Pastor, Beth Eden Baptist Church.

The Olinger Male Quartet sang as a closing musical number the old hymn entitled, "We Would See Jesus" (tune, "Consolation").

The Benediction was pronounced by Rev. H. G. Dietz, Pastor, Ohio Avenue Congregational Church.

A long procession of automobiles was required to take care of the great number who wanted to be in attendance when interment was made in the Service Men's Division at the Crown Hill Cemetery. In a brief, but faith-filled service at the grave, Dean Fowler committed the body of our dear Brother L. J. Fowler to the earth with a prayer of hope on his lips that God would hasten the day when these bodies of our humiliation should be raised incorruptible and be transformed into the likeness of His glorious body.

THE FOWLER-JONES EVANGELISTIC PARTY IN THE FIELD

The following report given in the Guernsey Gazette, Friday, April 1, 1927, will give the readers of "Grace and Truth" a general idea of the work that was done by the Fowler-Jones Evangelistic Party during their brief stay at Guernsey, Wyo.

"Although Dean Clifton L. Fowler, of the Denver Bible Institute, and his corps of musicians and helpers arrived in Guernsey last Saturday evening on extremely short notice, the community has already been deeply stirred by the meetings which are being held every evening in the Community Church, of which Rev. C. L. Morton is pastor.

"Dean Fowler is an exceptionally gifted speaker, and this ability has been so thoroughly consecrated to the putting across of the "old, old story" in all of its simplicity and clarity, that the heart of the listener is awakened to memories of forgotten vows and neglected faith. The purpose in Fowler's preaching is evidently not to berate the sinner, but to point to the old rugged cross where

known to a weary world. In addition to being founder and Dean of the Denver Bible Institute, Rev. Fowler is Editor of the Bible study magazine, "Grace and Truth," and is in constant demand for evangelistic and Bible conference work the country over, having recently been engaged in meetings both on the western coast as well as in St. Louis, Chicago, Freeport, Ill., and other eastern cities.

"Mrs. Clifton L. Fowler has accompanied Dean Fowler to Guernsey as a member of the Evangelistic Party and has won a warm place in the hearts of the people, both by her singing of the old Gospel songs with unusual appeal, and by her sympathetic and understanding manner of meeting the problems of the women in her special meetings with them. Mrs. Fowler has had the distinctive privilege of working at the side of Dean Fowler from the very inception of the work of the Bible Institute at Denver, and is now Director of Women and Instructor in Voice at the Institute.

"Mr. Jesse Roy Jones, known to most of the people of Guernsey because of his work here a year ago, has brought his trombone along again to delight the hearts of men and women, boys and girls, with the precious old songs of the faith. Mr. Jones resorts to none of the sensational methods of the modern song leader, but through his inspiring direction, both the old songs and the sparkling new songs of to-day sing their way into the lives of everybody who hears. Mr. Jones is the Director of Music at the Bible Institute of Denver.

"Mrs. Jones, wife of the song leader, and Instructor in Piano at the Denver Bble Institute, is also a member of the party. Under her fingers old tunes are arrayed in new attire, but the new arrangement only enhances the familiar melodies and makes their message the more impressive. Mr. and Mrs. Jones work together in such fashion as to make one sing even though it be the first time in forty years.

"Mr. Reuben Lindquist, Private Secretary to Dean Fowler, is a vital part of the group in his musical talent, as well as in his ability as a worker among the young people. Mr. Lindquist was for several years a resident of Pine Bluffs, Wyo., and whether it be through the plaintive strains of his violin which he handles with real ability, or through the medium of his clear tenor voice, or through his straightforward talks to the young people, he seems to be able to hit the mark every time.

"Wednesday morning the Evangelistic Party had opportunity to address the students of the high school. The musicians gave the following program at ten o'clock:

Piano Solo, "Onward Christian Soldiers," Schuler, Mrs. Jesse Roy Jones.

Trombone and Meliphone Duet, "Jesus Satisfies," Rader, Messrs. Jones and Lindquist.

Vocal Solo, "When They Ring the Golden Bells," Mrs. Clifton L. Fowler.

After this much of the program, Mr. Jones led the students in singing a chorus by Robert Harkness entitled, "Are We Downhearted?" Dean Fowler then gave a talk on "The Scientific Accuracy of the Bible," demonstrating that though the Bible was not a textbook on science, every time it touched upon a scientific subject its statements were absolutely harmonious with true science. The enthusiasm of the students was evidence of their appreciation of the music and the message, while Supt. Fraizer frankly said that he felt the hour had probaly been the most profitable of the school year.

"The stay of these gifted and earnest evangelistic workers in Guernsey is very limited. There should be such interest in the welfare of the community and in the future of the young people who have this opportunity at their door that the remaining nights of the meetings should find capacity crowds at the church building."

GOOD WORDS FROM FORT COLLINS

It gives us great joy to give the following report of the evangelistic meetings that were conducted by our dear brother Maurice Dametz at the Second Presbyterian Church of Fort Collins, Colo., of which his father, Rev. Frank E. Dametz is pastor. The report is in the form of a letter written by Eunice Akin McKeown, and we print it as follows:

"We of the Second Presbyterian Church of Fort Collins hereby extend our sincere thanks to the Denver Bible Institute for the 'loan' of Brother Maurice G. Dametz for the three weeks of meetings just closed.

"It was our joy to see more than half a hundred young people accept Christ as their Saviour—many of whom will be added to our membership. But the blessings that will come to our church cannot be estimated by the number of converts, for there was genuine spiritual uplift for all who availed themselves of the privilege of listening to the earnest words of the young preacher. His interpretation of the Gospel as well as his ability to handle the music, especially with the children, was truly inspiring. "On the Cross for Me"—the chorus best loved by all—expresses the key-note of every song and every sermon.

"Brother Maurice is the only son of our beloved pastor, Rev. Frank E. Dametz. A rare occurrence it is to see father and son working together in harmony in such a glorious cause.

"Meetings were held daily except Saturdays, with Sunday afternoon meetings for the children. Several week-day outings were held for the younger members of the congregation, the object being to keep in close touch with them to influence them spiritually. The results proved the wisdom of the plan.

"This is the second year in succession that Brother Maurice G. Dametz has been with us. We have learned to love and admire him for his deep spirituality, and we are hoping that he may be with us again next year."

The Secret of Bible Study in Five Sentences

1. *Study it through. Never begin a day without mastering a verse.*
2. *Pray it in. Never leave your Bible until the passage you have studied is a part of your very being.*
3. *Put it down. The thought God gives you, put in the margin of your Bible or your note book.*
4. *Work it out. Live the truth you get through all the hours of the day.*
5. *Pass it on. Seek to tell somebody what you have learned.*

—*J. Wilbur Chapman*

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
ILLUSTRATIONS by ALBERT MYGATT

Second Quarter, Lesson 10 **Sunday, June 5, 1927**

PETER PREACHING TO GENTILES

Lesson Text: Acts 10:30-48.
Read Chapters 10 and 11.

Golden Text:

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him" (Rom. 10:12).

This lesson embodies many truths which are fundamental both in the study of God's Word and in the problems of souls. It is impossible to do justice to one of them in the brief limits of a single lesson. But they are all too important to pass any lightly by. It will, therefore, be our endeavor clearly to suggest the character and force of each of them. In this way we hope it may be our privilege to give the teacher seed thoughts which will grow in his own study and bring forth fruit to the glory of God.

I. THE DISPENSATIONS IN TRANSITION

In this incident we come to one of the chief characteristics of the book of Acts.

Peter, a Jew, is especially prepared of God for such a ministry and then is sent to preach the Gospel to the Gentile, Cornelius. That the Gentiles should receive the Gospel is not a new or unexpected thing. God had planned from the very first that Israel should have such a ministry and had prophesied that she should be a light to the Gentiles. In the past she had borne witness before the Gentiles as any student of the Old Testament knows. But the Jews of Peter's time had become so self-centered and self-satisfied they actually thought that the only people for whom God cared was Israel. Peter shared this prejudice against the Gentiles and it was necessary for God to perform a miracle to prepare him for this ministry. But there was something else involved, and this is the outstanding thing. **The new thing which entered into the incident was the emphasis which God began to lay upon the ministry to the Gentiles, and the signal way in which He began to deal with them.** As a result of Peter's ministry, the brethren at Jerusalem caught a new vision of God's will for their ministry, and some of them were constrained to enter into an agressive ministry in making Christ known to the Gentiles (Acts 11:18-21).

This dealing with the Gentiles is both initial and preparatory. It was the beginning of a mighty change in which God ceased specially to deal with Israel, as He has done throughout the past two thousand years and in which He began dealing in a new way directly and specially with the Gentiles. And while this incident initiated the new program, at the same time it prepared the hearts of the brethren for the peculiar ministry of the Apostle Paul, who was especially called of God to minister to the Gentiles (Gal. 2:7-9; Eph. 3:8-9).

This transition is the key to the book of Acts. This book covers the period of the transition between the old dispensation of Law to the new dispensation of Grace, of which the Church, the Body of Christ, is the peculiar characteristic. This Body Paul declared to be a mystery, hid from other ages, and he further declared that he was appointed of God to make it known to all men. In the book of Acts, there is no mention of the Church which is the Body of Christ, but in the light of the teaching which God is giving us through the pen of the Apostle Paul, we see the Church in process of formation there. The teachings concerning the Body of Christ is found in no other books of the Bible save the writings of the Apostle Paul. Throughout the book of Acts we find Paul preaching the Kingdom, which essentially relates to Israel. But from his epistles we know that at the same time he was writing to the churches and teaching them concerning the Church which is the Body of Christ, and of which He is the Head. The book of Acts, therefore, records God's final message to Israel before He turned from her and dispersed her among the Gentiles, at the same time postponing His Kingdom. But while this message was going forth, God was quietly forming the Body of Christ, baptizing into it all believers who received the testimony concerning His Son. Thus in the book of Acts we see wonderful miracles wrought which were credentials of the closing Kingdom testimony and at the same time we have in it the story of the beginnning of the Church. The transition in which God turned away from Israel for a time and began particularly to deal with the Gentiles is apparent in many other passages in the Book in which it is definitely stated that this was being done. (Acts 13:46; 18:6; 28:26-28; Matt. 21:43. Contrast Acts 1:5 and 2:16-21 with I Cor. 12:13. See also Eph. 3:1-9; Col. 1:24-26.)

II. THE OPERATON OF THE WILLINGNESS PRINCIPLE

In this incident we have also a clear example of the operation of the Willingness Principle. According to Dean Fowler's definition of this principle, "The Willingness Principle is that Principle of Divine Revelation under which the knowledge of God's truth is guaranteed to willing souls." This Principle is stated in John 7:17 which says, "If any man will do His will, he shall know the doctrine."

Cornelius was a willing soul. Though he was ignorant of the Gos-

el of Jesus Christ, yet as best he new he was worshipping God. Evi-ently there was in his heart a desire) do His will, for the angel instruct-ig him to send to Peter, said, "He ill tell thee what thou oughtest to ɔ." From these words we cannot elp but conclude that he had been raying that God would make known) him this very thing, and the an-el's message was God's indication f how his prayer was to be an-wered. Peter's ministry was, there-ore, God's means of imparting the nowledge of the doctrine to a soul ho was willing to do His will. Will-ngness is the basis of all God's deal-ng with men. It is the willing ones nong unbelievers who learn the ospel and trust the Saviour and re-ive God's gift of eternal life. And is the willing souls among believers hom God leads into a knowledge the deeper truths of His Word. here are many other examples of illing souls and of God's dealing ith them in the rest of the Bible, it none are more outstanding than ie case of Cornelius (See also Acts :26-39).

III. THE IMPOTENCE OF RELIGION

It is noteworthy that Cornelius' eligion could not save him. He eeded something more. That he was devoutly religious man and sin-erely so cannot be gainsaid. He ared God, though he knew nothing Jesus Christ. He had a real "faith a Supreme Being," and his faith as no mere shallow profession, for e gave much alms to the people of od and constantly engaged in prayer. et for all this Cornelius was not ved. He needed to know the Lord sus Christ and believe in Him.

This shou'd awaken men to the lly of thinking that any religion good enough if only a person is ncere in it. This is not true. Re-rion will not save any soul. Indeed ere are souls who are very sincere their religion, who are worshipping ols. But their religion is no better and no worse than that of the smugly complacent and self-satisfied man in this country who says, "Of course I believe in God. I worship a supreme being," but who leaves the Lord Jesus Christ out of his faith. And it is no worse than those who profess to believe in God and yet deny that the Bible is the Word of God. This kind of religion will save none. The Jews who rejected Jesus Christ and crucified Him had this kind of religion, but it could not please God. In the day of judgment many will say to Him, "Lord, Lord, have we not prophesied in Thy Name? and in Thy Name have cast out devils? and in Thy Name done many wonderful works?" But because they have never received the Lord Jesus Christ as their Saviour, He will be compelled to say to them, "I never knew you: depart from Me, ye that work iniquity." (Matt. 7:21-23; Eph. 2:8-9; Romans 11:6; Titus 3:5; Heb. 11:6)

IV. THE LIMITATION OF SALVATION

No religion, be it ever so moral and so philanthropic, can save any soul, for this comes only through faith in the Lord Jesus Christ. This was Peter's testimony to Cornelius. Because of his willingness, God heard his prayer and sent Peter to preach the Gospel to him. When he met him and heard his testimony, Peter did not say, "Now, Cornelius, I perceive that you are a highly moral and religious man, and taking all in all you are a pretty good fellow. You just keep on praying and doing good deeds and you will be all right. You are lots better than many professing believers." Rather he preached to him Jesus and said, "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). This is the only way salvation can come to anyone. Religion cannot do it, morality cannot do it, philanthropy cannot do it. It is impossible for any soul to be saved except by simply trusting in the Lord Jesus Christ as his Saviour. (Acts 4:12; John 3:14-18; John 3:36)

It is noteworthy here that Peter's message to Cornelius had the same general outline as that he used on the day of Pentecost.

I. Jesus died. (Acts 10:36-39)

II. Jesus rose. (Acts 10:40-41)

III. Jesus is coming. (It is then that He will judge the living and the dead.) (Acts 10:42)

As it had with the three thousand on the day of Pentecost, in Cornelius' case this message proved to be the power of God unto salvation to the soul who believed it. (Rom. 1:16; I Cor. 15:14, 51-52; II Thess. 1:7-10)

V. THE MEANS OF FAITH

Another thing is worthy of especial consideration in this lesson, and this is the means which God used to bring to Cornelius faith in Jesus Christ. God used the preaching of a man—Peter. He could have used an angel, for He sent an angel to him with the instruction that he should send for Peter, but He did not do this. In this the story is similar to the conversion of Saul. Jesus Christ met him on the road to Damascus and brought conviction by a mighty vision. In that vision He spoke with him personally and rebuked his hardness of heart and unbelief. He could personally have preached the Gospel to him, but He did not do so. Rather He sent him to Damascus, and called in a man named Ananias to preach the Word to him (Acts 9:1-32). In both of these cases God is testifying that "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). But He is also saying to us, "Ye shall be witnesses unto Me" (John 15:26-27; Acts 1:8). Surely since God has withheld from angels the privilege of preaching the Gospel and since He has committed this blessed task to those men who have come to know the Saviour, it behooves us to be faithful in giving forth the testimony and seeking to win lost souls to Christ. (II Tim. 4:2; I Cor. 15:58; I Thess. 1:7-8; Rom. 10:14-15; Prov. 11:30)

econd Quarter, Lesson 11. **Sunday, June 12, 1927**

PETER DELIVERED FROM PRISON

Lesson Text: Acts 12:5-17
Read Acts 12:1-17

Golden Text:

"Many are the afflictions of the ghteous: but the Lord delivereth m out of them all" (Psa. 34:19).

This lesson is one of the most ficult kind for the average teacher handle. The difficulty lies in the estions which are almost certain to raised by the members of the class, if they do not raise them they are und to occur to any thoughtful icher as he considers the lesson. ch questions as this are commonly asked, "If God performed such miracles then, why does He not do it today?" Many honest teachers must find difficulty in answering this and similar questions, for it is a simple matter of fact that the miracles which seemed to occur very frequently among the Christians of the early church, rarely if ever occur in the present days. And though the Pentecostal Divine Healers profess that God works wonderful miracles of healing through them, the thoughtful and careful observer, even though he is fully in sympathy with the claims of the healers, yet finds it almost impossible to avoid a deep feeling of disappointment at the inconclusive character of their "miracles." But the questions and perplexities are unnecesary if we will give to the right divisions of the Word of God their proper recognition.

I. THE LIMITATIONS OF THE MIRACULOUS

The miracles of the Bible have clearly defined limitations which make

it plain that miracles are not God's order for the present age.

We have already noticed that divine healing is inseparably linked with the Kingdom testimony given to Israel, being the credential of that testimony. Now let us recognize that the same thing extends to all Bible miracles which were wrought in the material realm. In the list of gifts which were given to the Body of Christ as it appears in I Cor. 12: 7-10, God includes among the others gifts of healing, working of miracles and divers kinds of tongues. But in the list which appears in Eph. 4:11-12, He omits all of these and all other gifts of a miraculous character. But the Holy Spirit plainly says that the gifts listed in this passage were given for the specific ministry of the upbuilding of the Body. From this it is evident that the miracle gifts are not essentially connected with the Body but were exercised by members of the Body only during the transitional period when God was giving His concluding Kingdom offer to Israel, before He finally dispersed her among the nations. The miracle gifts, therefore, had a very limited ministry and with the passing of the need the exercise of these gifts also came to an end.

"But," say some, "is God not able to heal and to work miracles in this age?" To this we must reply, "Of course He is able, but it is not a question of what He is able to do, but what He wills to do." Eph. 1:11 says that "He works all things after the counsel of His own will." We must recognize, therefore, that the sovereignty of God enters into the whole matter very definitely. For some reason best known to Himself God saw fit to accompany and accredit the Kingdom message with wonderful signs and miracles. He has just as definitely chosen not to work such signs and wonders as a rule in the present age in which we are called to "walk by faith and not by sight" (II Cor. 5:7). Since God has indicated that this is His will, who are we to question it?

It will be a help, however, if we notice one or two other considerations which shed light on the whole matter. The sovereignty of God's will is clearly seen in this lesson as it is in many other incidents in the Bible. God saw fit to protect Peter from death but He permitted James to be killed. He delivered Peter from his imprisonment but later He permitted Paul to remain in prison for a considerable length of time without delivering him, though on another occasion He had wrought for him such a miraculous deliverance as that wrought in Peter's case. (Acts 12:2. 11; 28:16-17; 16:25-26). This also enters into God's dealing with men in the present time. He has seen fit to establish as the rule for this age that miracles are not to be expected. Still it would seem that on special occasions He sees fit, even now, to work in a miraculous way though in nearly every case such incidents occur in foreign countries. During the early years of his faith, the life of that great Chinese saint, Pastor Hsi, was characterized by many things which were nothing short of miraculous in character. Yet veteran missionaries who knew him most intimately testify that after he became riper in years and more mature in Christian life, such things diminished both in number and miraculous character, until they had almost entirely ceased. From this and other such testimonies it would appear that when God does see fit to intervene in such a way to-day it is to meet a special need in the lives of some whose struggles with the powers of darkness have been especially intense, and it is to establish their faith. But Biblical warrant for expecting miraculous manifestations in this age is not to be found.

II. THE PRE-EMINENCE OF THE SPIRITUAL

It is well to consider, too, that in the Word the Spirit of God continually indicates that spiritual realities are of vastly greater importance than material miracles. When Jesus had wrought a most notable miracle in feeding the thousands with the loaves and fishes and when the multitude had come seeking Him in the hope that He would repeat the performance, He said to them, "Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you" (John 6:26-27). In this the Son of God plainly taught that miracles were of little moment compared with the salvation of the soul and with other spiritual blessings which God has prepared for those who put their trust in Him.

It seems evident, too, from other Scriptures that whenever God wrought miracles even in the day when they were common, He did it not primarily for the sake of the miracles but for the sake of teaching spiritual truths which were incomparably greater. He led Paul to write to the Corinthians, "These things happened unto them for types and they are written for our admonition, upon whom the ends of the ages are come" I Cor. 10:11 lit.). This passage is a veritable key in the study of the miracles which characterized Israel's experience. They were literal miracles. They happened exactly as the Bible says they did. But they were wrought to provide typical teaching. And whereas such miracles were common in Israel's experience, we have them written in the Word of God and need no such miracles in our own experience to establish our faith. What for Israel was experience, for the b lievers of this age is revelation. L it be remembered, too, that the ma who will not heed the written Wo of God would not believe though thousand miracles were wrought his sight. (Luke 16:31; I Cor. 2:1

III. THE DELIVERANCE OF TH IMPRISONED

Now as we come to study of t spiritual significance of Peter's e perience, we find that it is very simp One fact is outstanding in it all. G delivered this man from bonds a imprisonment and in doing so protected him from the malice wicked King Herod. This is a pictu of the deliverance which God wor in the lives of those who look to Hi for victory over sin. An implacab enemy is constantly warring again the believer. We do not refer now Satan, though the enemy of who we now speak is his tool and repr sentative. Nor do we speak of t world, nor the demon powers of dar ness, though they are in league wi the enemy we have in mind, and it through him that they gain the power over the soul. Rather speak of the old sinful nature whi dwells in every believer with the so (Gal. 5:16-25). This enemy is co stantly warring against the soul, see ing to bring it into bondage and, in the case of Herod's persecuti of Peter, seeking to work death in He is an incorrigible enemy of G And in his malignity against t Most High he seeks to divert the s from worshipping Him and servi Him. This he accomplishes by getti the soul centered in self. Our strug with this enemy is naturally hopele for he has us bound in fetters wh we cannot break. (Rom. 10:11-25)

But no matter how strong or h many the chains of sinful habits a sinful thoughts which the old natu has forged, still God is able to deliv It is a pity that many Christians not realize (or if they realize it th are not willing to admit it) that G is able to set a soul absolutely f from the power of sin, but such the teaching of God's Word. Go standard of victory for our Christ lives is higher than we have e conceived or entered into. He is a to keep us from falling and br into captivity every thought to obedience of Christ. (Rom. 6:14, 22; II Cor. 10:4-5; Jude 24; J 8:32-36)

IV. THE ENCOURAGEMENT THE WEAK

In the delivering of Peter C encouraged the faith of those w were weak.

Their weakness of faith appears the fact that though they had b praying without ceasing, yet wh God actually answered their pray and delivered Peter, that assem of believers was surprised and incr

ious. But is this not a common case mong believers? How often have we rayed earnestly for God to do some efinite thing and when the answer as been given we have forgotten iat we ever uttered such a prayer, r have failed to recognize the answer s such. What wonder, when our rayers mean so little to us, that we o not have many definite experiences f answered prayer? There is no question that there are many answers to prayer in the life of every praying Christian which are utterly ignored or not credited as being answers to prayer. (Acts 4:12-15)

But how it must have encouraged their hearts and how it must have strengthened their faith when Peter told them how God had answered their prayers. Likewise it is a great blessing to Christians to-day to hear of signal answers to prayer in the lives of others of His children or to experience such marked answers in their own lives. And God does answer prayer, let us never doubt it! Rather let us give ourselves even more earnestly to prayer and give God the opportunity of strengthening our hearts and encouraging our faith in the answers which He gives. (John 16:24; I John 5:14-15; Phil. 4:6-7)

econd Quarter, Lesson 12 — Sunday, June 19, 1927.

PETER TEACHES GOOD CITIZENSHIP

Lesson Text: I Peter 2:11-17; 4:1-5.

Golden Text:

"Love worketh no ill to his neighour" (Rom. 13:10).

The Scriptures clearly prophesy iat lawlessness shall characterize ie last days of this age. It is exeedingly important, therefore, that ie believer in the Lord Jesus Christ arefully consider what the Word aches concerning our responsibility obey earthly rulers. This subject mes before us in the present lesn. At first the different parts seem ery badly related, but as we study e will find that there is a very harionious relationship binding them toether.

THE RESPONSIBILITY OF THE SOJOURNER

The first two verses of the lesson t before us the responsibility of the ojourner. (I Pet. 2:11-12)

The believer is a pilgrim and a ranger in the world. His true home heaven. He is not of the earth, he simply sojourning here for a time s a man passing through a strange untry on the way to his own homend. How comforting this is when e consider that this world lieth in e evil one. Having trusted the Lord sus Christ we are no longer Satan's bjects. And as we consider the istress among the nations, how lessed it is to know that we are citens of a better country where such istress has no place. (Phil. 3:20-he word translated "conversation" eans literally "citizenship.")

Consistent with this teaching the assage goes on to exhort us to live a way which befits our heavenly tizenship. The lusts of the flesh ave no place in the country to hich we are travelling and of which e are citizens. They are distinctly ie manner of life characteristic of is wicked old world through which e are passing. We should, therefore, sustain the dignity of our eavenly citizenship by living as citens of heaven in the midst of a icked and perverse generation. Perhaps this fair country, the United ates of America, has not suffered ore shame among foreign countries om any other cause than from the wicked and licentious conduct of many of our citizens when traveling abroad. So we believers in the Lord Jesus Christ bring reproach to our King and to our heavenly country if our lives are not harmonious with the standards of that country. (Heb. 11:13-16)

For a believer to live as a citizen of heaven should live will lead unbelievers now to speak evil of him but eventually his life will be vindicated and will call forth from them a testimony to the glory of God. This is true in a measure in the present time. It is hard even for unbelievers to continue criticizing and speaking evil of one who is constantly walking with the Lord and manifesting in his life the fruits of the Spirit. In spite of themselves their admiration is stirred and their confidence challenged by one who can bear so patiently the scorn and contumely which they have heaped upon him and still maintain Scriptural standards in his conduct. But even though a godly life does not break down opposition in the present life, it certainly will redound to the glory of God in the "day of visitation," which as nearly as we can understand refers to the time of Christ's Second Coming when the secrets of men's hearts shall be made manifest (Prov. 16:7; I Tim. 5:25; Matt. 5:16; I Pet. 4:14-19).

II. THE AUTHORITY OF THE RULERS

We must not let recognition of our glorious heavenly citizenship overbalance our judgement, however. We all have known people who have refused to go to war when called to the colors by the Federal Government. Others are sympathetic with the man who objects violently to the flag of the United Sates being displayed in churches. And others refuse to vote or to take any part according to the laws of our country in electing our officers of state. Among all such we frequently hear it said, "We are citizens of heaven; we should not mingle in the affairs of any earthly country." The difficulty with these people is that they have permitted one glorious and blessed truth to obscure another which is fully as important for the regulation of our conduct during our earthly pilgrimage. As subjects of the Lord Jesus Christ we are commanded to be subject to the laws and to honor the rulers of the earthly country in which we reside. We should, therefore, render scrupulous obedience to all such, save only when to do so will necessitate our violating the plain teaching of God's Word concerning His will for our lives (Rom. 13:1-7; Tit. 3:1).

In this connection we do well to bear in mind that the powers which be are ordained of God. It is true that Satan is the god of this age, and it is true that the governments are influenced by the demon powers of darkness. But none ever sat upon a throne who did not do it by the permission of God and no man ever wielded authority apart from God's ordination. It is He that setteth up kings and putteth them down. When we have recognized fully all evil influences, yet in the final analysis it is God who rules in the affairs of men. He has ordained earthly governments and He has delegated to them both responsibility and authority to maintain order in human relations. To obey earthly governments is, therefore, to obey the ordinance of God, and to refuse such obedience is rebellion against His will. (Dan. 4:25; Dan. 2:21; Dan. 5:21)

Our responsibility to obey earthly rulers is closely related to the fact of our heavenly citizenship in yet another respect. It is one of the means whereby we maintain a good testimony and silence the evil accusations of wicked men. It is therefore a development of the thought which we have already stated, that our manner of life should befit the character of our heavenly citizenship. And still another consideration enters into this, in the fact that to render such obedience to earthly rulers is fully consistent with the principles of true liberty. Many unscrupulous worldlings refuse to obey the laws of the land, and particularly just now the eighteenth amendment to the Constitution, saying that such laws deprive them of their personal liberty. And many other foolish things are said among them. In this they use the plea of "liberty" to conceal the

wickedness of their own hearts. If the principle they advocate be allowed, we should not only license the saloon, but we should also license every conceivable form of iniquity, for the same argument applies with equal force to the practice of banditry, and harlotry, and every other abomination. Let us Christians not be so foolish to engage in such arguments and let us not seek to excuse wickedness in our lives by the plea of personal liberty. Such thing belong to the children of darkness and should have no place in the lives of the children of light. (Eph. 4:22-24; Eph. 5:8; Gal. 5:1; I Cor. 10:28-33)

III. THE SUFFERINGS OF THE SAVIOUR

In the second selection from the Scripture which is embodied in our lesson we are reminded of the sufferings of our Saviour. This has a very close relationship with the other truths which the lesson teaches. But in order to see this connection we must note two facts pertaining to the Saviour's suffering.

The first fact is that the Saviour suffered for us. In permitting this, God exhibited His intense hatred against sin. It is impossible for God to pass by sin without judging it. But with His hatred against sin, in the heart of God is an infinite love for the soul of the sinner. So, in order for Him to save us and yet to judge our sins and put them away, Jesus Christ took our guilt and died in our stead. (I Pet. 2:24; I Pet. 3:18; Isa. 53:5-6)

The second fact is that we are identified with Christ in His death upon the cross. When He died God counted that we had died. And in that Christ died unto sin and now is placed beyond its death-dealing power, so too in Him the believer has been delivered from the power of sin. This is the significance of the expression, "He that hath suffered in the flesh hath ceased from sin." It is a testimony that the power of sin was broken at the Cross. Sin has no dominion over the believer, save only as we voluntarily yield ourselves to his seduction. So in appealing to us to arm ourselves with the same mind, God is calling upon us to reckon ourselves to be "dead indeed unto sin, but alive unto God through Jesus Christ our Lord," and He is saying to us, "Sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:11, 14).

IV. THE BELIEVER'S SEPARATION

Now the relationship between the Saviour's sufferings and the believer's practical living becomes apparent.

As we continue looking to the Lord Jesus Christ in that occupation of the mind suggested in the exhortation we have already considered, we enjoy full deliverance from the power of sin. We know the sweetness of the experience of which the Apostle Paul testified when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20). It is only in the power of Christ, the manifestation of which is made possib through His death and resurrectio that the believer can maintain t personal purity and victory over si which he should maintain as a citize of heaven. And it is only by th power that he can rise victorio over the natural rebel tendencies his heart to live a life of obedien to the laws of God and man. So G says to us that Christ's sufferin for us and our arming ourselv with the same mind is to the end th "Ye no longer should live the re of your time in the flesh to the w of men but to the will of God" (I P 4:2 R.V.).

Such a life is a mystery to t Gentiles, they cannot understand Not only so, but it provokes them speak evil of those who are living for it is a rebuke to their own sinf lives. But let us be of good cheer, l us not be dismayed; but let us mai tain lives of absolute separtion fro all sinful and worldly practices, ev though it incurs the animosity a persecution of the worldly minde The day of accounting is coming a then will be manifest that we ha chosen wisely, for in addition to ente ing into the full joy of the experien of salvation which we receive through simple faith in the Lo Jesus Christ, we will then recei rewards for the deeds done in t body, but the poor unbelievi worldlings who now persecute will then be judged for their si and God will hold them accountab for their evil speaking concernin His servants. (I Pet. 1:7; II Ti 3:12; I Pet. 4:13; Rom. 14:7-1 Rev. 20:12-15)

Second Quarter, Lesson 13. **Sunday, June 26, 19**

REVIEW: LIFE AND LETTERS OF PETER

Golden Text:

"Follow Me, and I will make you fishers of men" (Matt. 4:19).

A good method of review would be to assign each pupil a week before the lesson to bring in all the Scriptures he can find relating to Peter, in addition to those studied during the quarter, and to base the lesson study on those Scriptures not touched on in the lessons. If this method is employed the teacher should be sure that the pupils have access to good concordances and should explain their use.

Another good method would be to follow Peter through his experiences in the Book of Acts, studying his experiences as an example of God's power to transform a life.

And still a third good method would be to assign each one to read I and II Peter beforehand, with the question uppermost in mind: "What verses in these books remind us of incidents in Peter's life or shed light upon those incidents?" Then have them report in class.

But for those who prefer them we follow our usual custom of furnishing:

QUESTIONS FOR REVIEW

Lesson 1—"Peter Becomes a Disciple of Jesus" (Mark 1:14-18, 29-31)

Golden Text: Mark 1:17

1. Of what Dispensation is healing especially characteristic?

2. What particular reason can you give why healing was so prominent in the earthly ministry of Jesus and the apostles?

3. Should believers expect to be healed today?

4. Will healing ever again be common in human experience? If so when?

Lesson 2—"Peter's Lesson in Trust" (Matt. 14:22-33)

Golden Text: Matt. 14:27

1. Name four reasons why belie ers should trust God.

2. Name several of the blessin which come to the soul who trus in the Lord.

Lesson 3—"The Resurrection of t Lord Jesus" (Matt. 28:1-10)

Golden Text: Matt. 28:6

1. Can the Resurrection be e plained by natural laws?

2. What are some of the proo that Christ's body actually was rais from the dead?

3. What is the power of the Re urrection message?

4. What does Christ's Resurrectio mean to us?

Lesson 4—"Peter at the Transfigu ation" (Mark 9:2-10; Read II Peter 1:16-1

Golden Text: Mark 9:7

1. What lessons do we learn f

our personal lives from the disciples' experiences in the Mount of Transfiguration?

2. What do we learn from this incident concerning the Lord Jesus Christ?

3. What do we learn from it concerning the future?

Lesson 5—"Peter's Denial and Repentance"
(Mark 14:53-54, 66-71; Luke 22:61-62)

Golden Text: I Cor. 10:12

1. What was the root sin in Peter's life?

2. What were the fruits which it produced?

3. Did Peter lose his salvation when he denied his Lord?

4. Why then did he need to repent?

5. What practical lessons do we learn for our own lives from Peter's experience?

Lesson 6—"Peter and the Risen Lord"
(John 20:1-10; 21:15-17)

Golden Text: I Peter 1:3

1. When God's Word declares that He has wrought a miracle, what should be the believer's attitude toward it?

2. What especial blessing is there for us in realizing that Jesus took a personal, loving interest in the disciples after His resurrection?

3. What are some of the chief things which Jesus desires in the lives of His servants?

Lesson 7—"Peter at Pentecost"
(Acts 2:12-14; 32-41; Read entire Chapter

Golden Text: Acts 2:38

1. Should the believer seek the baptism of the Holy Spirit?

2. What is the prophetic significance of the incidents occurring on the day of Pentecost?

3. What is the Gospel and what is its power?

Lesson 8—"Peter heals the Lame Man"
(Acts 3:1-10; 4:8-10; Read Acts 3: 1 to 4:31)

Golden Text: Acts 4:12

1. What does the lame man's impotence picture?

2. What are the spiritual truths we may learn from his healing?

3. Wherein does he set us an example?

Lesson 9—"Peter Undaunted by Persecution"
(Acts 5:27 35, 38-42; Read Acts 5: 17-42)

Golden Text: Acts 5:29

1. Wherein was Peter different at Pentecost than at the time of Jesus' betrayal?

2. What was the secret of his wonderful transformation?

3. What were the results?

Lesson 10—"Peter Preaching to the Gentiles"
(Acts 10:30-48 Read Chapters 10 and 11)

Golden Text: Rom. 10:12

1. What is the dispensational significance of this incident?

2. How does God deal with a willing soul?

3. Will religion save a soul?

4. How many ways are there to be saved?

5. What place has the Word of God in salvation?

Lesson 11—"Peter Delivered from Prison"
(Acts 12:5-17. Read Acts 12:1-17)

Golden Text: Psa. 34:19

1. Why do we not see miracles worked today?

2. Are miracles as important as faith?

3. What is the spiritual teaching of Peter's deliverance?

4. What lesson do we learn from the experiences of the disciples?

Lesson 12—"Peter Teaches Good Citizenship"
(I Peter 2:11-17; 4:1-5)

Golden Text: Rom. 13:10

1. Where is the believer's citizenship?

2. What are its present responsibilities?

3. Should believers obey earthly rulers? Why?

4. By what power may we live such a life as befits our heavenly citizenship?

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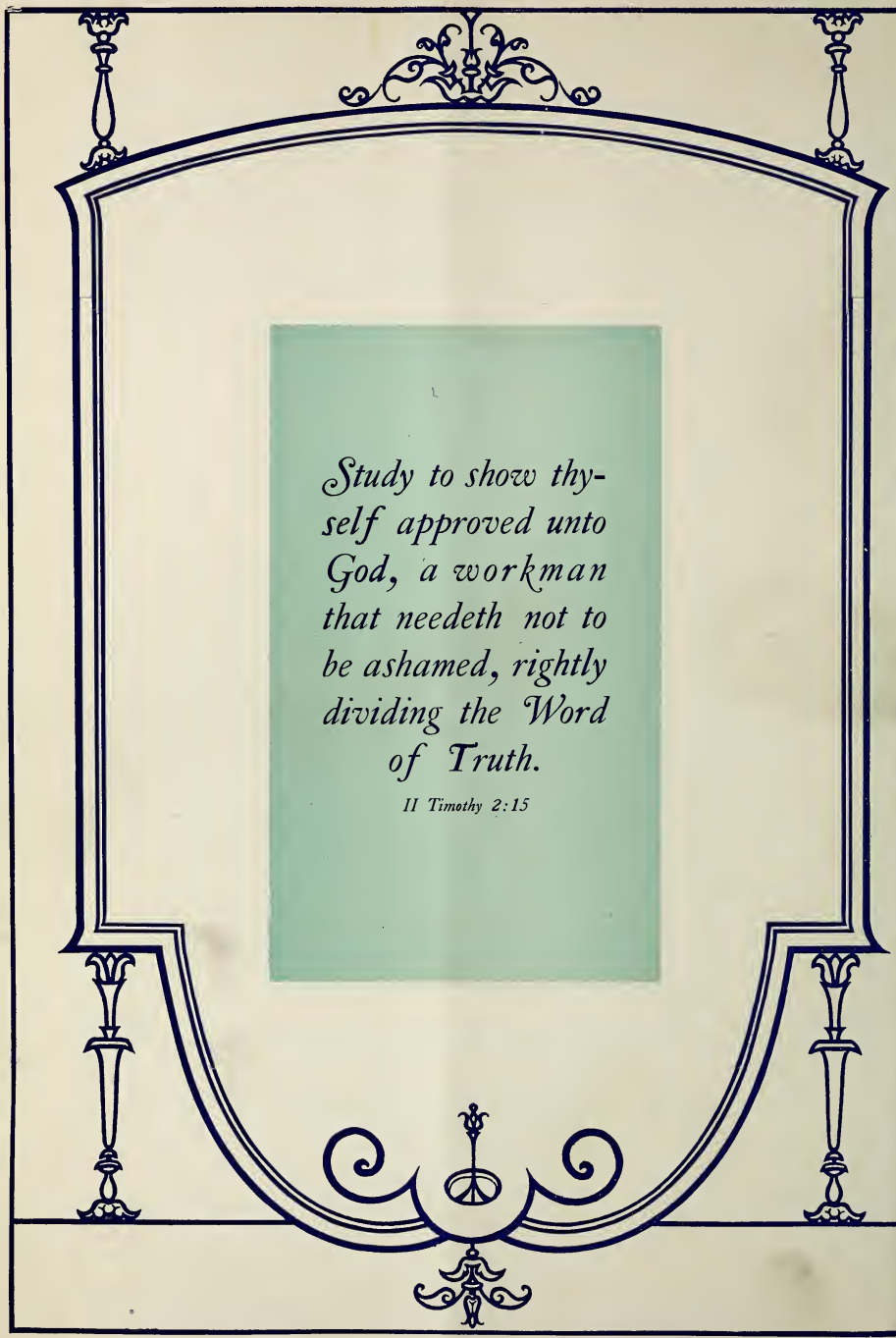
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II Timothy 2:15

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The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Joh 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Salvation

GOD'S Word plainly declares that salvation is by grace alone. Human effort is revealed by God to be utterly powerless to save the soul. The ross of Calvary is man's only hope. Human goodness, hen depended upon to secure or to retain salvation is snare and a delusion. Scripture testimony on this reat truth is most clear.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: "Not of works, lest any man should boast" (Eph. 2:8-9).

"Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6).

In spite of these inspired ords of instruction presented o us in the Word of God, an has sought out his own isdom and is quietly content hat what he thinks is right, e his thought ever so contra- ictory to the plain statements f the Bible. The almost uni- ersally accepted notion of alvation by deeds is illustrated y the following quotations:

Luther Burbank, Amer- ca's greatest scientist, said:

"Man does not receive eternal life . . . . because of what he believes, but because of HOW HE LIVES."

Dr. Minot Simons, Uni- arian, of New York City, is uoted in the New York Times as saying:

"DO YOUR DUTY and you are living A SAVED LIFE."

Bishop J. Henry Tihen, Catholic, is quoted by the Denver Post as using the following in a Christmas prayer:

"Grant us . . . . that we may embrace these virtues (humility, self-denial, truth, love) and thee and thus SAVE OURSELVES."

Robert Hichens, novelist, author of one of the late popular books, places the following words in the lips of his hero, Peter Kharhoff, a big, rough, strong, intellectual, magnetic Jew, born in the North of Russia:

"So with the soul: A man cannot be forcibly saved, as it were, from outside. He carries his power of salvation within himself. EACH MAN MUST SAVE HIMSELF."

J. G. Holland, the poet, has put this popular human philosophy in the form of verse:

"Heaven is not reached at a single bound,
But WE BUILD the ladder by which we rise,
From the lowly earth to the vaulted skies,
And we mount to the summit round by round."

These more or less modern writers are not stating something new in the thinking of man. They are but latter-day echoes of the christless vaporings of the ancient pagan philosophers. Zoroaster, writing about 1000 B. C. said:

"To all who think good thoughts, speak good words, and do good deeds, HEAVEN, the best world, belongs."

The early Hindu teaching, going forth between 500 and 1000 B. C. declared:

"One who has gained complete command over himself gains this world AND THE NEXT."

Pythagoras, writing 580 B. C., taught his followers:

"Keep thy soul free, thy body pure, thy reason upright, and thou shalt go to DWELL WITH THE GODS."

Prof. Max Muller, Prof. of Sanskrit at Oxford, some years ago, in an address to the

WE KNOW that God is moving to supply those needed new dormitories, because His Word says, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (II Cor. 9:8). Pray on, beloved! God's blessing is as sure as His Word, and if you have helped us in prayer to bear the burden and the heat of the day of waiting, you will be able better to help us swell the chorus of rejoicing in the day of deliverance, when we see God "STOP THAT RENT DRAIN!"

THE noblest efforts, the holiest ritual, the most earnest prayers, the tenderest tears, cannot atone for human sin. This is the ultimatum of High Heaven to mortal man.

—Charles Hadden Spurgeon

British and Foreign Bible Society, in speaking of the Veda of the Brahmins, the Puranas of Siva and Vishnu, the Koran of the Mohommedans, the Zend-Avesta of the Parsees, and the Tripitika of the Buddhist, said:

> "They all say that salvation must be purchased, must be bought with a price, and that the sole price must be our own works and deservings."

Enough! Enough! Man's one thought is to save himself. Man's pride and self-sufficiency demand this. The thought that he must turn for salvation to some power outside himself is intolerable to him. He is unwilling to confess his weakness, his lowliness, his unworthiness, his destitution of strength. Man, in arrogance and rebellion against the dictum and revelation of God, attempts to lift himself to heaven by his bootstraps.

Meanwhile, as the countless voices of man's *intelligentia* prate of man's power to save, God is quietly saying to a hell-doomed race:

> "Believe on the Lord Jesus Christ and thou shalt be saved!"
>
> "There is a way that seemeth right unto a man, but the end thereof are the ways of death."

Who is the Bride of Christ?

MANY Christians have found comfort and blessing in contemplating the truth set forth in the Bible concerning the Bride of Christ. It is not infrequent to hear some earnest Christian quoting the familiar words of Rev. 21:2, "And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as A BRIDE ADORNED FOR HER HUSBAND." And almost as frequently the Christian hears reverent reference to that oth passage in the same chapter, "And there came unto r one of the seven angels which had the seven vials fu of the seven last plagues, and talked with me, sayin Come hither, I will shew thee THE BRIDE, TH LAMB'S WIFE."

Mrs. Aimee Semple McPherson, in her book, "Th is that," on pages 670-672 is discussing the subject c the Second Coming of the Lord. In so doing sh touches on the subject of THE BRIDE in narrating most staggering and astonishing vision. We quote:

> "Then I looked and behold! a New creation, as of a beautiful woman. I beheld her coming from the West, and walking towards the East. She approached. I beheld her white raiment, dazzling as the snow in the sunshine. Her movements were gracious and tender. Her voice was mellow and full of sweet fragrance. I smelled the fragrance of her garments, as sweet lilies grown in the valleys, and as the rose of Sharon. Her eyes beheld no guile, but they were tender as a dove's eyes. Her lips were pure, and dropped as the honeycomb. No foolishness, no criticism marred their sweetness. No fleshly words, her ears were kept for His alone, her Lover, her Bridegroom, her King.
>
> "As she drew nigh, I gazed with amazement into her face, and saw that it was myself."

There the hideous, horrid, blasphemous thing stands The Bride shall come out of the *West* into the *East* t meet the Bridegroom. When Jesus was here amon men He told us that the Bridegroom would come ou of the *East* into the *West*. And thus they shall mee The Scripture tells us who the Bridegroom is: It none other than our Lord Jesus Himself. Mrs. McPher son tells us who the Bride is: It is none other tha Aimee herself ! ! !

Satan has surely employed strong delusion whe he can succeed in binding men and women into blin adherence to a teacher who will make such preposterou claims. Wherever it rears its slimy head, Pentecostalis is inevitably characterized by just such fanatical absur dities.

"From such, turn away!"

Soured Souls

DID you ever meet one? They're everywhere—i the church as well as out of the church. Some ar unbelievers, while others are believers. Some apparentl conceal their sourness, while others are less successfu and clearly reveal the fact that they are all clabbered up

The believer who gets in this condition is even mor disagreeable than the unbeliever. He becomes miserabl unhappy in his own soul and is an enemy to the caus of Christ generally. One writer has characterized thes souls by saying that they have just enough religion t make them miserable. You can invariably identify soured soul by one or more of the following symptoms If he doesn't attend church at all, he criticizes all th churches. If he does attend church, you will find hin

to be a chronic fault-finder. Every one in the church is subject to his criticism, from the pastor on down. Sooner or later, to a greater or less extent, the entire church suffers as a result of one soured soul in the midst. Such a soul, as another writer expresses it, becomes both a dumping ground and a dumper of the devil's garbage.

If a Christian continues in this state for any length of time, his facial expression will soon begin to reflect the attitude that exists underneath. When one tries to smile in this condition, which is indeed a difficult task, his countenance becomes so pinched that even his smile turns into a sort of painful grimace which betrays the fact that the souring process has developed to an alarming degree.

But, thank God, no soul need remain for one moment in such a spiritual "pickle." There is a sure cure for soured souls. The Psalmist gives us the remedy, as follows:

"They looked unto HIM and were RADIANT" (Psa. 34:5, Rotherham).

Don't be a sour soul. Look away to Jesus and reflect the sweetness that shines from His glorious face. Become a radiant Christian.

—J. R. J.

Catching up

FOR several months "Grace and Truth" has been very late getting into the mails. This has been due to two things: (1) Our original equipment was utterly inadequate to handle such a magazine, and because of its inadequacy we were constantly dropping a little behind. (2) When God in Grace provided new equipment, the installation proved to be so large and lengthy a job as to compel the temporary discontinuance of work on the magazine. This virtual shutting down of our little publishing plant threw the magazine still further behind. For these inescapable "growing pains," we are joyously thankful to God. But we do regret the delay entailed, and sincerely apologize to our enthusiastic and growing family of readers.

We are happy to announce that through the Christian faithfulness and loyalty of our corps of workers in the printing department, and because of increased speed in production made possible by the splendid new printing press, we shall, God willing, be very soon getting the magazine to our readers *on time!*

Praise God for His unfailing grace!

"Thou Hast Pleaded the Causes of My Soul."

Lam. 3:58

THE causes of the soul are many, but there are few who plead. To the body every kind of attention is given. Few, if any, can say, "No man careth for my body." while many can say, "No man careth for my soul." The causes of the soul are many. The soul is lost and needs atonement. It is sold under sin and needs redemption. It is in bondage and needs freedom. It is condemned and needs justification. The sentence is pronounced; justice awaits it. Who will plead for it? Where is an advocate to plead its causes?

There is One, and only One, Who can plead, and has pleaded the causes of the soul. He is the God-man, Christ Jesus. Oh, can you tell the greatness of His love, which led the Son up the hill of Calvary, placing Him on the altar of the Cross to plead the causes of the soul? Oh, what overwhelming love! What a willingness to sacrifice! Look! See the bruising! Oh, see how inflexible justice is! Stand at the foot of the Cross, hear His dying groans, see the unutterable agonies which clothed His death! Behold your Sin-Bearer and Substitute, pleading the causes of your soul!

Christ has so completely pleaded the causes of the soul that there is no charge in all the universe to be found against those who are in Him (Rom. 8:33), "Who is he that condemneth?" (Rom. 8:34). He met every charge against you and me. Does the law now condemn? Nay, every accuser is dumb and every tongue silent. Christ has pleaded the causes of my soul. He was condemned in my stead and there is no condemnation for me. Justice has spent itself upon our gracious Substitute. The law is satisfied and God is supremely satisfied. The Cross of Christ is the adjustment of every question raised by law and righteousness, by God, or by conscience—it is the righteous and honorable settlement of every claim that can be made against the sinner. His pleading was effective—it was sufficient and final.

"There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

Thank Him, dear reader, that the causes of your soul have finally and satisfactorily been pleaded.

—M. G. D.

LET the ignorant idolater, the deceived Mohammedan, and the superstitious Catholic be told that the finished work of Christ upon the Cross is the only way of acceptance with God.

—*Christmas Evans*

The Opinions of the Modernist

THAT man who is loyal to God's Holy Book, the Bible, is the greatest asset of any nation. But the Modernist does not think so. The Modernist sees no value in a Fundamentalist. In spite of the fact that almost all Modernists delight to prate glibly of "broad-mindedness" and "Tolerance," they are invariably the last to manifest these much vaunted characteristics. "Tolerance" is, to the Modernist, a beautiful virtue to be practiced by Fundamentalists toward Modernism, be its infidelity and perfidious denials of the Word of God ever so crass. But let it be clearly understood, there is no dictum of Modernism that Modernists should ever exercise the virtue of tolerance toward Fundamentalists. Nay, nay,—Tolerance toward Fundamentalism would be intolerable! To the mind of a cultured Modernist, that community is most fortunate indeed which can boast among its influential citizens a few full-fledged Modernists!! — God save the mark.

In order to catch an illuminating view of modernistic "tolerance" of those Christian workers who do not endorse Modernism, we will allow a few of the modernistic coterie to speak for themselves.

> They are "stern ecclesiastics who would break an opponents usefulness."
> —Shailer Matthews in "Church and Changing Order," p. 252.

The Fundamentalist is a "stern ecclesiastic" because his loyal soul burns with holy indignation when the Bible is travestied, the virgin birth polluted, the Cross of Christ scorned, the resurrection explained away and the Second Coming denied. The boasted "tolerance" of the Modernist does not interfere with his lashing his opponents unmercifully for the crime of obeying God's Word when it says:

> "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;
> "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,
> "Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: FROM SUCH WITHDRAW THYSELF" (I Tim. 6:3-5).

Beside calling the Fundamentalist a "stern ecclesiastic," this same author, in the same discussion alludes to those who are unsympathetic with the driveling blatancies of Modernism as "ignorant," and "narrow," "men to whom moral distinctions are of small importance," "selfish," "reactionary," "theological demagogues." Such is the loving Tolerance of Modernism.

Another example of the Modernist's opinion of the Fundamentalist is given by Gibson. In giving his idea of how Fundamentalists handle Bible Study problems and difficulties, he says:

> "They (the Fundamentalists) either leave it (the difficult passage) out, or ingeniously explain it away."
> —"Inspiration and Authority of Scripture" by Monroe Gibson, p. 32.

This is a direct charge that Fundamentalists are dishonest from the scholastic standpoint. This is rather a venonomous fling to be taken at those who happen to disagree with the Modernist, particularly when we consider how "tolerant" the Modernist is.

Durant Drake says:

> "Religion must rid itself of its impediments(!!)"
> —"Problems of Religion," p. 4.

The "impediments" to which Mr. Drake is referring are the Fundamentalists. The attitude of the Modernist toward the Fundamentalist is further revealed by an editorial in the Rocky Mountain News. The Fundamentalists are accused of being "confusion creators," heresy hunters," "holders of the obscurant attitude of traditionalism," having "shut eyes and closed minds."

But when the Modernist is giving his opinion of himself it sounds quite different.

The Modernist speaks of himself as "reverent" and "scientific," (Gibson in "Inspiration and Authority of the Holy Scriptures"). The Modernists modestly refer to themselves as "men of generous culture," "heroes," "men and women of large vision," "men of large vision and evangelic impulse," (Shailer Matthews, in "The Church and the Changing Order"). When George Albert Coe, in "The Religion of the Mature Mind," wants to tell us something of the high character of the Modernist, he speaks of him as being "extraordinarily cautious," having "conservatism of intellect," and "conscientious." Mr. Coe still further declares that "we may assume that the scientific spirit (Modernism has it) is an *inspiration from on high*." This sounds rather boastful, but for real brass, Mr. Coe's next statement takes the cake. "Man (the Modernist) has lifted the veil of creation and gazed at nature face to face. That gaze has *made him feel his own importance*." This is exactly what ails the Modernist—he is literally intoxicated with feelings of his own importance. He needs such a glimpse of God as Job had to bring him into humble recognition of his own nothingness. It is most educational thus to view the opinions of the Modernist. He cavils and sneers, he belittles and jeers all who cling to the old convictions of Fundamentalism. He praises and lauds, he endorse and touts all who proudly repudiate the authority and infallibility of the Word of the living God.

When we contemplate the youth of the nation and realize what it means to them to be placed under teachers who scorn the God of their mothers, and praise the God of this world, all that is within us gushes forth in one ringing, burning cry:

DOWN WITH MODERNISM!

"SALVATION IS OF THE JEWS"

by JAMES H. BROOKES, D.D.

MANY think that the Christian Faith is something entirely distinct from the faith of Israel, and that the New Testament differs widely in its teachings from those found in the Old Testament. Brookes' illuminating discussion of the faith of Israel, which is set forth in the Old Testament, shows the perfect harmony and unity of the Word of God and emphasizes the fact to which we have so frequently called attention, namely, that "Salvation is by Grace in every dispensation."

SUCH is our Lord's testimony in His conversation with the Samaritan woman (Jno. 4:22). This means more than that He was a Jew, and the apostles were Jews, and the first Christian Church was composed of Jews, and that all the revelations God has been pleased to make to the world have come through the Jews. "What advantage then hath the Jew? . . . Much every way: chiefly, because that unto them were committed the oracles of God" (Rom. 3:1-2). But over and above this, the Jews, who were faithful to their Scriptures, held the same truths that were essential to salvation which are held by Christians now.

FIRST, they believed in a triune God. "In the beginning God (plural) created (singular) the heaven and the earth. And the earth became a ruin and desolation; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light" (Gen. 1:1-3). Here we have God creating, the Spirit of God moving, and the Word. "And God (plural) said (singular), Let US make man in OUR image, after OUR likeness" (Gen. 1:26). That this is not the plural of dignity, as many expositors call it, is certain, because in the next chapter but one we read, "The Lord God said, Behold, the man is become as one of US" (Gen. 3:22). The "One of us" shows conclusively that there was more than one in the Godhead.

The angel of the Lord found Hagar by a fountain of water in the wilderness, and three times afterwards it is written, "The angel of the Lord said unto her, and, "She called the name of the Lord that spoke unto her, Thou God seest me" (Gen. 16:7-13). So "the angel of God spoke" unto Jacob saying, "I am the God of Bethel" (Gen. 31:11,13). We can now understand what God meant when He said to Israel, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: for My name is in Him" (Ex. 23:20-21). There is an uncreated and divine Angel, who often appears in the Old Testament.

"Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). The name of the deity occurs three times, and the word "one" expresses a compound unity, that is, a unity in connection with some other person or thing. It is found hundreds of times in this form in the Old Testament, and another word which expresses absolute unity or unity by itself, is not the one used here. Looking further, we read, "The Spirit of God hath made me"; "By His Spirit He hath garnished the heavens" (Job 33:4; 26:13); "Thou sendest forth Thy Spirit, they are created" (Psa. 104:30); "Behold, a virgin shall conceive, and bear a son, and shall call His Name Immanuel"; "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace"; "And now the Lord God, and His Spirit, hath sent me"; "The Angel of His presence saved them: . . . But they rebelled, and vexed His Holy Spirit" (Isa. 7:14; 9:6; 48:16; 63:9-10). Many similar expressions are scattered through the Old Testament, showing that the Jews worshiped one God in three persons, the same in nature and glory.

SECOND, they had an infallible word. "The word of the Lord came unto Abram" (Gen. 15:1). God said unto Moses, "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Ex. 4:10-12). "The tables were the work of God, and the writing was the writing of God, graven upon the tables" (Ex. 32:16). "Ye shall not add unto the word

which I command you, neither shall ye diminish ought from it" (Deut. 4:2). "The Spirit of the Lord spake by me, and His word was in my tongue" (II Sam. 23:2). "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psa. 12:6). "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether" (Psa. 19:7-9). "Thy word is true from the beginning" (Psa. 119:160). There are hundreds of passages like these, and it is obvious that the Jews had an unerring guide in their Scriptures.

THIRD, they were taught the sinfulness of man. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "How then can man be justified with God? or how can he be clean that is born of a woman?" (Job 25:4). "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). "Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one" (Psa. 53:1-3). "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). "The heart is deceitful above all things, and desperately wicked" (Jer. 17:9).

FOURTH, intelligent Jews held firmly the doctrine of vicarious atonement. It was taught in Abel's acceptable offering (Gen. 4:4). It was taught in the sweet smelling sacrifice which Noah offered (Gen. 8:20-21). It was taught in the sprinkled blood of the spotless lamb that purchased Israel's redemption (Ex. 12:13). It was taught in the burnt offerings, and peace offerings, and sin offerings, and trespass offerings, slain in the sinner's stead (Lev. 1-5). It was taught in the sprinkled blood of Jehovah's goat, and in the bearing away by the scape goat of Israel's iniquities (Lev. 16). It was taught in the announcement, "It is the blood that maketh an atonement for the soul" (Lev. 17:11). It was taught in the doctrine, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5-6).

FIFTH, the Jews knew the necessity of faith. Abram "Believed in the Lord; and He counted it to him for righteousness" (Gen. 15:6). The Hebrews believed the words which the Lord had spoken, and "then they bowed their heads and worshipped" (Ex. 4:31). "Believe in the Lord your God, so shall ye be established" (II Chron. 20:20). "If ye will not believe, surely ye shall not be established" (Isa. 7:9). "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste" (Isa. 28:16); and Daniel was delivered from the den of lions, "and no manner of hurt was found upon him, because he believed in his God" (Dan. 6:23).

SIXTH, the Jews held the truth of the forgiveness of sins through sacrifice and by faith. They knew that God had removed their transgressions from them, as far as the east is from the west (Psa. 103:12); that they were purged and taken away by the live coal from the altar (Isa. 6:5-7); that they were cast behind God's back (Isa. 38:17); that they were blotted out (Isa. 44:22); that though sought for they should not be found (Jer. 50:20); that they were cast into the depths of the sea (Mic. 7:18-19).

THEY also knew the truth concerning the Second Coming of the Lord to judge His people, to judge the world (Psa. 50:3-5; 96:11-13); to reign in righteousness (Isa. 11:5-8; Jer. 23:5-6); to reign from the river to the ends of the earth (Psa. 72:8-11; Zech. 9:10); to deliver Jerusalem from her enemies (Zech. 14:1-5; Zeph. 3:14-20); to gather scattered Israel and to plant them upon their own land as one nation (Jer. 31:10; Amos 9:14-15; Ezek 37:16:22); to make them a source of blessing to all nations (Isa. 27:6; Psa. 67; 102:13, 16, 21; Zech. 8:22-23).

Thus, if we remember that God's revelation came to the Jews, and that through them the same great revelation came to us, it will be easy to see that salvation is of the Jews. Surely this fact alone should be sufficient to rebuke the contempt and hatred which is so commonly manifested toward them by professing Gentile Christians who do not remember what they owe to the people they despise. Rather should they remember the divine command, "Pray for the peace of Jerusalem: that they shall prosper that love thee" (Psa. 122:6).

Good works, which may follow salvation, do not add anything to the all-sufficient and perfect saving work of God.

—Lewis Sperry Chafer

WHAT IS JUSTIFICATION?

by Rev. H. G. Dietz

JUSTIFICATION is the judicial act of God whereby those who put faith in Christ are declared righteous in His eyes and free from guilt nd punishment." Such is the definition.

Now just what does that mean to you? You answer: 'Yes, just what does it mean to me?" Justification s the universal desire. "How an man be justified before God?" is a question in the minds of all people. It is what ney are all striving for in ome way or other. Try as nan will, he just cannot get way from that inner conciousness of his need of justication. Even the "A.A.A. ." members reveal an inerent, though perhaps unconcious, need, in spite of their oud acclaim (and the louder hey "crow" the deeper that need becomes)—"There is no God." Why then their intense natred toward God if it is not hat they try to find "justificaion" in the avowed denial of God? But of the majority of people we may say: They, like he Jews (as Paul writes in Rom. 10:13) "being ignorant of God's righteousness, and going about to establish their own righteousness (i.e. ustification), have not submitted themselves unto the righteousness of God" (that they might be justified).

Now we can best answer the question, "JUSTIFICATION, WHAT IS IT?" by showing the HOW of it. Perhaps is would be well, first, to show you man's NEED of justification and when the need is shown and that need apprehended by him, we are sure he will be nterested to know HOW he can be justified: and coming into the knowledge of this, naturally he will know what Justification really is in the Bible meaning of the erm. Throughout this discussion let it be remembered hat "faith cometh by hearing, and hearing by the WORD of GOD."

FIRST let it be known how man is NOT justified, in spite of the fact that the vast majority of people are seeking justification by such a method and stoutly maintaining it to be THE RIGHT WAY. But, just here, we would say with the Psalmist, "Thy Word is true from the beginning and every one of Thy righteous judgments endureth forever." Listen then to the Word (Rom. 3:20), "Therefore by the deeds of the law there shall no flesh be justified in His sight." This assertion at one stroke sweeps away all the meritorious works of men for all time—good deeds, works of the law, and trying to "live up to our light." It is here we see the hopelessness of man's case in trying to justify himself. There is a reason why he cannot justify himself; why the law cannot justify (God says: "Come now and let us REASON together," so let us BE reasonable) and it is this: "For by the law is the KNOWLEDGE of sin" (Rom. 3:20). From Gal. 3:10, "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them," we see the ONLY thing the law can do is, "that every mouth may be stopped, and ALL THE WORLD may become GUILTY before God" (Rom. 3:19). For of us all it is written, "There is none righteous, no, not one . . . for there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:10, 22, 23). RESULT: Thus are we all shut up to judgment. We have broken the infinite, holy law of God and our sin demands penalty. Now God MUST punish our sin. He can never put it away unpunished. God's holiness and justice must be met and satisfied as regards our sin. So if anything is done for us, GOD MUST DO IT HIMSELF.

HOW souls do need to know the truth of justification by faith in Jesus Christ entirely independent of any human merit! This is true even among professed believers. Rev. H. G. Dietz, Pastor of the Ohio Avenue Congregational Church, of Denver, Colo., prepared this blessedly scriptural and much needed discussion.

NOW let us go back to our definition, "Justification is the judicial act of God, etc." Let us see if it is not possible to show you, from the Word of God,

To possess Christ, to be in Him, is the sum of all blessedness; to be without Christ includes all evil.

—*Charles Hodge, D.D.*

the truth of this. Yes, here it is; get this—"But now APART FROM THE LAW ('not by the law but by another way,' Conybeare and Howson) God's righteousness hath been manifested" (Rom. 3:21). Man, having been proven destitute of righteousness, God's righteousness now has the unrestricted right-of-way; and it is brought, now, before us. These words, "apart from the law," warn us against mixing or confusing God's righteousness with anything human. THIS IS HIS. Sinful men must not imagine that they have any right or title to it, apart from His freely choosing to offer it to them. Men cannot buy it or merit it in any way. Men must not mix their "good" works with it,—"All our righteousnesses are as filthy rags." They must by simple faith accept it as a FREE GIFT or never have it—that is all.

Justification, as we know, is a court word; it is an act of the judge. "Shall not the Judge of all the earth do right?" Yes, in God's court a sinner may be brought in guilty before Him (Rom. 3:20) and declared righteous, or as the Scripture puts it, justified. By this, do not think God is condoning sin or overlooking it. Rather the opposite is true. It has been already FULLY DEALT WITH upon the Person of another—"The Lord hath laid on Him (even Jesus at the Cross) the iniquity of us all"

When a man has been found guilty in human courts, he is sometimes "recommended for mercy." His attorney may succed in securing a lighter sentence for him, or by appeal to the Governor a pardon may be secured. But mercy shown by the court or even the pardon granted by the judge does not constitute justification. Though mercy be shown the guilty one, yet he will never, can never, be justified in the Bible sense of the term. His penalty has merely been remitted, NOT EXPIATED. It has not been borne; no one has fulfilled the obligation of the guilty one. You see, he was merely "let off." That is as far as man can go. But, in God's court we are told that He is able to "justify the ungodly" who believe. That is. He can, and does, declare the ungodly man RIGHTEOUS when he relies upon the Person and the atoning work of the Lord Jesus. This righteousness is Christ Himself, Who is ours, by the act of God called IMPUTATION. "But of Him are ye in Christ Jesus, Who of God is MADE UNTO US . . . RIGHTEOUSNESS" (I Cor. 1:30).

IT WAS that God might be just Himself, and y justify believing sinners, that He showed His ow Personal Righteousness in the setting forth of Christ our Propitiation. God might have damned the race fo ever when it sinned. That would have shown H righteousness; but God desired not only to show Himse just, but to justify and save us guilty sinners as wel So He sent forth His own Son to bear our sins' guil This means infinitely more than the mere pardon of th human judge.

You see, Justification has to do with relations th have been disturbed by sin, therefore, it is a change man's relation to, or standing before God. It is a chan from guilt and condemnation to acquittal and acce tance. Yes, Justification means much more than me acquittal, because the repentant sinner receives in h pardon the full rights of citizenship. Justification really an act of God as Judge; on the basis of His Son death, declaring a believing sinner righteous. Here w see the EFFECT of God's righteousness upon the be lieving sinner. He is set forth as righteous, declare righteous in a legal sense, and put in a right relationsh with God. This is a NEW standing which in God court is given to the sinner, even the standing of ou Lord Jesus Christ Himself, Who "became sin for us, that we might become the righteousness of God in Hin So then, ALL our sins are forgiven, and the guilt an punishment thereof removed (Acts 13:38-39 and Rom 8:1). God sees the believer as WITHOUT sin an guilt in Christ—HALLELUJAH! (Rom. 8:33-34

Christ's righteousness is "unto all and upon all the that believe." Sinners are received upon a ground whic fully answers every claim or desire of God's own natur character, attributes, and purposes in "Jesus Christ th righteous." As such the Holy Spirt declares Him to b unto us, Christ Jesus Who was made our righteousne (I Cor. 1: 30). And the fact is so real that when H is thus made our righteousness, we are said to be "th righteousness of God in Him" (II Cor. 5:21). Th justified person is thus accounted as Christ Himself be fore God, because righteous in the SAME righteousnes Christ became sin for us that we might become the righ eousness of God in Him.

Now God commands us to believe what He sa about Christ's sacrifice, that He in it HAS RE DEEMED US from the curse of His broken law; an

through this redemption He is now able, since our sins were put away in the blood or by the death of Christ, FREELY to JUSTIFY US. Let me, just here, bring to your attention a word in Rom. 3: 24. It is the Greek word *"dorean,"* translated "freely." What a blessing it brings to every soul that will accept it. In John 15:25 the same word is rendered "without a cause." Jesus said to His disciples, "They hated me without a cause." There was no cause in our Lord why men hated Him; the cause was in their own hearts—THEIR SIN. Just so, God justifies the sinner *"dorean,"* without a cause in the sinner why he should be justified; the cause is in God—in His love.

God asks us to believe that He has made Christ the propitiation for our sins. He commands each of us to APPROPRIATE this by believing it true CONCERNING HIMSELF, and say: "Christ died for *my* sins; God's wrath against ALL MY SINS is FOREVER satisfied. God says so. I BELIEVE GOD, Won't you?" This is the faith that justifies. When we step out on the promise of God and reckon on God, God reckons righteousness—His righteousness—to us. Thus we are justified.

Paul was no more justified at the close of his life of devoted service for Christ than he was that day at Damascus when he first believed. The weakest believer in Christ to-day is as much justified as Paul ever was. The feeblest saint stands in God's eyes as acceptable as the mightiest saint. Both have Christ, are equally in Christ, are equally accepted in Him.

DEAR reader: Do you think any one can be really happy as long as he does not know—is not SATISFIED that his sins are forgiven? When one is not fully satisfied about his sins he just keeps on seeking, working, praying, worrying, "trying" to please and satisfy God.

Our one supreme question now is: Have YOU taken this step of personal faith as to your sins having been forever put away at Calvary? If you have not—if you are not sure, take the step immediately! You have no right to doubt. "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son" (I John 5:9). Believe, just now, by faith "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto RIGHTEOUSNESS; and with the mouth confession is made unto salvation. For whosoever shall call upon the name of the Lord shal be saved" (Rom. 10:9-10, 13). If you have this IN YOUR HEART; if you really BELIEVE it, you may praise God that at least one SAVING TRUTH has been revealed to you by Him.

IS SALVATION TEMPORARY OR PERMANENT?

by Rev. E. B. Hart

NOTHING more greatly magnifies the Grace of God in saving a sinner than does the fact that the believer cannot lose his salvation. Salvation is the inalienable possession of every believing soul, from the instant that soul trusts Christ as its Saviour. This delightfully fresh and helpful discussion of the eternal security of the believer is furnished by Rev. Edward B. Hart, Pastor of the Beth Eden Baptist Church, of Denver, Colo.

"The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23 b).

ETERNAL" life is not temporary life—it is as enduring as its source—God.

"The free gift" is not a loan to be withdrawn or returned upon certain conditions of failure—it is as permanent as the giver—God.

The GIFT of ETERNAL life is "through Jesus Christ our Lord"—not through the endeavors of man. It proceeds from God man-ward; not from man God-

ward. It is not man offering God some things; it is God offering man everything that pertains to life and godliness.

The difficulties involved in a consideration of the permanence of salvation will disappear, we believe, when the nature of salvation is scripturally understood.

TO BEGIN with, *salvation is far more than,*

A reputable character among men,
A moral influence exerted for the betterment of society,
A social service for the uplift of humanity,
A religious activity of profession of faith in a divine being,
A loyalty to a church, its creed or denominational program,
An intellectual acceptance of the teaching of Jesus,
A whole hearted admiration of His matchless life,
An acceptance of Him as the ideal and example for one's own life,
An earnest desire and a sincere attempt to imitate Him,
A *process* of development and improvement in one's life and character which may be the result of all these desirable and laudable traits.

One may possess them all, and yet be wholly without salvation. All these characteristics of an upright and religious life can be attained entirely without faith in Jesus Christ as a personal Saviour Who alone gives personal salvation.

In contrast, *salvation is nothing less than* deliverance from the "wrath of God" upon sin, into the liberty and access of the "sons of God." "He that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36 b). "Stand fast therefore in the liberty wherewith Christ hath made us free" (Galatians 5:1). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by Whom also we have access by faith into this grace wherein we stand" (Rom. 5:1-2a). "Power to become the sons of God" (John 1:12).

Salvation is nothing less than translation from the darkness of sin, unbelief, and ignorance of God into the glorious light of forgiveness, personal and saving faith in Christ resulting in that knowledge of God which is life eternal, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: In Whom we have redemption through His blood, even the forgiveness of sins" (Colossians 1:13-14). "This is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent" (John 17:3).

Salvation is nothing less than justification from the guilt of sin before the Holy One Who inhabiteth Eternity, Who is from everlasting to everlasting—God.

HE WHO knows enough to throw away a worthless bauble, and reach out and take instead a priceless treasure, knows enough to give up his own hopeless efforts, and accept the finished work of Christ.

—A. T. Pierson

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38-39).

Salvation is nothing less than adoption into a new family—the family of God, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are the children of God" (Romans 8:15-16).

Salvation is nothing less than emancipation from the power of sin made possible for life now, "If the Son therefore shall make you free (i. e. from the thraldom of sin), ye shall be free indeed" (John 8:36).

Salvation is nothing less than the *crisis* of the new birth whereby the sinner through faith alone receives the divine nature and becomes a new creature in Christ Jesus. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God . . . Marvel not that I said unto thee, Ye must be born again" (John 3:3, 7). "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (II Peter 1:4 a). "Therefore if any man be in Christ, he is a new creature (or, a new creation): old things are passed away; behold, all things are become new" (II Corinthians 5:17).

None of these can be attained through merit in man or of man. They are entirely God's work for and in behalf of all men and become the possession "specially of them that believe." Nothing less than all this is the

SOME one has said, "Faith sees a thing in God's hand, and says, 'I will have it.' Unbelief sees it there, and says, 'God won't give it to me.'" Look to God by faith now and have salvation.

—Dwight L. Moody

salvation which is presented by the Word of God to sinful men.

WE HAVE here stated a most essential discrimination and one which demarks all the religions of present and past into but two classifications: human religions of discovery in which man attempts by his upreach to find and propitiate God; and, the divine religion given by revelation in which God reaches down in grace to redeem sinful man. The first is a two-letter message to man, "Do" and live. Its emphasis is upon the "work" which man may do for his salvation. It results in a self-righteousness which is wholly objectionable to God. "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). There is no salvation whatsoever in any human religion, even for man at his very best. The divine religion, however, is a four-letter message to man, "Done"—only believe! God has done for man what he could never do for himself, i. e., remove his sins in a just and satisfactory manner from before God, his Judge. The emphasis here is upon the divine accomplishment of God for sinful man. It offers an imputed and an imparted righteousness. Salvation abounds here fully, freely, and eternally, even for the chief of sinners.

The human plan of salvation depends solely upon man's ability to improve himself sufficiently so that he may venture to offer to God the patched and reformed old life in the hope that this will be acceptable unto Him, and that He will pass over the faults and imperfections known only too well to the man himself, and none the less known to God. The divinely revealed plan of salvation depends solely upon the Justice of God in dealing fully with sin in that dread judgment which was meted out to the sinner's Substitute, Jesus Christ, at Calvary, and in the consequent offer of mercy to the sinner himself upon the one condition of faith. The first seeks to arrive at the desideratum, salvation, by way of the works of man; the second arrives at good works by way of salvation. In the first, salvation is sought as the end, but never reached; in the second, salvation is the starting-place, and character and good works, the results which issue from the new life as naturally as fruit gives evidence of life in the tree. The attempt to live the life of the saved without the new life which made them the children of God is like seeking to gather fruit where there is no fruit-tree. If, now, salvation could be gained through human culture of life and attainment in character, it would yet prove but temporary, like all else which man attempts here. Since salvation is the result, however, of divine accomplishment on behalf of them which believe, it is as permanent and enduring as the Eternal God.

THE motives of life underlying these two concepts of salvation are worthy of the most careful notice. If, on the one hand, salvation be sought as the crowning peak of man's successful upward trend, one shall never know whether he has reached and obtained the eternal prize; or perchance believing himself to have secured it, will never know how long he shall be able to keep it in his possession, and thus his very hope of salvation becomes a fear of losing it. If, on the other hand, he see clearly that he can never merit it and shall possess it only as the gift of eternal life from a gracious and merciful God; then, having received it by faith in Jesus as a personal Saviour, he need never fear the loss of it, since its possession does not depend upon himself, and thus his joy of salvation is never marred by the fear of the possible loss of it, but the rather does it undergird and support every moment of life with the consciousness that he is a son of God, eternally, once-for-all redeemed by the grace of God. In this happy consciousness he is most likely to live like a son of God.

Further, this precious truth of the Eternal Security of the true believer is often beyond the enjoyment of many who believe that if one were thus forever saved and assured of it in this life, he would feel free to live and do anything he might choose, no matter how sinful. It is just at this point that the Word of God sounds its warnings, and delivers its exhortations. Now, there are the "if" passages of Scripture in which God solemnly warns one to make sure that he is a true believer, a son of God. These "if's" are not in contradiction to the "verily's" but are set forth as danger-signals to warn and instruct the individual who may have felt the convicting power of the Holy Spirit, or who may have as a result of this gone forward in a gospel service, that a fear of the consequences of sin, and a desire to live a better life, or a resolution to follow Jesus may yet be a work in his heart short of regeneration,

and that not until he has by a definite acceptance of all that Jesus has done for him at Calvary, and a definite forsaking of all confidence in anything that he can do to save himself—not until then is he a child of God. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name" (John 1:12).

Some persons still further fail to realize that God deals with sins as acts in the believer's life on a different basis than that upon which he treats of sin as a principle in the life of an unbeliever. The doctrine of the chastening of believers should always be proclaimed whenever the precious truth of the permanence of salvation is declared. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Hebrews 12:6-8). "For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Corinthians 11:31-32). God does not minimize sins in the true believer's life but must chasten and correct His child unless there be confession of the sin, even as a father deals with his son. The purpose of such treatment is the maintenance of fellowship with God for a disobedient son, who although truly a son because born as such, will hide from the Father's face until by confession and forgiveness the sin has been removed. "If any man sin (i. e. a true believer), we have an Advocate with the Father, Jesus Christ the righteous" (I John 2:1). When a believer sins, the relationship of son and father is not disturbed because it is the "free gift of eternal life." However God's dealing with the sinner is that the sinner may become a son by faith in Christ and that filial relationship be established which never exists until Christ is received by faith as a Saviour.

It has been the writer's privilege to see several come into the light of the eternal security of the true believer who, until their enlightment, were under constant fear of being lost; but who, when once their eyes of faith beheld the certainties of God's redemption, found that in the new consciousness of the present possession of "eternal" life their greatest joy and highest purpose was to "walk worthy of the Lord unto all pleasing," Love for Him Who had eternally saved them was found to be more powerful than fear of the loss of a supposedly uncertain salvation.

WHEN salvation is conceived of as temporary, one is never sure of his spiritual standing before God and will say, "I hope I am saved," or will pray, "Finally save us." He is looking within himself, to his feelings, to his own estimate of his life for the assurances of his salvation. When salvation is seen to be gloriously permanent, one rejoices in the present possession of eternal life, does not look to himself, but looks to the Word of God for his assurance, and can say with Paul, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (II Timothy 1:12).

THE waters of salvation, welling forth from the mercy-seat above, have descended in copious floods to refresh and bless the earth. And will you refuse to drink of the river of life which flows full and free before you, proffering health and gladness to your famished soul, because you cannot discover everything pertaining to its source, far, far away in the recesses of the Eternal Mind?

—*G. B. Ide*

HOW THE BLOOD OF JESUS SAVES

by Rev. Joshua Gravett

IT IS written in God's Word that the disciples' hearts burned within them, on the road to Emmaus, as the Lord unfolded to them in all the Scriptures the things pertaining to Himself. We believe this will be the reader's experience as the Spirit of the Lord through this clear devotional exposition unfolds to his heart the meaning of the Cross. Brother Gravett is Pastor of the Galilee Baptist Church, of Denver, Colo., and President of the Colorado Baptist State Convention.

WERE it not for the fact that many sincere men use scriptural terminology carelessly, and others, alas, deceitfully, we could present this vital subject without reference to theories that hold no saving content.

We must not forget that sacerdotalism, by its repeated offerings in the celebration of the Eucharist, denies the saving efficacy of the sacrifice made on Calvary "once for all"; that by adding the plus of good works to God's gracious provision for lost men, legalists negative God's purposes; that the Modernist perverts the clear testimony of the Scriptures by affirming that Christ's death was exemplary, and not essentially vicarious; and that the sentimentalist emasculates the Word of the Cross by reposing confidence in emotions produced by the story of physical sufferings rather than upon God's plain words about the blood.

SATAN, we believe, would halt us on the threshold of reverent enquiry with mock horror that anyone should dare intrude into the holy mysteries of His passion. Before the days of anesthetics, a veteran of Napoleon's Guards said to the surgeon who probed close to his heart for the leaden missile, "If you probe a little deeper doctor, you'll find Napoleon." We believe that God invites us to enter the holy of holies of our Lord's dread agony. There alone has God revealed Himself as the Saviour of sin stricken souls. In giving the wonderful type of the mercy seat, God said:

> "Toward the mercy seat shall the faces of the cherubims be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Ex. 25:20-22).

We shall not let any enemy of the Cross, by mock sanctity, hinder our reverent approaches.

History makes plain the fact that the recital of the unvarnished story of our Lord's betrayal unto death, if told without the divine illumination of its meaning found in the Scriptures, has produced various reactions: Moved by the vivid presentation of the attendant indignities, men, seeing blood flow from thorn-crowned brow and nail-pierced hands and feet, have been stirred to Jew-baiting and murderous hatred of the "Christ killers." The story of the blood of Jesus shed by wicked hands cannot save! The tragedy of the ages should excite just indignation and genuine pity, but these emotions cannot change a tragedy into a remedy. We are not saved by a tragedy but by a sacrifice. There are crosses on many Christian benevolent institutions, but none on any Jewish. The cross professes that the ministries tendered beneath its shadow are inspired by the death of its precious burden; but if these ministries are performed under the impulse of a theory that Jesus gave Himself unto death as an example—a leader in self-denying service—which if followed will win salvation, then the halo of "deeds of mercy" is changed into the dollar mark of "deeds of merit." The blood of Jesus, if thus given, could give new impulse and intensify zeal, but it could not change motive. Attach the thought of saving merit to any act and the Cross is immediately robbed of its glory. If salvation is won by works, I would rather trust the humanitarian kindnesses of the unbeliever than those wrought through perverted views concerning the purpose of God in suffering Christ to suffer the agonies of Golgotha.

OUR Lord declared that He came to give His life, "A ransom," for many. He and His auditors well knew the meaning of the word used. Under the law

the first-born child and the first-born of every unclean animal must be ransomed by silver. But it was further demanded that:

> "Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the firstborn of man among thy children shalt thou redeem" (Ex. 13:13).

The firstborn ass and the firstborn child must be redeemed. Strange combination you say? No, "in sin did my mother conceive me." *A clean animal's death bought off an unclean animal from death!* Blessed prophetic type of how a Holy One should, by His death, deliver unclean children of men from eternal death.

The plague, a visitation of divine wrath, was visited upon Israel when David displeased God by numbering the people. But David pleased God and stayed His wrath when he obeyed Him by offering sacrifices upon the altar of burnt offering:

> "And David built there an altar unto the Lord, and offered burnt-offerings and peace-offering, and called upon the Lord; and He answered him from heaven by fire upon the altar of burnt-offering. And the Lord commanded the angel; and he put up his sword again into the sheath thereof" (I Chron. 12:26-27).

The blood of the offerings was the price of their deliverance from wrath. The blood of the Passover Lamb must also be shed for the deliverance of the death-doomed first-born in Egypt. Jesus knew how the Old Testament types bore testimony to Him when He said He would give His life "a ransom" for many.

All the apostles agree with the testimony of Jesus. Peter says:

> "Forasmuch as ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18-19).

The apostle Paul declares:

> "Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Rom. 5:9).

We could multiply passages, but we cannot make it any plainer. We are saved from wrath by the blood of Jesus.

"IT IS FINISHED"

Sinner, why that look of sadness?
Why thus weep, and sigh, and groan?
All thy unbelief is madness,
All thy griefs could not atone.
It is finished! Hallelujah!
Jesus saves, and He alone.

Why such longing for salvation?
Why not take Him at His Word?
There is now no condemnation
To the soul that trusts the Lord.
It is finished! Hallelujah!
Oh, what joy it doth afford.

See! for sin, what bitter anguish
Jesus bore upon the tree;
See Him left by God to languish
In atoning agony!
It is finished! Hallelujah!
Jesus died from wrath to free!

'Tis thyself thou art discerning,
Not the dying Lamb of God,
Weeping, striving, never learning
How He bore sin's heavy load.
It is finished! Hallelujah!
God is satisfied through blood.

At the cross is now thy station;
Lo! without thy grief or prayer,
What a full, a free salvation
God has waiting for thee there.
It is finished! Hallelujah!
Frees from all thy anxious care.

Now begin thy Hallelujah,
God Himself delights to hear,
Jesus, Saviour! Hallelujah!
Sweetest song that greets His ear.
It is finished! Hallelujah!
Perfect love hath cast out fear.

WE BELIEVE the Scriptures teach that the blood of Jesus saves *by its absolute and unsullied purity.*

> ". . . a lamb without blemish and without spot" (I Pet. 1:19).

> "For He hath made Him, Who knew no sin, to be sin for us" (II Cor. 5:21).

> "But was in all points tempted like as we are, yet without sin" (Heb. 4:15).

Our Lord could successfully challenge criticism with,

> "Which of you convinceth Me of sin?" (Jno. 8:46).

His is indeed, "precious blood!" Under the law the priest had to examine carefully each beast offered for sacrifice, to ascertain if there were any blemish or physical defect. Our Lord was diligently searched by Satan in His wilderness temptation, and, I believe, again in Gethsemane, but hell found "nothing in Me." Within the immediate shadow of the Cross the Father again bore witness to the glorious worth of His beloved Son (John 12:27-33). We gladly acclaim, "Worthy is the Lamb!"

Again, the blood of

Jesus saves *by its voluntary surrender.*

"... Who loved me, and gave Himself for me" (Gal. 2:20).

"Who gave Himself for our sins ..." (Gal. 1:4).

"Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John 10:17-18).

When a friend expressed sympathy with a French soldier who had lost his arms in battle, the soldier replied, "I did not lose them; I gave them." In a much fuller sense our Lord gave Himself for man's salvation. In sight of Calvary He exclaimed, "For this cause (to give His life) came I unto this hour." When Jesus turned His back upon Nazareth, the Cross was His destination. Yea, before the foundation of the ages, He had chosen to become "the Lamb of God which beareth away the sin of the world."

The blood of Jesus saves *by its gracious substitution.*

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:10).

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

"But God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

"Thanks be unto God for His unspeakable gift" (II Cor. 9:15).

It was wondrous love which prompted the gracious gift. God loved sinners enough to give His well-beloved Son! We are dumb with trembling astonishment! It is truly an inexpressible gift!

"Bearing shame and scoffings rude,
In my place condemned He stood;
Sealed my pardon with His blood
Hallelujah! What a Saviour!"

The blood of Jesus saves *by its unfathomable suffering.* Who can measure the depth of awful isolation in the agonizing cry:

"My God, My God, why hast Thou forsaken Me?" (Matt. 27:46).

Peter said:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18).

Moses, in loving anguish of soul over others' sins cried, "Blot me out of the book of life!" David, in deep sorrow at Absalom's death, uttered the lamentable wail, "Would God I had died instead of thee." But no suffering for others' sins approximates what our Lord endured when He "suffered for sins, the just for the unjust." The anguish of that dreadful hour literally broke His heart.

"The wrath of God which was our due
Upon the Lamb was laid.
And by the shedding of His blood,
The debt for us was paid."

Dr. Dale of Birmingham, England, wrote, "It is from divine condemnation and the divine wrath that men need to be delivered ... From this just condemnation, from this righteous wrath, there is redemption in Christ; and His blood—not His personal holiness merely—has been placed by God before the eyes and heart of all mankind as a propitiatory sacrifice. Sacrifices are not offered to men, but to God, and the direct intention of this sacrifice is to avert that supreme peril which according to the preceding argument menaces the race. The death of Christ is represented—not as the method by which God touches the human heart—but as the ground on which God cancels human guilt, and delivers the guilty from the wrath which threatened them."

The blood of Jesus saves *by its glorious triumph.* "It is finished," swiftly followed, "Why hast Thou forsaken Me?"

"And Jesus cried with a loud voice, and gave up the ghost" (Mark 15:37).

"And when the centurion, which stood over against Him, saw that He so cried out, and gave up the ghost, he said, Truly this man was the Son of God" (Mark 15:39).

"... By His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

It was the shout of a conqueror, Who through death, had triumphed over "him that had the power of death, that is, the devil." "Had not death by death borne to death the death of death, the gate of eternal life would have been closed." When David slew Goliath, the lord of the Philistines, with his own sword could not he have led in the exultant shout of victory? The veil of the temple spoke of hindrances to access into God's presence. But no matter what had hindered, every foe is now vanquished, every debt of righteousness is paid. Immediately following the shout of victory the veil was rent in twain, "a new and living way" is consecrated for us. "Whosoever will may now come."

"Lifted up was He to die,
"It is finished," was His cry.
Now in heaven exalted high
Hallelujah! What a Saviour!"

The blood of Jesus saves *by its being gratefully appropriated.* The blood of the Passover did not benefit any until it was sprinkled upon the lintel and door post. We plead with any unsaved reader gratefully and penitently to appropriate what God has graciously provided for his salvation. Faith can trustfully affirm:

"My faith looks back to see
The burden Thou didst bear,
Whilst hanging on the accursed tree,
And knows its guilt was there."

SALVATION AND REWARDS

by Rev. Aaron Schlessman

THE fountain-head of our salvation is the grace of God. "By grace are ye saved." Because of this boundless grace of God, sinful men are regenerated, forgiven, purified, saved, as they come to Him through the atoning blood of Jesus Christ. It is not because of anything in them, or that ever can be in them, that they are saved; but because of the boundless, loving provision that God has made for every believing sinner through faith in Christ Jesus. "He is able also to save them to the uttermost, them that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25). This is God's way of salvation, "By grace are ye saved."

"But," one replies, "the Bible says, 'Work out your own salvation with fear and trembling.' How can you reconcile this with what you are teaching?" I have a friend who said to me, "There is a premium to pay on my life-insurance policy. I have to pay that. So I must pay the premium on my salvation-policy."

I am well aware of this passage and similar passages in the Scriptures; but the great apostle was not speaking of salvation—the salvation of my soul which comes through faith in the finished work of my Saviour—when he said, "Work out your own salvation." He had in mind a faithful, loyal life of service for the Lord Jesus Christ. This involves the other portion of the subject I am speaking of to-day, that of rewards. "It is God," so says Paul, "Which worketh in you both to will and to do of His good pleasure" (Phil. 2:12-13). We can only work out our salvation as God is working in us "to will and to do of His good pleasure." We cannot work out that which we have never had or permitted to be worked in. As God is working in us "both to will and to do of His good pleasure," then can you and I work out that will and pleasure of God,

NO distinction involved in the doctrines of salvation is more vital than the truth of Salvation and Rewards. Confusion of these truths leads to the Christ-denying doctrine of salvation by works. But when the distinction between the two is clearly recognized the soul is saved from confusion and set free to serve the Lord for sheer love of Himself. For this helpful discussion we are indebted to Rev. Aaron Schlessman, Pastor of the Judson Baptist Church, Denver, Colo.

SALVATION is by grace alone. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). I heard a story of a minister who called upon a poor woman, intending to give her help, as she was in great need. With his half-crown in his hand, he knocked at the door; but she did not answer. He concluded she was not at home, and went his way. A little while later he met her at the church, and told her that he had remembered her need: "I called at your house, but I had no answer." "At what hour did you call, sir?" "It was about noon." "Oh, dear," she said, "I heard you, sir, and I am so sorry I did not answer; but I thought it was the man calling for the rent." Many a poor woman knows what this means. I want to say God is not calling for rent, but offers you salvation, all of grace, which means, free. "Not by works of righteousness which we have done, but according to His mercy He saved us . . ." (Titus 3:5). "Not of works lest any man should boast" (Eph. 2:9). Rewards depend on works, or a life of faithfulness. "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward" (II John 8). "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work shall abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:13-15). God yearns for a life of faithfulness on the part of every believer, and He offers a *plus* for this. But salvation is by grace *with no plus*. "Believe on the Lord Jesus Christ, and thou shalt be saved." Then "present your bodies a living sacrifice" (Rom. 12.1). Salvation is through atonement and is for everyone that believeth. Rewards are by way of attainment. This is excellently illustrated

THE law may pursue a sinner until he reaches the cross of Calvary, but there it stops and says, "I am satisfied, I ask no more."

by Cain and Abel. Cain, with his altar laden with the fruits of his hands, sets forth his attempt at atonement through attainment, or his own efforts. Abel's altar, laden with the lamb slain, sets forth salvation through atonement by the shed blood of the Lamb, and also shows forth faithfulness to God's "without shedding of blood . . . no remission," "by which he obtained witness that he was righteous . . ." (Heb. 9:22; 11:4). Salvation is a blood-bought gift; but rewards are for a life of faithful service to our Lord.

Salvation is a present possession. I thank God that the child of God does not have to die to find whether he is saved or not. God tells us again, "He that heareth My Word and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). The present tense is used. The Bible is a *now* book. Salvation is ours when we believe. John 10:28; Romans 5:1; 8:1; and a multitude of others say it is a present possession. Rewards are future. I Corinthians 3:11-15 says when our works are tried by fire, that if they are gold, silver, precious stones . . . We shall receive a reward. But if our works are wood, hay, stubble, we shall suffer loss; the loss of reward. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12). The Lord is here speaking of believers. Salvation belongs to one the moment one believes, and God waits to add reward in some way for the faithful living of His children.

Salvation is by grace alone and is a present possession. Rewards depend upon service and are future. The one is by way of atonement, the other by way of attainment. The one is a present, "a now" possession; the other is to be received in the future, when "the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works" (Matt. 16:27).

AGAIN we have the precious assurance that salvation is forever. John 5:24 so clearly states this. Romans 8:38-39 says, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, *shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*" "And I give unto them eternal life; and they shall *never* perish, neither shall man pluck them out of My hand" (John 10:28). God tells us we are the Body of Christ, and members in particular, in I Corinthians 12:27. He further states that "if we are faithless, yet He abideth faithful, He cannot deny Himself" (II Tim. 2:13). As members of His Body, we may depend upon His faithfulness; and as His children realize this marvelous truth, that our bodies are "the members of Christ"; surely we shall cry out, "Shall I then take the members of Christ, and make them the members of a harlot?" (I Cor. 6:15). Shall I as a member of Christ's blessed Body commit spiritual adultery? No wonder, as Paul saw the riches of His grace, he exclaimed, "God forbid!" (I Cor. 6:15). No room for license here. No provision for sin, even in its mildest forms, in this gracious truth.

But, on the other hand, rewards may be lost. You will recall the passage in II John 8 where he says, "Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward." Paul teaches in I Corinthians 9:27 that "I buffet my body, and bring it into bondage: lest by any means after that I have preached to others, I myself should be rejected, (or 'without approval')" (R. V.). (I Corinthians 3:11-15 teaches very clearly the loss, not of salvation, but of rewards.) And the great apostle emphasizes this truth again in I Corinthians 11:32, where he is discussing the Lord's supper and the sins those believers had fallen into in connection with its observance. He says in this verse, "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." This condemnation had fallen on them as they had eaten and had drunken unworthily, "not discerning the Lord's Body," not showing forth the "Lord's death till He come;" this chastening was so severe that many were weak and sickly among them, and many slept, or died physically, because of their unfaithfulness, that they "should not be condemned with the world" (I Cor. 11:22-34).

THERE are these passages, and many others too, that teach that there is something for everyone who believes. "Whosoever shall call upon the Name of the Lord shall be saved." And, then, there are many other passages which teach that there is something for the faithful. Salvation is for the lost. Rewards are for the faithful service of the saved. Yes, salvation is of grace alone without the need of a plus mark of our efforts. "It is finished." Rewards depend upon our

loyal service, service rendered in the Spirit. Salvation is a present possession, no weary delaying and wondering for the one who takes God at His Word. His promises are sure. Rewards are future, "Behold I come quickly and My reward is with Me to give every man according as his work shall be." Salvation is eternal, "everlasting life," forever. Rewards may be lost at any time. Oh, that we may yield ourselves to Him as "a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). Our bodies should be recognized as temples of the Holy Spirit (I Cor. 6:19), and made holy by the indwelling Spirit. They can and should be changed or transfigured, in spirit, soul, body, life, mind, heart—*all*—to and for His eternal glory.

STANDING AND STATE

by THE EDITOR

THE truth of the believer's Standing and State is full of rich blessing once the distinction is clearly apprehended. God's Word makes this distinction very clear. Like that of Salvation and Rewards it is a veritable Bible Study Key.

SEEMING contradictions oftimes confuse the in God's Word are by no means actual, there student of the Bible. The seeming contradictions are no real contradictions in that wondrous Book. From Genesis to Revelation it is the unassailable Word of God.

The enemies of God's Book have used its seeming contradictions to shake the faith of the weak, and to make more sure their own damnation. Whereas, when the light of truth breaks on these seeming contradictions it does but reveal the gracious thought of God for His own.

Perhaps the group of passages teaching the truth of Standing and State constitute one of the most striking examples in Scripture of seeming contradictions, which when submitted to the Bible's own light are revealed to be a glorious exhibition of the symmetry and perfect agreement of Scripture.

The fact that these passages do indeed appear contradictory is plainly evidenced by a study of the following tabulation:

1. *The believer is said to be already in heaven, having arrived there by translation:*

Eph. 2:6—
"And hath raised us up together, and made us sit together IN HEAVENLY PLACES in Christ Jesus."

Col. 1:13—
"Who hath delivered us from the power of darkness, and hath TRANSLATED US into the Kingdom of His dear Son."

1. *The believer is said to be upon the earth:*

Col. 3:5—
"Mortify (put in the place of death) therefore your members which are UPON THE EARTH."

2. *The believer is said to be already sanctified, set apart, holy:*

I Cor. 1:2—
"Unto the church of God which is at Corinth, to them that ARE SANCTIFIED in Christ Jesus, called to be saints, with all that IN EVERY PLACE CALL UPON THE NAME OF JESUS CHRIST OUR LORD, both theirs and ours."

2. *The believer is said t have terrible possibilitie of carnality:*

I Cor. 3:1-3—
"And I, brethrer could not speak unt you as unto spiritua but as unto CARNAI even as unto babes i Christ.

"I have fed you wit milk, and not wit meat: for hitherto y were not able to bea it, neither yet now ar ye able.

"For ye are ye CARNAL: for wherea there is among yo envying, and strife, an divisions, are ye nc CARNAL, and walk a men?"

3. *The believer is said to be perfect, complete, finished:*

Col. 2:10—
"And ye are COMPLETE IN HIM, Which is the Head of all principality and power."

Eph. 1:6—
"To the praise of the glory of His grace, wherein He hath made us ACCEPTED IN

3. *The believer is show to be in a condition whic is far from perfect, com plete, or finished:*

I Jno. 1:8—
"If we say that w have no sin, we deceiv ourselves, and the trut is not in us."

THE BELOVED (ONE)."

4. *The believer's old nature is declared to be dead:*
Rom 6:6—
"Knowing this, that OUR OLD MAN IS CRUCIFIED with Him."

5. *The believer's resurrection is said to be past:*
Eph. 2:5—
"Even when we were dead in sins, HATH QUICKENED US (hath resurrected us) together with Christ."

4. *The believer's old nature is shown to be alive:*
Eph. 4:22—
"That ye put off . . . THE OLD MAN, which is corrupt according to the DECEITFUL lusts."

5. *The believer's resurrection is set forth as a thing to be attained:*
Phil. 3:10-11—
"That I may know Him, and the power of His RESURRECTION, . . . if by any means I might ATTAIN UNTO THE RESURRECTION of the dead."

God has placed in His Word the key to this group of amazing contrasts. The key is evidenced when we place side by side two outstanding declarations of the Apostle Paul.

Rom. 5:1-2—
"Therefore being Justified by faith, we have peace with God through our Lord Jesus Christ:
"By Whom also we have access by faith into THIS GRACE WHEREIN WE STAND, and rejoice in hope of the glory of God."

Phil. 2:19-20—
"But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your STATE.
"For I have no man likeminded, who will naturally care for your STATE."

The Holy Spirit reveals in the Romans letter that believers have a *Standing in grace*. The Holy Spirit reveals in the Philippian letter that believers also have a *State*. It is the consideration of the contrasts between the believer's Standing and State that furnishes the solution of the seeming contradiction exhibited in the foregoing list of passages. God has caused the key to the problem of these passages to lie within the Scripture itself, thus presenting another illustration of the truth that the Bible is self-interpreting.

In the first one of these apparent contradictions the statement is clearly made in Eph. 2:6 that the believer is seated in the heavenlies. The passage does not say "may," or "should," or "shall," but "*hath made us sit*." It is a completed action. It is a wondrous thing which God hath wrought. While on the other hand the teaching is just as clear in Col. 3:5 that the believer is still "*upon the earth*." To many this has been most perplexing. The Bible says the believer is in heaven. The Bible also says the believer is on earth. Which is true? Both! For Paul is teaching the truth of Standing and State. In the believer's Standing, he is in heaven, already seated in the glory, already sharing with the redeemed the wonders and glories of that other world. This is the believer's marvelous possession in Christ Jesus. This is his Standing in grace. But in his State he is still upon the earth, still meeting the problems of the daily life. In his earthly State, the believer is exhorted to mortify his members, God's appeal is to the believer to put his body in the place of death, repudiate self, look unto Jesus, take up his cross, be willing to say with the Apostle Paul, "I die daily."

In his Standing the believer is declared to be in heaven; in his State he is declared to be on earth and is consequently commanded to "put in the place of death" the body of humiliation in which he dwells while waiting for the fuller realization of the glorious Standing which is already his.

In the second one of these five apparent discrepancies in the doctrinal teaching of God's Book, 1 Cor. 1:2 teaches that *all who call on the name of the Lord* are sanctified. No exceptions are made. Even the weak, staggering, struggling Christian is included in this blessed declaration of the glorious grace of God. All who call on His name, that is to say, all believers are sanctified. Sanctified means "set apart," set apart unto God, hence, sacred, holy, pure, perfect. But I Cor. 3:1-3 seems to capsize this teaching completely for Paul actually says to these self-same folk whom he has declared to be sanctified because they call on the name of the Lord, "Ye are yet carnal." But there is no contradiction. It is but another striking example of the truth of Standing and State. In their glorious Standing in Christ in heaven, all who believe in Him are sanctified, holy, pure, perfect! While in their State on the earth there may continue to drag on some of the horrid fagends of the old life which was theirs before Jesus came in, so that even perfect ones in Christ may be sometimes compelled to testify, "I am yet carnal." Thank God our Standing rests upon the sure foundation of the finished work of Christ, so that the fluctuations of our earthly State utterly fail to mar or move that grace-imparted blessing. Our Standing is secure! Our Standing is permanent! Our Standing is eternal! Hallelujah for such assurance in the soul!

The third contrast is equally as impressive. In Col. 2:10 we are taught that we are complete in Him. We who have believed in the Lord Jesus are finished products. We have no need of further growth. God has finished us so that He can point to His redeemed child and say, "There is a sample of one whom I have perfected." Let this be clearly observed, that if we believers are samples of those whom God has finished, then we are of very necessity without sin, because a perfect and Holy God cannot declare that He has finished a thing which still bears the mark of iniquity. But when we turn to I Jno. 1:8 we face the amazing words,—"If we say that we have no sin, we deceive ourselves, and the truth is not in us." And once more, the key truth of Standing and State furnishes the solution to our paradox. In the believer's blessed Standing in Christ Jesus the Lord he is complete, perfect, SINLESS. But alas, his State is far different. If he dares to say that he is sinless in his State he is self-deceived.

Continued on p. 149

IN THE BOOK NOOK

Conducted by C. REUBEN LINDQUIST

MINISTERIAL LIFE AND WORK

This book, arranged by Mrs. Thomas, comes as a tribute to her husband, the late Dr. W. H. Griffith Thomas—a mighty servant of God, whose work both as a writer and as a minister of the Gospel, has left its profound and lasting influence upon the hearts and lives of God's people throughout the Christian world. His acknowledged scholarship, clear convictions, and exceptional pedagogical gifts, made him the man of God that he was. The many volumes containing the work of this man of God will always remain a monument to his faithfulness to God's Word and his untiring service as an ambassador of Jesus Christ.

The content of this book is a revision of "The Work of the Ministry" by Dr. Thomas, published some years ago, but now out of print. Dr. Thomas had purposed to rewrite and rearrange this work, illiminating all the material belonging to the Church of England and its formularies, that its testimony might be of greater service and usefulness to the minister of every denomination, when his life was brought to its untimely end. Mrs. Thomas, with the help of her daughter, has sought to fulfill the purpose and desire of her husband in reproducing this book. It contains most of the material to be found in the original text but is so arranged as to be of untold value to every pastor, preacher, and teacher.

"Ministerial Life and Work," by W. H. Griffith Thomas, D. D. Published by The Bible Institute Colportage Association, Chicago. Fine cloth cover. 236 pages. Size 8 x 5½ inches. Price $1.75 net.

McPHERSONISM

If you want to know the facts concerning this modern false healing cult, read this little booklet by Rev. R. P. (Bob) Shuler, Pastor, Trinity Methodist Church, Los Angeles, Calif., and Editor of "Bob Shuler's Magazine."

With ungloved hands, Mr. Shuler deals with Mrs. McPherson, giving us some interesting information, gleaned from extensive personal investigation. Reported falsehoods and dishonest representations, so characteristic of this movement, are fearlessly exposed. The doctrines and positions held by Mrs. McPherson are given the scriptural acid test, leaving the reader to decide for himself whether this modern wildfire, commercial scheme, sponsored by the "woman with the golden locks," is of God or of something else.

In addition, the booklet contains a list of 100 questions which were submitted to Mrs. McPherson, but which were not answered, and also a list of "Some Interesting Facts" regarding her brief but exciting career.

"McPhersonism," by Rev. R. P. Shuler. Published by "Bob" Shuler, 1201 So. Flower St., Los Angeles, Calif. 71 pages. Size 5 x 7¾ inches. Paper bound. Price, 15c per single copy, 2 for 25c, 10 copies for $1:00; in quantities of 100 or more, $7.50 per 100 prepaid.

AN INTRODUCTION TO CHILD STUDY

Just off the press. One of the most vital discussions on the subject of "Child Study," as presented from the Christian standpoint, ever published. It is not a book on "Child Psychology," primarily, but a plain, frank discussion, setting forth in simple language the fundamental principles in the study of child life, based entirely on the Word of God.

Never before in the history of this nation has there been a time in which the religious training in the home, the school and the church has been so thoroughly neglected as in the present time. True, our institutions of learning, from the kindergarten to the advanced universities, to-day are more thoroughly equipped to render efficient service along the lines of secular training, but with the advance of secular training we have witnessed a most apalling decline in the spiritual training, so necessary in the development of youth. The old adage, "The youth of to-day will be the men and women of to-morrow," is equally as true to-day as the day that it was first uttered. The future of our nation depends upon the morals of our youth of today and unless the right training of childhood and youth can be restored, our nation is doomed to disaster.

The author, Clarence H. Benson, Director of Religious Education Course at the Moody Bible Institute in Chicago, gives the following statistics:

> "27,000,000 boys and girls in America, classified as Protestants, are growing up without any religious training."
>
> "36,000,000 American girls and boys receive no religious training whatever."

He also makes the follwing statements regarding the mentality of a child:

> "At the age of seven the child has received three-fourths of its education."
>
> "At the age of three, parents have given to the child half of the learning and instruction which they are capable of imparting."

Such statements reveal to us the conditions existent in our country to-day, and the responsibility of parents, teachers and others to the rising generation.

The first eight chapters of the book are confined to a general discussion as to the importance of child study. The last six deal with the six periods in child study, in the following order: "Infancy," "Early Childhood," "Middle Childhood," "Later Childhood, "Early Adolescence," "Later Adolescence." In discussing each period the author presents some helpful and practical suggestions to parents, teachers and all concerned in child study. He describes the different temperaments of a child as it develops: its growth; what to expect of a child through the various periods; and how to meet the various perplexing problems which arise from time to time. Moreover, these studies

are so arranged in order, with questions at the close of each chapter, that the book could readily be used in class work as a textbook, or for reference work.

This is an unusually valuable book for all parents and teachers. Read it without fail.

"An Introduction to Child Study," by Clarence H. Benson. Size 5½ x 8 inches. 240 pages. Cloth cover. Published by The Bible Institute Colportage Assocation, Chicago. Price $1.50.

MAJOR BIBLE THEMES

Dr. Chafer presents, in a single volume, the fundamental doctrines of the Scriptures. Much of the material contained in this volume was published in the Sunday School Times, under the author's notes on the "Whole Bible Sunday School Lessons." Like all of Dr. Chafer's books, it is characterized by clear teaching and faithfulness to the Word of God.

Each discussion is arranged in topical form, thus developing a complete study and making the book most valuable for reference work, for individual study, or as a textbook for class instruction. Some of the topics discussed are: "The Bible"; "The Trinity"; "Man: His Creation"; "Man: His Fall"; "Law and Grace"; "Salvation"; "Sanctification"; "Security"; "Assurance"; "The Church"; "The Sabbath"; "Prayer"; "Stewardship"; and many others of equal importance.

For those who have little or no time for a lengthy study of these truths as set forth in the Scriptures, this book will prove most valuable. Sunday School Teachers, this is the book for you!

"Major Bible Themes," by Lewis Sperry Chafer, D. D. President, Evangelical Theological College, Dallas, Texas. Size 5¼ x 7½ inches. Cloth cover. 329 pages. Published by The Sunday School Times. Philadelphia. Price $1.25.

Standing and State

(Continued from p. 147)

What comfort and consolation to eager and believing souls, attacked by Satan during every hour of the day, to know that in spite of earthly failures a changeless sinless Standing is ours in the presence of Him Who is Judge of judges and King of kings.

In the case of the fourth contrast, the Holy Spirit avers in Rom. 6:6 that our old nature is crucified. Glorious news! Wondrous revelation! Blessed pronouncement! The horrid enemy within me who has inviegled me into so much sin and trouble is crucified, dead—gone—Praise the Lord. But Eph. 4:22 serves the soul rather a sickening let-down, for here is an exhortation to put off the old man which is corrupt according to deceitful lusts. Being corrupt unto deception presupposes life. Lifeless things are incapable of carrying on deception. If the old nature of the believer deceives, the old nature of the believer is alive. And we have another example of the seeming contradictions of the Bible. As in the former cases, so in this instance, the truth of Standing and State sheds the needed light on that which otherwise would be an inexplicable problem. God is simply teaching that in the believer's Standing he has no old nature because in the crucifixion of Jesus the old man was crucified. But in our State the old man is still present, still alive, still ugly and malignant, and alas, still functioning.

In the fifth and last of these apparent contradictions which we have selected for this study, the Bible in Eph. 2:5 places the believer's resurrection in the past, but in Phil. 3:10-11 the believer's resurrection is set forth as now going on Standing and State once more solves the riddle. In the believer's Standing he is already resurrected, but in his State his daily need is to know the power of our Lord's resurrection as he meets the problems of the way.

Blessed truth of Standing and State! What encouragement to know that God has granted His believing child a position in Christ Jesus which is not affected by the storms of life. Though the believer must humbly confess that he is still "on earth," prone to carnality, still imperfect, the old nature still active, and the process of spiritual resurrection still going on, yet he may rejoice because he knows that in the eye of Him Whose judgment is right, every believer is already seated in the heavens, sanctified and perfect, the old nature dead, and resurrection marvelously accomplished by the miracle-working grace of the living God. This matchless Standing is the gift of God which became ours on that happy day when we fixed our choice on Jesus.

The believer's Standing cannot be improved. The State should be a constant growth onward and upward. The believer's Standing cannot be added to by our faithfulness, our progress, or our soulwinning. The State can get in such a condition as to need very much added. The Standing is eternal and will consequently be the same millions of aeons after God has rolled the heavens up as a scroll. The State may slump or rise according to the extent of our occupation in Jesus. The Standing is not affected by the State, hence the believer in Christ, because of the changeless Standing vouchsafed him in his Redeemer is safe forever.

The presentation of such a heavenly gift to our unworthy souls should awaken us to a life of unbroken fidelity to the divine Giver. He made us His own, He declares we receive our heavenly Standing by being born into the heavenly family. We have become Kings and Priests by the new birth. Marvel of marvels! by His rich grace we are born anew, born Kings! May we learn in our State to conduct ourselves with kingly grace and beauty.

Scofield, writing some years ago, used a keen illustration:

> "The present King of Spain is a little child—presumably as wilful and as ignorant as other little children. Sometimes he may be very obedient and teachable and affecionate, and then he is happy and approved. At other times he may be unruly, self-willed, and disobedient, and then he is unhappy and perhaps is chastised—but he is just as much King on the one day as on the other. It may be hoped that, as time goes on, he will learn to bring himself into willing and affectionate subjection to every right way, and then he will be more KINGLY, but not any more really KING. HE WAS BORN A KING."

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

THE BLESSED HOPE

I THES. 4:13-18

I. AN INTELLIGENT HOPE
"I would not have you to be ignorant"

II. A SURE HOPE
"This we say by the Word of the Lord"

III. AN IMMINENT HOPE
"We which are alive and remain"

IV. A RAPTUROUS HOPE
"The Lord Himself shall descend"
"The dead in Christ shall rise"
"We shall be caught up"

V. AN IMPERISHABLE HOPE
"So shall we ever be with the Lord"

CONCLUSION—"Comfort one another with these words"

—H. A. W.

HOW DO WE KNOW THAT A SOUL ONCE SAVED NEVER CAN BE LOST AGAIN?

I. A GIFT CANNOT BE FORFEITED
Rom. 6:23

II. GOD'S PROMISE CANNOT BE BROKEN
John 5:24; John 10:28-29

III. ETERNITY CAN NEVER END
John 3:14, 15

IV. A CHILD CANNOT BE UNBORN
John 3:3, 7; Gal. 3:26

V. A PERFECTLY RIGHTEOUS MAN CANNOT BE CONDEMNED
Rom. 3:22

VI. CHRIST CANNOT FAIL TO FULFILL THE FATHER'S WILL
John 6:37-40

—H. A. W.

A PURIFIED SOUL

I PET. 1:22

I. ITS TRANSFORMATION
"Ye have purified your souls by obeying the Truth"
Rom. 12:1, 2

II. ITS MANIFESTATION
"Unto unfeigned love of the brethren"
(An experience of believers. See I Pet. 1:23).

III. ITS MINISTRATION
"See that ye love one another with a pure heart fervently"

—H. A. W.

THREE REVELATIONS OF THE GOSPEL

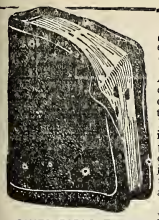
I. THE WRATH OF GOD REVEALED
Rom. 1:18
a. In the Judgment of the Unbeliever
Eph. 2:3
Rom. 3:23; 6:23
John 3:18
b. In the Cross of Christ
I Pet. 2:24; 3:18
Rom. 5:9
c. At the Great White Throne
I Thess. 1:10
Rev. 20:15

II. THE RIGHTEOUSNESS OF GOD REVEALED
Rom. 1:17
a. In the Law
Rom. 3:21
b. In the Saviour
Rom. 3:25
c. In the Believer
Rom. 3:22

III. THE GLORY OF GOD REVEALED
Rom. 8:18
a. In the Saviour
II Cor. 4:6
Tit. 2:13
b. In the Believer
Col. 3:4
Phil. 3:20-21
c. In the Kingdom
Heb. 2:14
Rev. 21:11, 23
Rom. 8:17
Dan. 12:3

—H. A. W.

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LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 1. **Sunday, July 3, 192**

SAUL CHOSEN KING

Lesson Text: I Samuel 10:17-25; 11: 12-15.
Read Chapters 9-11.

Golden Text:

"What doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

God deals with His people in tender mercy. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust" (Ps. 103:13-14). One of the evidences of such an attitude in the heart of God is the manner in which He deals with us as respecting our obedience or disobedience to His will, and this is clearly exemplified in the lesson before us to-day. Let us bear in mind, as we study this lesson, that the nation Israel is God's photograph of the individual believing soul.

I. GOD'S FIRST CHOICE

God had a very definite thought for Israel at this time. His plan was that His people should continue walking before Him in obedience to His voice through His prophet, even as they had walked in the wilderness and in the early days of the occupation of the land. Surely they could not have been better prospered. It was not His desire at this time to give them a king, though this was His plan eventually, as is evident from the prophecies of Jacob that the tribe of Judah should have dominion in Israel; that the scepter should not depart from them; and that out of this tribe should come the Law-giver (Gen. 49:8-10). But God's time for a kingdom had not yet come and His king was not yet ready. So He would have the people continue recognizing Him as their only Law-giver and yielding obedience to Him as their King, and to His representative, the prophet Samuel.

This suggests the plan which God has for the lives of all His children, for that He has a plan for each believer, we cannot doubt. We are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). In the will of God there may be several courses of action open to the believer, but even so, there is always one thing which is God's first choice for that life. And concerning His will for our lives let it be said that His will is "good, and acceptable, and perfect" (Rom. 12:2). His first choice is always the best for us; and if we are but willing we may know His will and enter into it, for the Spirit led the Apostle Paul to tell the believers at Colosse of the prayer which had been laid upon his heart that they "might be filled with the knowledge of His will in all wisdom and spiritual understanding," and that they "might walk worthy of the Lord unto all pleasing" (Col. 1: 9-10). That the first choice of God might be realized in their lives he also exhorted the Ephesians, "Be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). And to the Philippians he gave the assurance, "It is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13).

II. ISRAEL'S STUBBORNNESS

But the children of Israel proved stubborn. They rejected God's first choice for them. Instead of walking with full trust in the Lord until He saw fit to change the order of their government and give them a king, they clamored for a king to be given at once. This was a mixture of pride and unbelief. The pride appeared in their desire to be "like all the nations" (I Sam. 8:5, 19-20); and the unbelief appeared in the thought that they could not trust God to care for them and to solve the problem involved in the unfavorable circumstance of Samuel's sons being renegades and walking not in the righteous ways of their father (I Sam 8:5). True it was that there apparently was no one worthy to succeed him as a prophet in Israel, but they forgot that God could and would raise up another to judge them as He had Samuel, and so they thought that they must take steps themselves to solve the problem. Their unbelief is further seen in the fact that they wanted a king in order that he might judge them and fight their battles for them. Had God not judged them wisely and beneficently? Had He not gone before them and fought for them and brought them safely through the perils of the wilderness wanderings and the conquest of the land? But Israel had forgotten, and their hearts had turned away from the Lord. So in their stubbornness, they insisted on having a king, though they were told it was not God's first choice for them. In doing this they sinned against Samuel. But their sin was not primarily against this man of God who had been so faithful, but rather it was a sin of rejecting the Lord Himself from reigning over them (I Sam. 8:7; I Sam. 10:19)

In Israel we may see a faithful portrait of ourselves, for we are often stubborn and reject the Lord, unwilling that He should reign in our lives. No, we do not often put it into words, but when we face the clear teaching of the Word of God, we interpret it to suit ourselves, and what suits us is usually contrary to what God meant by it. When we face an appeal for the yielded life—a life fully laid down in sacrifice and service for Him—we choose instead to

give Him our spare time or our spare cash. And when the Spirit of God whispers to our hearts to turn to the right, instead we say, "No, we prefer the left-hand path. How bountiful has been His dealing with us, but how niggardly we are in our dealing with Him! (Rom. 12:1-2; 1 Sam. 15: 22-23.)

III. GOD'S SECOND CHOICE

When Israel rejected God's first choice for them, He granted their desire as a second choice. He gave them the king they had asked, but warned them that they would rue the day (I Sam. 8:9, 17, 22). Now there are several very important facts to consider concerning that second choice for Israel, which are of exceeding value in revealing the principles of His dealing with our poor, unworthy souls.

The first is that, since Israel could not, or would not, measure up to the high level of God's first choice, and by their unwillingness made it necessary for Him to make another choice; this choice, when made, was just as truly God's will for them as had been His first choice. It was He Who directed Samuel to give them a king. He it was Who led him in the steps leading up to the coronation of this king. So Samuel said in the ears of Israel: "See ye him whom the Lord hath chosen" (I Sam. 10:24). It is very important that we recognize that God's second choices are still God's will for our lives. And we should recognize that, having rejected His first choice and accepted His second choice, we are responsible to Him as to how we conduct ourselves with reference to the second choice.

The next consideration is that God's second choice was not so good as His first. Israel would undoubtedly have enjoyed much more rich and full blessing, had they been willing to accept His first choice for them. But, by their unwillingness, they made it impossible for God to give them His choicest blessing, and compelled Him to do the next best thing. And so the king whom they had insisted on, in the days that followed became an occasion of sorrow for Israel, and the time came when they regretted their hardness of heart. How like them we are in our unwillingness to measure up to the high standards which God sets for our lives in His Word, and in our hesitancy to draw upon the unsearchable riches of His grace in Christ Jesus. Surely it could many times be said of us, as it was of Israel, "They turned back and tempted God, and limited the Holy One of Israel" (Ps. 78:41).

But another thing needs to be noticed, and this is that God's second choice is the best choice possible under the circumstances. So, when Saul had been chosen, Samuel explained: "See ye him whom the Lord hath chosen, that there is none like him among all the people" (I Sam. 10:24). Follow Israel through her experiences in the reign of Saul and you will see that many times he was in God's hand the instrument of deliverance for His people, as particularly in the case of his deliverance of Jabesh-gilead (I Sam. 11:4-11). So, while it was not the best which they could have enjoyed had they been willing to receive His first choice, still God's second choice was good. How wonderful it is that God always blesses His people as far as they will let Him. And how sad it is that we so persistently hinder His blessing by our unwillingness to take the best at His hand. (Ps. 103:10-11; I Cor. 3:11-15; II Jno. 8; Mal. 3:10; Prov. 28:20; Jer. 17:7-8; Eph. 3:20)

But a word of explanation and limitation is imperatively necessary here in order to avoid confusion and dismay. We have been speaking of God's dealing with **unwilling souls,** and we believe that the principles outlined are fully true to the teaching of the Word in all such cases. There arise circumstances, however, in which God must make a second choice for a life, which is not necessitated by that soul's own unwillingness. Such a necessity arises when others are involved, as in the case of a husband and wife facing their life work, or two young people facing the question of who should be their life partner. In such cases it often happens that one proves persistently stubborn and unwilling to accept God's first choice. For such an one the principles we have stated still hold good. For an unwilling soul to force God to a second choice inevitably involves chatening for that soul. But for the willing soul for whom a second choice is made necessary by the unwillingness of another, God's second choice will be just as full of rich blessing as would have been His first choice. It is only for the unwilling soul that God's second choice is not so good as His first. When the unwillingness of another makes it necessary for a willing soul to accept a second choice, that second choice is fully as good as God's first choice for that soul. Indeed, it may be even richer in blessing, because through the very experience the soul has been diciplined and prepared to receive and enjoy even greater blessings than God could have bestowed without the development and growth brought about by the sad experience with the unwillingness in the other soul. This is fully consistent with the principle enunciated in Rom. 8:28: "We know that all things work together for good to them that love God, to them who are called according to His purpose." It is only to an unwilling and rebellious soul that God's second choices are occasions of sorrow. To the willing soul, all His choices, whether they be His first or His second choices, are filled with naught but joy, and peace, and blessing.

It is especially noteworthy, too, that though they had rejected His first choice in the matter of Saul, Israel obeyed the will of God in regard to His second choice. They received the king whom He had chosen and in this acted in keeping with the commandment He had given through Moses when He said: "When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set him king over thee, whom the Lord thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother" (Deut. 17:14-15). It was this element of obedience, coupled with their subsequent repentance of their sin in rejecting God's first choice, which made it possible for Him to bless them as He did, in spite of their stubborn pride and unbelief in rejecting His first choice. (Rev. 2:2-4; Rev. 2:13-14; Rev. 2:19-20; I Sam. 12:19: Prov. 28:13; Isa. 55:7-9)

IV. ISRAEL'S CHASTENING

Such a spirit as Israel's, however, could not be passed by without notice. God chastened her for her disobedience. The day came when she cried to the Lord and He did not hear her because of her sin and stubbornness in this matter. Their unbelief and hardness of heart had brought forth its own fruit and for their good God permitted them to suffer the consequences (I Sam. 8:18). In this it could be said of them, as it had been on a former occasion when they had acted in a similar manner, God "gave them their request; but sent leanness into their soul." How many times He has had to deal with us in just this way because we have grieved Him by our unwillingness to do His will and persistence in self-will. (Isa. 1:19; I Cor. 11:32.)

Let us remember, however, that even in chastening God is seeking our good. In every chastening which He brought to Israel, it was that she might learn the needed lessons and submit herself to Him, thus making possible greater blessing. And when He chastens the believer, it is for our profit, that we may be partakers of His holiness. Let us not, therefore, despise the chastening of the Lord when we have incurred it because of our disobedience. In such an hour let us submit ourselves to the will of God, and humble ourselves under His hand, knowing that through this chastening He designs blessing for us. But it is far better for us to walk so closely in fellowship with Him, and in such utter abandonment to His will, that such stern disciplinary measures may not be necessary. (I Cor. 11:31; Heb. 12:5-11.)

VITAL-TRUTH ILLUSTRATION

Abraham Lincoln never joined a church; never made what we would call a public profession of his acceptance of Christ; yet the Church claims him, and he is the very kind of man the preachers are looking for as a demonstration sample of the Gospel.

Who doubts that he was a real man of God? In his life we find exemplified the very traits of character defined as "the fruit of the Spirit." He was a close student of the teachings of Jesus Christ, and it was surely more than human power that enabled him to live them.

We are making much of our creeds just now, and not a few become so vehement in defense of the doctrines they hold that they seem unaware of the fact that their lives are barren of the first-fruit of the Spirit. Are we not put to shame when a man like Lincoln, son of a poor "mountain white," of practically no schooling, brought up at odd jobs, mostly rail splitting, an unchurched Christian who made no attempt at apologetics, so reproduces Christ in his life that he becomes a veritable spiritual magnet?

—From "The King's Business."

Remark—The young Saul and the young Lincoln had this in common —a great modesty. What they made of their opportunity is in marked contrast, and perhaps is an illustration of Matt. 21:28-30.

Third Quarter, Lesson 2. **Sunday, July 10, 1927.**

SAMUEL'S FAREWELL

Lesson Text: I Sam 12:1-5, 19-25.
Read the whole chapter.

Golden Text:

"Thy lovingkindness is before mine eyes: and I have walked in Thy truth" (Psa. 26:3).

Samuel's life is a challenging example to every believer in Jesus Christ, and his example is of special value because he was a faithful servant of the Lord. One of the sins of this generation is that believers are forgetting their heavenly calling to a life of service and separation, and testimony for the Lord. So we are glad that this lesson affords another opportunity to speak plainly concerning these things. Let us not think because Samuel was a prophet that therefore his life holds no special example for the average believer. It is the shame of the average believer that he is not also a prophet—not in the sense of foretelling the future, but in the sense of forth-telling the Word of God. Let us urge again and again upon those to whom we are teaching the Word of God that truth which we have so frequently stated —God wants every believer to be a witness for Him, and to bear His Word to lost souls and to the needy among believers. Samuel is, therefore, an especially good example for us, because he was one who really found and entered into God's plan for his life.

I. A CONSISTENT LIFE (I Sam. 12:1-5)

The first thing which our lesson reveals is that Samuel's life was consistent with his testimony. He lived in an age of graft and corruption. His own sons had been overcome in this, for they had taken bribes and perverted judgments, and had done all the things of which Samuel inquired whether Israel had found these things in his life. But Samuel had kept himself free from these abominations. His life was upright and honest. He had not taken bribes, nor had he oppressed any of his fellows. How good it is to see a man like that in circumstances like those in which he moved! In his life was set forth the spirit expressed in the admonition: "Provide things honest in the sight of all men" (Rom. 12:17).

Such a life lends weight to our testimony. There is no faithful Christian worker who has not found the difficulty of his work immeasurably increased by the inconsistent lives of some Christians. How often we hear this expression: "The people from whom I have met the worst treatment have always been professing Christians." And, sad to say, it must be admitted that in many cases there is abundant ground for this complaint, for no believer can act more abominably than a backslidden or carnal Christian. Christians are the stumbling-blocks over which many a soul is stumbling into a Christless, hopeless, eternal hell. But how different it is with a Christian whose life is consistent. The world may, and will, hate him; it will persecute him; but it cannot fail to respect his life, and through it to be drawn to his Saviour. In this wicked and crooked generation, may God give us many men and women like Samuel, against whom no accusation of wrong-doing or crooked dealing can rightfully be brought. (I Cor. 15:33-34; II Cor. 3:2-3, 18)

II. AN EFFECTUAL REBUKE (I Sam. 12:6 19)

Having obtained the testimony of Israel to his own integrity, Samuel then rebuked their sin. He did not mince matters nor smooth them over, as many Christians would have us do to-day. Rather, he became very definite in his dealing with them, naming their sin and showing them its nature. First he reminded them of the grace and and mercy which God had shown them; and then he pointed out that the demand for a king was rebellion against the Lord and wretched ingratitude for the benefits which He had bestowed upon them. This rebuke was used by the Spirit to bring conviction and repentance to the hearts of the people, and they confessed that they had sinned in this thing.

God's servants are called upon by the Spirit to rebuke sin in the lives of the believers with whom they are associated. But how different such a standard is from that which Christians are exhibiting in their lives to-day. When one would rebuke them, or even suggest that they should rebuke others who are sinning, they complain that we are meddling in their private affairs, and that such things are none of anybody's business but their own. But the plain, outspoken rebuke of sin has always characterized the ministry of those who are acceptably serving God, and it always will, for the Scripture plainly teaches that we should rebuke those who sin, both for their own good and also that others may fear. Let it be remembered, however, that the most effectual rebuke we can administer is the one which is based upon the teaching of God's Word concerning His grace and mercy; and, like Samuel's, it must also emphasize the fact that sin is primarily not against humans, but against the Lord. We should learn, too, that we cannot be definite and uncompromising in rebuking the sins of others if we are soft in dealing with our own sins. To be effective in such ministry, we must be living separated lives. (II Tim. 4:2; I Tim. 5:20; Tit. 1:13; 2:15; Psa. 51:4)

III. A SCRIPTURAL EXHORTATION

(I Sam. 12:20-22)

Coupled with the rebuke of sin, Samuel exhorted the people in a manner which is most delightfully scriptural. He pled with them not to turn aside from the Lord, but to submit themselves to Him. And he furthermore assured their hearts by reminding them of His mercy and faithfulness.

So, too, the believer is called upon to exhort his fellow believers. But how little of it is done to-day. And one reason for the lack of scriptural exhortation is that men and women are not willing themselves to be exhorted, and so are fearful to enter into this ministry lest they themselves should become the subject of such

dealing on the part of others. Or, perhaps, it may be that they do not do it simply because the sins and weaknesses which contribute to the need of their being exhorted have so devitalized their Christian lives that they do not care for the spiritual welfare of their fellows. Our churches would be much healthier to-day, and Christians would be living much happier and more useful and scriptural lives if in every church there were a few Samuels who would be faithful in their exhortation. Let us be among those whom God can use to exhort others because we are willing for Him so definitely to deal with us that He may thoroughly transform our lives. (Rom. 12:8; I Thess. 2:11; Heb. 3:13; Heb. 10:24-25)

IV. A STEADFAST INTERCESSION
(I Sam. 12:23)

How much Israel was on the heart of Samuel, how keen was his desire to do his Lord's will, is evident from his promise of faithful intercession on their behalf. What a depth of meaning lies in the words, "God forbid that I should sin against the Lord in ceasing to pray for you" (I Sam. 12:23). What a depth of love for Israel, and what a tender and forgiving spirit is betokened, when we consider that they had just grieved his heart by rejecting his leadership in asking for a king. And what steadfastness in doing the will of God it indicated, for in spite of their sin and its consequences, still he would, bear them daily upon his heart before the throne of Grace.

Such intercession is needed among believers to-day. Unless we have such a burden for our fellow believers upon our hearts, we cannot be the blessing to them that we should. Lack of prayer for others will both render us indifferent concerning their need and unscripturally harsh and unsympathetic in dealing with them. In order to administer effective rebuke, or to engage in fruitful exhortation, we need to have our hearts warmed in the prayer chamber. And for our words to have the power which is needed to accomplish God's purpose in other lives, we must be constantly in touch with the source of power, which is impossible unless we are often on our knees. Let it be remembered, too, that when our exhortations have failed and our rebukes apparently been ignored or rejected, still in answer to prayer God can melt the heart which we have failed to reach. So there may come an hour when the Spirit will lead us to cease our testimony in order to give ourselves more definitely to prayer on behalf of His sinning children. (I Tim. 2:1; Eph. 6:18; Heb. 7:15; Rom. 1:9; Eph. 1:15-19; Col. 1:9-12)

V. A FAITHFUL INSTRUCTION
(I Sam. 12:24-25)

And, finally, we notice Samuel's faithfulness in instructing Israel. Though they had grieved his heart and sinned against his Lord, yet he did not leave off instructing them. It was his purpose to continue teaching them the good and the right way. This instruction he did not defer, but immediately began, for he urged them to fear the Lord, which is the beginning of wisdom and the instruction of knowledge; and he pled with them to serve Him in truth with all their hearts, which truly is the good and right way.

Likewise we should instruct the believers with whom we are thrown and to whom the Lord has given us a ministry. Through our instruction God will bring growth in grace to the babes in Christ and deliverance to those weak ones who are bound in Satan's fetters. Let us not be discouraged if, for a time, our instruction seems unavailing, but let us keep on telling others the truths of God's Word; for we have His promise: "So shall My Word be that goeth forth out of My mouth: it thall not return unto Me void, but it shall acomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). How Christians do need to be instructed these days! The average believer is ignorant of many of the most essential facts of the Gospel. This is one reason why they are living on so low a plane. Let us, therefore, be faithful in teaching them the unsearchable riches of grace in Christ Jesus. (II Tim. 2:25-26; II Tim. 3:16-17; Jno. 8:32; I Pet. 2:2; II Pet. 3:18; Eph. 4:11-12; Col. 1:28; Eph. 4:16; Col. 2:19)

VITAL-TRUTH ILLUSTRATION

A lady was travelling with her maid and child, when a wasp got into the carriage, and the child kept crying for it. At last the lady said to the servant, "What is the child crying for? Let him have it, whatever it is." A few minutes later she was startled by an awful scream from the child, and exclaimed in in alarm, "What is the matter?" "He has got it," was the servant's calm reply. So sometimes in His great wisdom God allows us to have what we cry for, that we may feel the sting and the misery of it, and learn through pain and humiliation that God's will and way are best.

—From A. C. Dixon.

Third Quarter, Lesson 3. **Sunday, July 17, 1927.**

SAMUEL ANOINTS DAVID

Lesson Text: I Samuel 16:4-13

Golden Text:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12).

David is a type of Christ. Like all types, in many respects his life was imperfect and did not present a faithful picture of the Saviour. It is certain that the lies he told (e. g., I Sam. 21:2; I Sam. 15:34-35); his adultery, and many of his bloody deeds (e.g., II Sam. 11:1-27), were displeasing to God. But in spite of these things he was a man of faith and his spirit was a spirit of obedience to the will of God, for in most things he did the will of God and when in weakness he had stepped aside from the path of His will, he was quick to confess his sin and to seek forgiveness. So God makes him a type of Christ.

Inasmuch as our lessons for this quarter simply touch a few of the high spots of David's life, and since we will have other opportunity to consider him as a type of the believer, it seemed good to us in this lessson to call attention to the Messianic typical teaching, which necessitates our reaching out into the other Scriptures pertaining to his life and bringing them together for our purpose. For those who wish a more full discussion of the particular incidents in the lesson and who have the back numbers of "Grace and Truth," such a discussion will be found on Page 250 of the "Yielded Life Number," issued in June, 1924.

Such a study as we purpose in this lesson can best be presented in the form of an analogy. Let us, therefore, adopt this form for our present lesson. Because available space is limited, it will be impossible to enter into a discussion of the various points.

I. DAVID A TYPE OF CHRIST'S FIRST COMING

In David's life is a delightful type of the first coming of Christ.

1. David came from a humble home. I Sam. 18:18, 23	1. Jesus was born in humble circumstances. Lu. 2:6-7 Matt. 13:55

2. David was a man of the tribe of Judah. Matt. 1:3-6	2. Jesus is of the tribe of Judah. Matt. 1:3, 16 Lu. 3:23, 33	6. David gave Mephibosheth an inheritance. II Sam. 9:7, 9-10
3. David was a shepherd. I Sam. 16:11 I Sam. 17:28	3. Jesus is the Good Shepherd. John 10:14, 26-28	7. David fed Mephibosheth at his table. II Sam. 9:7, 10, 13
4. For the sake of his sheep David was willing to risk his life. I Sam. 17:34-37	4. For the sake of His sheep Jesus was willing to lay down His life. John 10:11	
5. David was God's anointed. I Sam. 16:13	5. Jesus is God's Anointed ("Christ" is a Greek word which literally means, "anointed"). John 20:31 Acts 4:27 Acts 10:38 Heb. 1:9	
6. David was filled with the Spirit. I Sam. 16:13	6. Jesus was filled with the Spirit. Lu. 4:1 Acts 10:38	
7. David was despised by his brethren. I Sam. 17:28	7. Jesus was despised and rejected by His people. Isa. 53:3 John 1:11	
8. David was a man after God's own heart (no doubt because of his faith and obedience). Acts 13:22	8. In Jesus, God the Father was well pleased. Matt. 3:17	
9. David fulfilled all the will of God. Acts 13:22	9. Jesus fulfilled all the will of God. Heb. 10:7-10 John 6:38-40	
10. David went down into the valley and slew the enemy of Israel, wounding him in the head. I Sam. 17:3, 40-50	10. Jesus went down into the valley of the shadow of death to destroy the enemy of our souls, bruising his head. Gen. 3:15 Heb. 2:14	

II. DAVID A TYPE OF CHRIST'S GRACE

David also presents a clear type of the grace of our Lord Jesus Christ. This is manifest in many incidents in his life, but in none is it more striking than in his dealing with Mephibosheth.

1. Mephibosheth was of the house of David's enemy—he was of the house of Saul. II Sam. 9:3-4	1. The sinner is naturally an enemy of God. He is the child of wrath—the child of the devil. Eph. 2:3 John 8:44 Rom. 8:7	
2. Naturally, Mephibosheth was as one dead. II Sam. 9:8	2. Naturally, the unbeliever is dead in trespasses and sins. Eph. 2:1, 5-6	
3. Mephibosheth was a cripple; he was lame in both his feet. II Sam. 9:3	3. The unbeliever is a cripple; he cannot walk in paths of righteousness. Eph. 2:2-3 Rom. 8:8	
4. David showed the kindness of God to Mephibosheth for the sake of another. II Sam. 9:3, 7	4. God shows kindness to the sinner for the sake of Another. Acts 10:43 John 3:14-18	
5. David made Mephibosheth as one of his sons. II Sam. 9:11	5. Jesus makes sinners His children when they believe in Him. John 3:3, 7, 16 Gal. 3:26	

III. DAVID A TYPE OF CHRIST'S SECOND COMING

In his kingdom, David typifies the Second Coming and Kingdom of Jesus Christ.

1. For a time after slaying Goliath, David was an exile from the camp of Israel. I Sam. 27:1-7	1. After dying on the cross Jesus ascended into heaven, having been rejected by His people. Acts 1:9-11	
2. David was hated by Saul, who was the king of Israel. I Sam. 18:9-11, 29	2. In the Great Tribuation Jesus will be hated by the Antichrist, who will be reigning as king over Israel. Ps. 2:1-3 Rev. 19:11-19	
3. Saul sought to slay David. I Sam. 19:9-11 I Sam. 20:33	3. Antichrist will seek to destroy Christ. Rev. 19:11-19	
4. Saul, David's enemy, put to death the servants of God who were faithful to David. I Sam. 22:9-23	4. Antichrist, the enemy of Jesus, will put to death those who are true to Him. Rev. 13:15 Matt. 24:9	
5. Saul, David's enemy, perished in God's judgment. I Sam. 28:18-19 I Sam. 31:1-6	5. Antichrist, the enemy of Jesus, will perish in God's judgment. Rev. 19:20-21 Rev. 20:10 II Thes. 2:8	
6. When his enemies were overthrown, David became king in Israel and reigned from Jerusalem. II Sam. 5:1-3	6. Jesus will one day overthrow His enemies and will be king over Israel reigning from Jerusalem. Rev. 20:1-4 Zech. 14:1-5, 17 Mic. 4:1-7	
7. Israel, who had been unwilling for David to reign over them, were willing in the day of his coronation. II Sam. 2:8-10 II Sam. 5:1-3 I Chron. 17:8-10	7. Israel, who has been unwilling for Jesus to reign over them, will be willing in the day of His coming Kingdom. Matt. 27:42 John 19:14-21 Ps. 110:3 Zech. 12:10-14	
8. During David's reign, Israel enjoyed prosperity and victory over their enemies. II Sam. 8:1-18	8. During the reign of Jesus, Israel will enjoy peace and prosperity. Mic. 4:1-7 Isa. 9:6-7	
9. By promise, David's kingdom was established forever. I Chron. 17:11-14	9. Jesus' Kingdom will be an everlasting Kingdom. Isa. 9:6-7 Dan. 4:3 Ezek. 37:24-28 Ezek. 37:24-25	

VITAL-TRUTH ILLUSTRATION

Abram Cory says there were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The other decided to give his life to the service of Christ, and turned his face toward China and duty. Hudson Taylor, the missionary, died beloved and known on every continent. "But when I looked in the encyclopedia to see what the other son had done, I found these words, 'The brother of Hudson Taylor."

—From "The Sunday School Times."

Third Quarter, Lesson 4. **Sunday, July 24, 1927.**

DAVID AND GOLIATH

Lesson Text: I Samuel 17:31-37, 40-42, 48-51.
Read the entire chapter.

Golden Text:

"The LORD is the strength of my life; of whom shall I be afraid?" Psa. 27:1).

In our last lesson we studied David as a type of Christ. Much more might be added to the things which we studied, and if treated similarly, but in more detail, the incident which is the basis of this lesson would be exceedingly fruitful in such typical significance. But having followed this single of approach in one lesson, let us now turn to another aspect of the teaching of the Word and consider David as a type of the individual believer, particularly in respect to his soul's struggles and victories over sin.

I. THE SUPERNATURAL STRENGTH OF THE ENEMY

David's enemy was possessed with supernatural strength.

He was a "giant" (I Samuel 17:4), and lest some of our readers may not have already realized this, we wish to say for emphasis that he was a real giant. As nearly as we can figure it (our uncertainty arising from question as to the exact lineal value of the cubit) his height as given in the Scriptures was eleven and one-half feet. We need not think that the Scripture accounts of the giants are in the least exaggerated. Archaeologists are very familiar with the ruins of the cities built by the giants, and with other remains which bear mute but convincing testimony to the absolute truthfulness and historical accuracy of the Scriptures which speak of the giants. (Numbers 13:33; Deut. 3:11-13; II Samuel 21:16-22)

These giants were the offspring of wicked union between fallen angels and the daughters of men. There had been many such in the days before the flood, as the fruit of that sin which brought God's judgment upon the earth in those days; and the Scripture definitely says that this thing was repeated "after that" with the same horrid results. It is evident, therefore, that this gigantic being called Goliath, was one of these abominable hybrids, and combined in himself both the supernatural physical strength and cunning which made it possible for these giants to erect the amazing edifices, ruins of which strike awe into the hearts of the beholders in that part of the country where they lived. So strong and so cunning were these beings, that they were of old, "men of renown." (Gen. 6:4)

Such was the enemy of David and such is the enemy of our souls. We are not contending with flesh and blood, but with the supernatural spirit forces of evil. And, while the devil is chief among them, there is one who is even closer to us and one with whom our souls meet daily in conflict. This is the old sinful nature who owes his origin to wicked dealings of the fallen angel, Satan, with our first parents. He is the seed of the devil, wherefore to unbelievers the Scripture says, "Ye are of your father the devil, and the lusts of your father ye will do." This wicked thing is possessed of supernatural cunning and power over the souls of men, and he dwells in every man by natural generation. (Jno. 8:44; Eph. 2:3; Rom. 7:18-23; Matt. 12:29; Rom. 5:12)

II. THE BLASPHEMOUS CHARACTER OF THE ENEMY

As might be expected from his wicked origin, David's enemy was a blasphemer. He defied the armies of the living God, and in the name of heathen gods he heaped maledictions upon the head of David. In so doing, he was defying the God of Israel and the God Who had sent David to him as the champion of His armies. And as such David regarded his insults, for he realized that they were not directed primarily against himself, but rather against the God Whom he served (I Sam. 17:36, 43, 45).

This suggests the blasphemous character of the enemy of our souls. Like his father, the devil, he is a rebel against God. He cannot receive instruction in spiritual things, for they are exactly contrary to everything in his nature. And he cannot be subject to the law of God, for he is His implacable enemy. His ways are many and wily, but his purpose is always to interfere with the plans of God in a life, and if possible to thwart His will and to rob Him of His rightful worship. It is appalling to realize that there is any such thing in us, but he dwells in every human, and it is well for us to recognize it and to testify with the Apostle Paul, "I know that in me (that is, in my flesh) dwelleth no good thing." (I Cor. 2:14; Rom. 8:7; Rom. 7:18)

III. THE SIMPLE FAITH OF THE SHEPHERD

How simple David's faith was! He was willing to go single-handed against an enemy whom there was no human possibility of his overcoming. And not only so, but he was willing to go without any protection, save only his loose tunic, and with no weapons but a shepherd's staff and a sling. How inadequate these seemed for this inexperienced stripling when compared with the arms and armour of that giant man of war before whom the strongest men of Israel had quailed for forty days! But the reason he could go apparently unarmed and unprotected was because his trust was not in the arm of the flesh but in the power of God. What a vast difference there was between the boastful and arrogant, "I will," of the Philistine, and the simple, trustful, "The Lord will," of this shepherd boy. (I Sam. 17:37, 45-47)

This should be our spirit in the conflict with the enemy of our souls. Whenever there is self-will in our hearts, defeat is assured; but when there is full recognition that the battle belongs unto the Lord, and trustful submission to Him, victory is certain. We need to cultivate the spirit of David, which is the spirit of occupation in the Lord and in His might. And how many wonderful promises of victory God makes to those who will heartily assent to the truth which He expresses in the words: "Not by might, nor by power, but by My spirit, saith the Lord of hosts" (Zech. 4:6). To such He says, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16); and again, "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you" (Jas. 4:7-8). Indeed, we need to resist the devil, but let us remember that we can do it successfully only by drawing nigh to God.

IV. THE VICTORIOUS OUTCOME OF THE BATTLE

In that omnipotent Presence, all enemies are defeated. Whether it be

devil, demon, giant, or carnal nature, none can stand before Him. So when David met Goliath in the strength of the Lord, his defeat seemed ridiculously easy. Just a single stone, slung from the sling of the shepherd boy, and the giant lay weltering in his blood. There were two distinct results of this victory. One was the magnifying of God's power, and the other was the delivering of Israel from the hand of their enemy.

Likewise, when the believer meets the enemy in the strength of the Lord, victory is as sure as the Word of God; and such victories have the same results. For every life in which God has been permitted to work in transforming and liberating power, glory comes to the Name of God and victory is made more easy for other souls. (Gal. 1:24; I Cor. 6:20; II Cor. 9:13)

V. THE SYMBOLIC SIGNIFICANCE OF THE WEAPONS

There is blessedly helpful significance in the weapons which David used to overcome the giant. The staff on which he leaned symbolizes the sustaining power of God, for the Psalmist was led to testify, "Thy rod and Thy staff they comfort me" (Ps. 23:4). The stone, on the other hand, is a symbol of the Lord Jesus Christ Himself, for of the Rock of which the children of Israel drank the Scripture says, "That rock was Christ" (I Cor. 10:4); and in Daniel, His Second Coming and judgment is symbolized by the falling of a "stone cut without hands," which fell upon the feet of Nebuchadnezzar's dream-image (Dan. 2:44-45). But the sword with which he decapitated the giant, in the hand of David becomes the symbol of "the Sword of the Spirit, which is the Word of God" (Eph. 6:17).

Such are the weapons of our warfare. Truly they are "not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5). Our readers are doubtless more or less familiar with the truth that the believer's chief weapon in the conflict with the spirit forces of evil is "the Sword of the Spirit, which is the Word of God"; so we will not dwell upon this longer. But we would like to pause for a moment to call attention to the beautiful significance of the fact that David overcame Goliath with a stone, symbolic of the Lord Jesus Christ. In picture form this teaches the same truth as Rom. 12:21: "Be not overcome of the evil one, but overcome the evil one in the good One" (literal Greek).

VI. THE ASSURING MESSAGE OF THE TYPE

As we have already seen, the message of the type is an assuring one to our souls, for it is a message of victory. But in addition to those things which we have already noticed it reminds us of many of the wonderful promises in this realm which God has given to the believer. David stood upon Goliath when he cut off his head, which suggests the promise that "the God of peace shall bruise Satan under your feet shortly" (Rom. 16:20). And the whole incident is a graphic illustration and typical presentation of the truths expressed in such promises as these: "Sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14); "I can do all things through Christ Which strengtheneth me" (Phil. 4:13); and, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence" (I Cor. 1:26-29). Surely "in all these things we are more than conquerors through Him that loved us" (Rom. 8:37).

VITAL-TRUTH ILLUSTRATION

A Sunday School teacher was telling her children the lesson of David and Goliath. The verse which they took as their special text was, "And the Lord was with David." One little fellow seemed specially impressed, but kept asking if he might run home now. He was kept till the school was finished, when he ran home as fast as possible and went to the nursery where he hunted among his books and found one with the picture of David and Goliath in it.

He took the open book and ran to his father's study. Now his father was a minister, and when the little boy knocked at the door he was busy writing his sermon for the evening meeting. He told his little boy he was too busy to let him in, but the little one said, "O please let me in, Papa, only a minute." As soon as he entered he showed his father the picture and said, "They left the Lord out. He was there with David, but they left Him out, and only put in David and Goliath."

The father went back to his sermon, but not to finish it. He tore it in pieces and threw it in the fire and got down on his knees and asked God to forgive him for the many times he had gone out to fight without taking the Lord with him. That night was the commencement of a great revival.

—From "The Sunday School Illustrator."

Third Quarter, Lesson 5. **Sunday, July 31, 1927.**

DAVID AND JONATHAN

Lesson Text: I Samuel 18:1-4; 19:1-7.

Read I Samuel 20:1-42; 23:15-18; II Samuel 1:17-27.

Golden Text:

"There is a friend that sticketh closer than a brother" (Prov. 18:24).

True friendship is one of the highest and noblest things in human experience. It is one of the few human relationships which God has sanctified by applying it to Himself. Fatherhood is one such relationship, for He calls Himself the Father of the believer. The estate of the husband is another, for He declares that the soul of the believer is "married to Him Who was raised from the dead."

And friendship is a third, for God called Abraham His friend (James 2:23; Isa. 41:8), and Jesus called His disciples "friends" (Jno. 15:14). It is the delightful and holy thing called "Friendship" which we are to study to-day, for this is the very heart of the Scripture from which the lesson is drawn.

To get the subject clearly before us it will be well for us to ask three questions and then to seek the answers to them from the plain teaching of the Word as it is illustrated by the beautiful example before us.

I. WHAT IS A SCRIPTURAL FRIENDSHIP?

The answer to the question "What is a scriptural friendship?" is suggested in the description here given of the friendship of David and Jonathan. The Word says, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (I Samuel 18:1). **True friendship is therefore the knitting of soul with soul.** In this it is very much like the tie of marriage in which God says of a man and his wife, "They

two shall be one flesh" (Eph. 5:32). Marriage should include all the happy ties of common interest and love which exist in a true friendship, but it includes more in that it includes also certain happy physical relationships which God has ordained and sanctified. But, on the other hand, true friendship will be very similar to the union of marriage of a man and his wife in the love and unity of soul which it involves, but has nothng to do with sex relationship. The Scripture further indicates the intimate tie that exists in a scriptural friendship in the expression used in Deuteronomy 13:6, "thy friend, which is as thine own soul."

From this and other passages in the Word of God we must conclude that it is good and scriptural for one to have a special or particular friend, in addition to the husband or wife, who shares the innermost secrets and interests of his life. This is clearly indicated in the expression we have just quoted and it is just as definitely endorsed in the Scripture which says, "Thine own friend, and thy father's friend, forsake not" (Prov. 27:10). Needless to say, such a friendship should not exclude the wife or the husband from its fellowship, nor should it supersede in our affections the mate whom God has given us. And it should not exclude very cordial and intimate relations with fellow believers, but when these limitations are recognized, it must still be admitted that a special friendship is a good and scriptural thing. Jonathan was such a friend to David, and David to Jonathan.

II. WHAT ARE THE CHARACTERISTICS OF A SCRIPTURAL FRIENDSHIP?

In order to appreciate the blessing of a scriptural friendship it is necessary to know somewhat of its characteristics, so to this we will now turn our attention for a few moments.

Friendship should be characterized by fervent, scriptural love. This was the love which David and Jonathan had for one another. Several times the Scripture says, "Jonathan loved David as his own soul" (I Sam. 18:1; 20:17). And David testified of his love in the words of his mourning for Jonathan, "Very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women" (II Sam. 1:26). Jonathan's love for David so nearly approached the scriptural standard of love set forth in First Corinthians thirteen that it is a beautiful type of the love of Christ for the soul of the believer. And, on the other hand, David's love for Jonathan was the direct occasion for his gracious dealing with Mephibosheth, which is one of the most delightful types of Christ's love and grace toward the sinner to be found in all the Bible. (II Sam. 9)

A scriptural friendship will be characterized also by unselfishness, even to the point of self-sacrifice. This is a characteristic of all true love, whether it be conjugal love or friendship love. In Jonathan it was evident in his willingness to yield place to David, and to prefer him before himself in everything. On the occasion of their first meeting, it was shown in his divesting himself of his royal apparel and giving it, with his choice weapons, to the friend whom he had chosen. And later it was seen in his willingness that David should be king in Israel and that he himself should have but second place (I Sam. 18:3; 23:17). Truly in Jonathan is exemplified the love that "seeketh not her own." Such is the love which led the Saviour to testify, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

True frendship's love is also faithful. Such was Jonathan's love for David. When his own father hated him, Jonathan stood true to David. He warned him of danger from his father's hatred for him; he interceded for him; and finally, when his intercession was unavailing he sent him away peaceably, protecting him from the one who would injure him, even though that one was his own flesh and blood (I Sam. 19:2,4). It was this characteristic of friendship which was in the Spirit's mind when he led the writer of the Proverbs to say, "There is a friend that sticketh closer than a brother" (Prov. 18:24), and further to say, "A friend loveth at all times" (Prov. 17:17).

This being a characteristic of friendship's love, it follows as a corollary that another characteristic of friendship is trustworthiness. David feared Saul and would not trust himself to him. He was also slow to trust himself to many others, but Jonathan had his entire confidence so that he had no hesitancy in meeting him alone in the woods of Ziph, though he knew that the father of his friend was seeking his life (I Sam. 23:16-17). And his confidence was not betrayed, for true friendship can be trusted. Another illustration of this same principle of friendship, though its connection is unsavory, is Judah's commission to his friend, the Adullamite (Gen. 38:20). Judah had done a very wicked thing, and the errand on which he asked his friend to go was both a result and a revelation of his sin. Yet he had no hesitancy in trusting him, for he was his friend. Surely our friendships should be free from such low and degrading things as this, but a real friend is trustworthy—he can be relied upon.

Yet another characteristic of scriptural friendship is that it seeks the spiritual good of its friend. But this we must discuss more at length in our next point in which we consider:

III. WHAT ARE THE BLESSINGS OF A SCRIPTURAL FRIENDSHIP?

Before we consider the blessings of a scriptural friendship, however, let us notice for a moment the dangers of an unscriptural friendship. The Lord warns of such in his admonition against one permitting his friend to entice him into committing idolatry (Deut. 13:6). It is also evident in other scriptures such as Proverbs 22:24-25 which says, "Make no friendship with an angry man; and with a furious man thou shalt not go: Lest thou learn his ways, and get a snare to thy soul." (See also Proverbs 27:17.) From these it is apparent that a bad friendship may be the means of spiritual disaster and may be a curse to a man's spiritual life.

But the reverse is glorously true, for a scriptural friendship will be the means of real spiritual blessing.

One of the blessings which comes to a man we have already suggested in stating that "true friendship is unselfish." Naturally we are such selfish brutes that it is a blessed good thing to have some relationship in our lives, in addition to family relationships, which will train us in the habit of unselfishness, and this a true friendship, if it is scriptural, will do.

But there is another thing which is of special helpfulness in a really scriptural friendship, and this is the spiritual blessing which comes through the exhortations of a friend. Such was the friendship of David and Jonathan, for when Jonathan met David in the woods of Ziph, the Scripture says that he "strengthened his hand in God." This he did by reminding him of the promises involved in God's anointing him as king over Israel (I Sam. 23:16-17). Such should always be the practise of true friendship; and when it is, it will be the means of spiritual growth and development in our lives. It is to this the Scripture refers when it says, "Open rebuke is better than secret love. Faithful are the wounds of a friend" (Prov. 27:5-6), and when it further says, "Ointment and perfume rejoice the heart: so doth the sweetness of a man's friend by hearty counsel" (Prov. 27:9).

VITAL-TRUTH ILLUSTRATION

Thoreau said, "The most I can do for my friend is simply to be his friend. I have no wealth to bestow on him. If he knows that I am happy in loving him, he will want no other reward. Is not friendship divine in this?"

Professor Palmer of Harvard once went to Phillips Brooks with a difficult question, and after talking with him an hour, he went forth with head high and heart strong. When halfway home he stopped and exclaimed, "I declare, I forgot to ask that question." It was not necessary, for he had caught a fresh vision of Christ.

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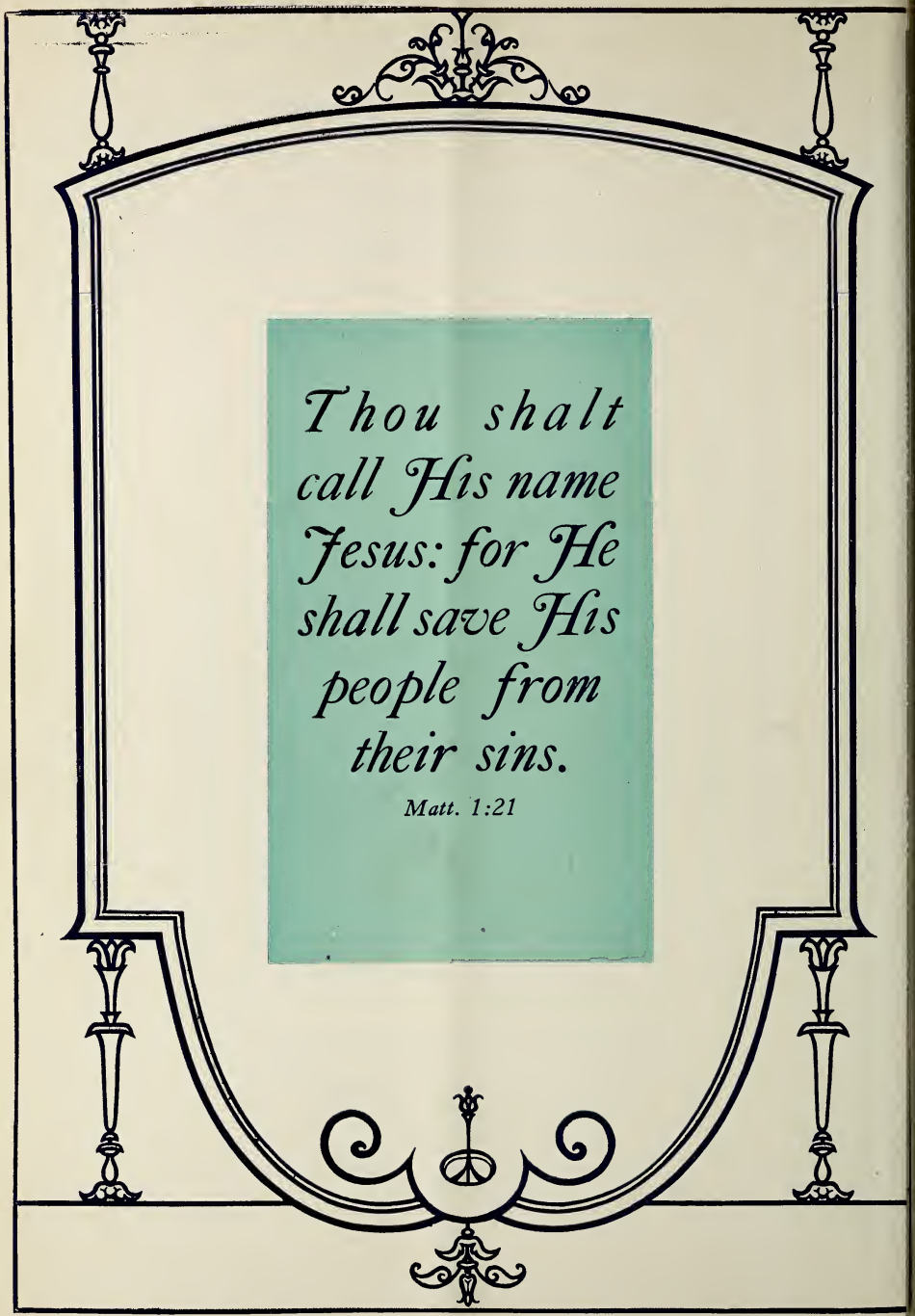
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Thou shalt call His name Jesus: for He shall save His people from their sins.
Matt. 1:21

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The depravity and lost condition of all men by nature. Rom. 3:19.

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The personality of Satan. Job 1:6-7.

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The virgin birth and deity of Jesus Christ. Luke 1:35.

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The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

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ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Eleven Time Passages on the Great Tribulation

THE Holy Spirit, through John the Revelator, and Daniel, the Prophet, presents eleven time passages concerning the Great Tribulation. On page 163 of this issue will be found a chart setting forth the relationship to one another of the different periods prophesied.

THE PASSAGES

1. Dan. 9:27.

This passage reveals the last week of Daniel's seventy weeks of years. The sixty-nine weeks have been fulfilled to the very letter*, concluding on the day of the triumphal entry. By means of the Gap Principle,† shown to us by the Lord Jesus Himself, we see the seventieth week to be yet future. It is to be a week of years, seven years of trouble for Israel in particular and the nations in general. The week will be opened by Israel's making a covenant with the Antichrist for seven years. Under the provisions of the covenant, Israel will be permitted to resume, in Jerusalem, the orthodox Jewish Temple worship of Jehovah. In the midst of the week, Antichrist breaks the covenant, takes away the burnt offering from the Temple and, through his henchman the False Prophet, sets up an image of himself in the Holy Place. This colossal and idolatrous blasphemy is called the "abomination of desolation," or the "trangression which astoundeth." We learn from this passage when the abomination begins. The words are "in the midst of the week he (the Antichrist) shall cause the sacrifice and oblation to cease." This plainly declares when the Antichrist breaks his covenant and forces the Jews to discontinue their daily sacrifices. Moffatt translates the latter part of this passage quite clearly:

> "And instead of this (i. e., the daily sacrifice) there thall be an appalling abomination, till finally the appointed doom falls upon the sacrilegious abomination."

Thus we see that the daily sacrifice shall be taken away and the abomination of desolation set up in the middle of the week—that is three and half years from the signing of the treaty or covenant.

2. Rev. 13:5.

This passage stands in the midst of the Holy Spirit's prophecy of the religious sins of the Great Tribulation. The nations of the world shall be turning toward the Beast (the Antichrist) to worship him (vs. 8). His image is erected in the Holy place (Matt. 24:15) standing immediately connected with this prediction of "appalling blasphemy" we find the announcement which apprises us of the exact length of time which shall be crowned by the amazing power of the Antichrist. The time is 42 months. This harmonizes with the passage no. 1, which shows us that the abomination is erected in the midst of the seven years, leaving the last half of the predicted week (or 3½ years) as the time of Antichrist's power. 3½ years contain exactly 42 months. Thus the last half of the seven years is the period of Antichrist's special blasphemy, sin, and power.

3. Rev. 12:6.

The woman who gives birth to a man-child and who shall be commanded to flee into the wilderness is Israel. The Great Tribulation is the time of Israel's trouble—"Jacob's trouble." The immediate cause of this special outburst of persecution is the casting out of Satan from

*See "The Coming Prince," by Sir Robert Anderson.

†See "The Gap Principle," by the Editor, "Grace and Truth," 1923, page 297.

VERILY, Verily, I say unto you, Whatsoever ye shall ask the Father in my name, He will give it you. Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full" (John 16:23-24). Should not this promise encourage us to continue steadfast in prayer for the dormitory need of D. B. I.? In this way we can best help

STOP THAT RENT DRAIN!

heaven (Rev. 12:9-13). The divinely arranged signal which will mark the beginning of Israel's future wilderness sojourn is the setting up of the abomination, because Jesus says, "When ye shall see the abomination . . . stand in the holy place . . . flee into the mountains . . . for then shall be great tribulation." (Matt. 24:15-21). Israel's being miraculously fed in the wilderness will be 1260 days (Rev. 12:6), beginning with the setting up of the abomination. 1260 days is 42 prophetic months of 30 days each. Thus the last half of Daniel's 70th week is the period of Antichrist's power and of God's special provision of food for Israel while she is hiding in the wilderness.

4. Rev. 12:14.

In this passage the woman who has fled (Israel) is not only "nourished," but she is also protected from physical dangers. The time of this protection is self-evidently synchronous with the time of the nourishing. It is said to be a "time, times and half a time." A "time" is one, "times" is plural. The first plural number is two. One plus two is three. Three plus ½ is 3½. The word "time" is used in prophetic writing to signify "years." The prophecy, consequently, declares that Israel's special protection is 3½ years. Since this protection is at the same time as the nourishing it is the last half of the 7 years of Daniel's prophecy.

5. Rev. 11:3.

These two witnesses give their testimony in a terrible hour of sorrow, judgment, persecution, plague, and rebellion. By the context principle we conclude that the fearless and miraculously attended testimony of these two witnesses is a part of God's manifestation of grace to a testimony alive on the earth during the period of the Antichrist's power. Hence we conclude that they shall testify during the last half of the 70th week. The duration of their testimony is 1260 days.

6. Rev. 11:2.

This passage predicts the downtreading by the Gentiles of God's holy city. The period of that downtreading, the context indicates, will run parallel with the period of the witness-bearing of the two witnesses—that is the last half of the 70th week. The duration of the downtreading is 42 months.

7. Dan. 12:7.

When "the power of Israel is scattered," the tribulation is at an end. The King James translation of this is not good. Rotherham renders it, "When the power of the disperser of the holy people shall come to an end" it shall be a "time, times and a half." The Moffat translation reads, "It would be three years and a half a year, and that when the power of him who shattered the sacred people should be over, then the end of all should arrive." This passage is but another revelation of the duration of the power of the Man of Sin, the enemy of God's people, the Antichrist. It is a striking example of the agreement principle in the Word of God.

8. Dan. 7:25.

This is still another clear passage teaching that the period of the Antichrist's bigoted blasphemy will be 3½ years.

9. Dan. 12:11.

This declaration gives a new and illuminating piece of information. We know from passage no. 1 that the appalling abomination is set up in the middle of the 70th week. We know from Passages 2, 7, and 8, that the Antichrist's power covers exactly the same period of time. But from this passage we learn that the abomination itself, the horrid image erected in the Holy Place, shall outlast the Antichrist exactly 30 days. The Antichrist's power breaks down in 1260 days, but 1290 days shall pass after the daily offering has been stopped and the appalling abomination has been set up.

10. Dan. 8:13.

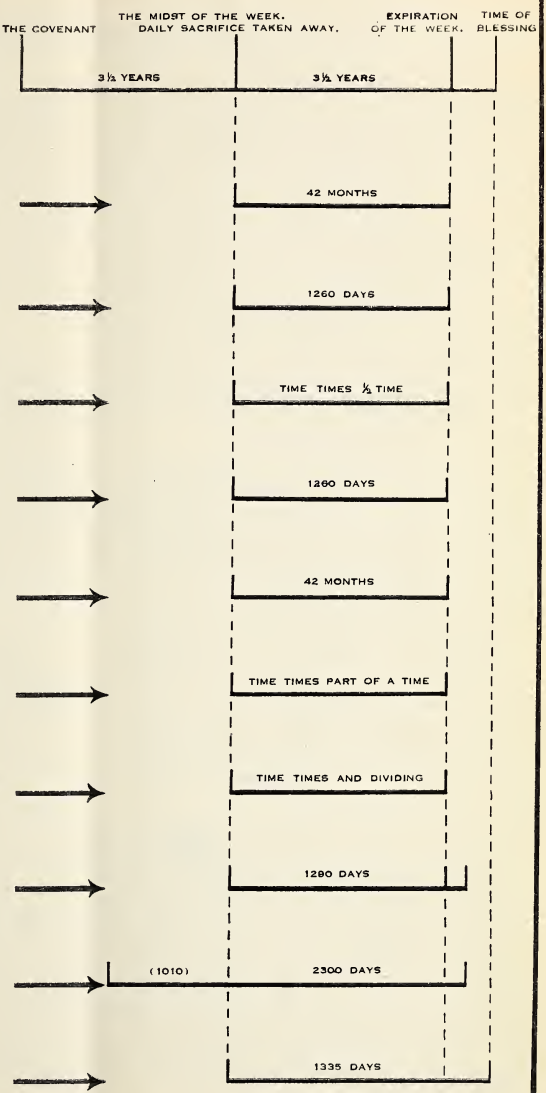
This passage gives the duration of the daily offering plus the duration of the abomination The combined duration of the two things is declared to be 2300 days. We already know from Passage no. 9 that the duration of the abomination is 1290 days, or 30 days more than the duration of the power of the Antichrist. If we would learn the duration of the daily offerings, all we need do is perform the subtraction of 1290 days from 2300 days—We find the duration of the daily offerings is 1010 days. From this we see in outline the outstanding events which shall befall Israel during the 70th week. The covenant is made at the beginning of the week. They hasten into the preparation of the temple for their worship. In exactly 250 days the daily offerings are resumed amid great rejoicing. The daily offerings are permitted to continue for 1010 days. Then "in the midst of the week" the offerings are stopped, and in their stead the abomination is set up. The entire period of offerings plus abomination is 2300 days. Surely God's Word is explicit enough!

11. Dan. 12:12-13.

This passage "carries on" to the end of 1335 days from the setting up of the abomination. It promises blessing to those who come to that wondrous and climacteric day, but it does not say what the blessing shall be. The prayerful student will realize that the 1335 days must bring us very near to the actual coming of the Lord, but the passage does not say that the Second Coming will take place then but that those who come to that time shall find blessing. The eleven passages leave the subject UNFINISHED, and this is what we should normally expect, for 11 is the number of incompleteness in the Scripture and there are just eleven time passages

(Continued on page 184)

THE ELEVEN TIME-PASSAGES
ON THE GREAT TRIBULATION



1. DAN. 9:27. THE PERIOD OF DANIEL'S 70TH WEEK. A WEEK OF YEARS IN GOD'S DEALING WITH ISRAEL YET TO BE FULFILLED. THIS WEEK OF YEARS SHALL BE BROKEN "IN THE MIDST" BY THE TAKING AWAY OF THE DAILY SACRIFICE.

2. REV. 13:5. DURATION OF ANTI-CHRIST'S POWER.

3. REV. 12:6. DURATION OF ISRAEL'S BEING MIRACULOUSLY FED.

4. REV. 12:14 DURATION OF ISRAEL'S PROTECTION FROM THE FACE OF THE SERPENT.

5. REV. 11:3. DURATION OF THE TESTIMONY OF THE TWO WITNESSES.

6. REV. 11:2. DURATION OF THE DOWN-TREADING BY THE GENTILES.

7. DAN. 12:7. DURATION OF THE SUFFERINGS NECESSARY TO SCATTER THE POWER OF ISRAEL.

8. DAN. 7:25. DURATION OF THE POWER OF THE ANTI-CHRIST.

9. DAN. 12:11. DURATION OF THE ABOMINATION OF DESOLATION.

10. DAN. 8:13,14 DURATION OF THE DAILY SACRIFICE AND THE ABOMINATION.

11. DAN. 12:12-13. DURATION FROM SETTING UP OF THE ABOMINATION TO THE BURSTING FORTH OF THE HOUR OF BLESSING.

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THE SEVEN VIALS OF WRATH

by MAURICE G. DAMETZ

THE study of the seven vials affords us a vivid picture of the terrible scenes enacted at the very end of the Great Tribulation just before the appearing of the Son of Man from heaven. The period covered by the seven vials is a very short one, lasting only seventy-five days, but the events which happen during this short time, are tremendous and tragic. It is the time in which God's wrath is "filled up" (Rev. 15:1). The seal-judgments have been in progress for seven years, and for three and one half years the seven trumpets have been sounding and judgment has been breaking forth upon the earth with ever-increasing intensity. With the vials we reach the climax of the tribulational judgments—a climax which results in the tragic and sure defeat of the Antichrist and the victory and enthronement of Christ.

In Revelation 15 we see the preparation for the vials of judgment. The seven judgment angels are brought before us (vs. 1, 6, 7, 8). The seven angels come out of the temple, and one of the four living creatures gives unto them the seven vials full of the wrath of God. The scene is set. The hour of judgment upon Antichrist is come.

> "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth" (Rev. 16:1).

And each of the seven angels goes, vial in hand to take his turn in emptying the vials and executing the most dramatic and severe of God's judgments.

THE FIRST VIAL

> "And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them that worshipped his image" (Rev. 16:2).

This series of judgments is directed toward the Antichrist and his worshippers particularly. This first vial judgment brings grievous sores to all who have received the mark of the beast. This plague has its counterpart in the plague of boils in Egypt (Ex. 9:8). These judgments are severe, but it cannot be otherwise. The beast has exalted himself as God and has lifted up his defiance against God Almighty. The Lord must pour out His fury and indignation upon the beast and his worshippers. God is a jealous God and He has in times past smitten idolatry, and this He will do with the false trinity of the Great Tribulation.

THE SECOND VIAL

> "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea" (Rev. 16:3).

The second vial, the same as the second trumpet, is directed toward the sea and sea-dwellers; however the extent of the vial-judgment is far greater than the trumpet-judgment. Only one third of life is affected under the trumpet-judgment.

There is both a symbolical and a literal message in these judgments. Symbolically, the sea stands for the nations; therefore in this judgment the nations will become as blood. The bloodshed will be great and the dead so many that they will not bury them (Isa. 26:21).

This judgment also literally falls upon the sea. How widespread will be the results! Think of the effect it will have on transportation. The oceans will be full of blood, and rotten, stinking fish. The air will be full of disease and death.

Men who have spurned God's mercy and will not have it, must take His judgment and wrath.

THE THIRD VIAL

> "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood" (Rev. 16:4).

The object of this judgment is the rivers. The outcome is that the waters are turned to blood. In the third trumpet-judgment the rivers were made bitter; here they are all turned

MOST of us are more or less familiar with the story of the plagues which God visited upon Egypt. But not so many realize that they are typical of the Great Tribulation. That Dispensation is to be a time of judgment, and the climax of its judgments is reached when the seven vials of wrath are poured out upon the earth. Dametz's discussion will help the reader to become more familiar with those antitypical judgments.

to blood. Blood! Blood!! Blood!!! Blood everywhere. The sea is full of blood; the rivers cannot carry it away; the earth discloses it.

The angel of the waters speaks and justifies God in this judgment.

> "Thou art righteous, O Lord" (vs. 5).
> "They have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy" (vs. 6).

God remembers. Sin cannot get by God. Sin must be judged. They shed blood, now they must sup blood. Another angel said:

> "Even so, Lord God Almighty, true and righteous are Thy judgments" (vs. 7).

THE FOURTH VIAL

> "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.
> "And men were scorched with great heat, and blasphemed the name of God, Which hath power over these plagues: and they repented not to give Him glory" (vss. 8-9).

Thus far the worshippers of Antichrist have been stricken with grievous sores; the sea is full of blood and dead fish, also the rivers. Now the heat of the sun is increased, and this added to the preceding judgments will create a terrible condition.

Under the trumpet-judgment the light of the sun was reduced, but here it is increased. The sun has long been the source of good—rising upon the good and evil alike. In these coming dreadful days the sun will rise upon evil men to scorch them. Of this day Isaiah says:

> "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold" (Isa. 30:26).

Malachi spoke of the coming day:

> "That shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble" (Mal. 4:1).

The sun's heat will not hurt the faithful remnant of Israel. They will escape the stroke of judgment.

> "Neither shall the sun light on them, nor any heat" (Rev. 7:16).

But the major part of the nation Israel will pass through this judgment and will be "devoured with burning heat" (Deut. 32:24).

THE FIFTH VIAL

> "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,
> "And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds" (Rev. 16:10-11).

The judgment now centers upon the Antichrist. The fifth vial is poured out upon his throne and his kingdom becomes "full of darkness." It will be a day of darkness and of gloominess, a day of clouds and thick darkness (Joel 2:1-2). And still they remain unrepentant. They charge God with their pains and sores, and they gnaw their tongues and stand it.

THE SIXTH VIAL

> "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 16:12).

The Euphrates is a great river. It is 1800 miles long, and nearly a mile wide at the widest, and it is very deep. But it is not too long, or wide, or deep, for God to dry it up when He gets ready to. The purpose of this drying up is to make a way for the kings of the East. The Euphrates is connected with Babylon which will be the Antichrist's political and commercial capital (Rev. 17, 18). The fall of Babylon is near. It is the end-time and at the end, God will use the kings of the East to break the power of Antichrist.

This judgment directly affects the false trinity and they belch forth demons like frogs, and these work miracles (Rev. 16:13). Thousands will be attracted by these wonders. They are the Antichrist's deceptive lure. The world is waiting for such as this. These miracles are used advantageously to mobilize a mighty army with which the kings of the earth will come. So these demon messengers will gather all nations to the battle of the great day of God Almighty (vs. 14).

THE SEVENTH VIAL

> "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.
> "And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.
> "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath.
> "And every island fled away, and the mountains were not found.
> "And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great" (Rev. 16:17-21).

We come to the last judgment of this series. Once from the cross on the Hill of Calvary was heard the cry, "It is finished." That was the cry indicating the finish of the work of salvation—the completion of a purchase. Now we hear the voice saying, "It is done." This indicates that the judgments are finished, and we are brought to the hour of the end. Armageddon and the hour of the Son of Man have come. The hour of the final judgment has arrived and the King will take His Kingdom. What a terrible hour it will be! There will be flashing lightning, rolling thunder, great voices, and earthquakes so great that the cities of the nations will fall. God will remember Babylon; she must drink of the cup of the fierceness of His wrath. The mountains and the islands will sink away. Consternation and terror will fall upon all. It is the day of God's wrath.

The law of God provided that blasphemers should be put to death (Lev. 24:16). The law will be executed and great hail shall fall upon the blasphemers (Antichrist and his followers). Their weight is the weight of a talent which is one hundred and fourteen pounds. Language runs riot in depicting the terrible scenes that will take place. The cup of human sin is full—so also will be the vials of wrath.

"It is done!" The hour has come for all rival powers to relinquish their authority and give it unto Him. The King once rejected is about to return and reign. The time of His absence is finished. The time has come for righteous government upon the earth. The Kingdom long promised is about to be established. When the seventh vial is poured out, the scheduled time will have arrived. The days of horror of the Great Tribulation are ahead, days of dark judgment scenes; but blessed be God! the Day of days is also ahead, when the returning Christ shall take the throne and reign forever and ever. May God set our hearts upon His glorious appearing!

THE MAN OF SIN

by Sholto D. C. Douglas

I. THE CONDITION OF THE WORLD AT HIS APPEARING

THE Church having been caught up to meet the Lord in the air (I Thess. 4:16-17), the question which naturally suggests itself is, "What will be the condition of the world when this has taken place?" This is best answered by another question suggested by a figure used by the Lord Himself. The salt having lost its savour, or, as in this case, the salt having been removed, what will be the condition of that which is preserved? The answer is "CORRUPTION" or lawlessness, which untimately develops with, and is headed up in, the Lawless One—"the Man of Sin."

God having now resumed His dealings with His ancient people, particularly that portion of the nation, the two tribes, the Jews; Israel, *partly* restored, will be dwelling in the land. Two distinct bodies will return at two distinct times:

The first—Before the coming of the Lord to the earth with His saints: (1) Before the appearing of the two witnesses. (2) Before the gathering of the nations against Jerusalem: (3) Before the battle of Armageddon: (4) Before the destruction of the Antichrist.

The second—(1) after the advent: Our Lord is to be on the Mount of Olives: (2) After His deliverance of the city of Jerusalem: (3) And after the destruction of the Antichrist.

The first is proved by the fact that the Lord said it (Zech. 14:2-4). Thus the Jews are to be besieged at Jerusalem before the Advent, and therefore have returned before the Advent.

The second—to take place after the Advent—"He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked" (or wicked one), as interpreted by the Holy Spirit in II Thessalonians 2:8 (Isa. 11:4).

"And it shall come to pass in that day, that the Lord shall set His hand again the *second* time to recover the remnant of His people, . . . from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. 11:11-16).

After the Light of Israel has come—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee" (Isa. 60:1-2. Read also the whole chapter.)

ANTICHRIST means both "against Christ" and "instead of Christ." And this the Antichrist is. He is the second person in the satanic trinity of the Great Tribulation; he is Satan's substitute for the Saviour; and he it is who leads the armies of earth in the blasphemous rebellion against God and against His Christ, which shall culminate the Great Tribulation. This article will enable the reader better to understand what the Scripture teaches about this Man of Sin.

II. HIS CHARACTER AND HISTORY

1. Emphatically a man (II Thess. 2:3).

2. Endued with diabolical, superhuman powers (II Thess. 2:9).

3. Assuming to be God, and above all gods (II Thes. 2:4).

4. Accompanied by a "false prophet" (Rev. 19:20).

5. Spoken of in Revelation 13, as one of three persons—(1) Dragon (Satan), ch. 12:9; (2) First Beast (or Antichrist); (3) Second Beast (or False Prophet).

6. The false prophet will cause an image to be set up of the Antichrist which he will cause to speak and be generally worshipped (Rev. 13:11-17).

7. The Antichrist will not be a repulsive monster, but an engaging personage, who by flatteries will ingratiate himself, and be almost universally obeyed (Dan. 11:32).

8. Marvellous in deception. When first he arises the world powers will not give the kingdom to him. But by coming in peaceably he shall obtain the kingdom by flatteries (Dan. 11:23).

This characteristic is mentioned three times, and by it he not only allures the ungodly, but also deceives those of "understanding" who fall under him (Dan. 11:21).

The reason given why this is permitted is that they may be tried (Dan. 11:35).

He wields three forms of power: I. Kingly power; II. Religious power; III. Commercial power (Dan. 8:23).

By his policy he shall cause craft to prosper, and conciliate the nations, so that the ten kingdoms of the old Roman world will give their power and strength unto the beast. And so he becomes a king of kings—an Antichrist in this particular also. By his craft he sees that *religion* is one of the great powers of the earth. Thus he allows the woman, or world church, to "sit" upon him and thus use his power. The ten kings give their power to Antichrist, and through him to the woman arrayed in scarlet. For a time the *world church* is then possessed of his power, but when the Antichrist has obtained all he desires through her he casts her off, then the ten kings eat her flesh and burn her with fire. Thus this power of flattery and "policy" is used to secure his end (Rev. 17:3,10-16).

9. The dragon (Satan) gave him his power. Note that he is again ANTI-Christ. The Christ was offered this power by Satan, but refused: Antichrist accepts (Rev. 13:2).

10. By his great statesmanship and "policy" he will perceive that commerce must be fostered, inasmuch as the more intercommunication and science advance, the more the world power will be commercial.

We have seen him (1) as a king, (2) then as a *religious* power (3) now as a commercial power; and the proof of this we find in Zechariah 5:5-11.

11. Thus the seat of commerce is Shinar or Babylon—the Babylon of the Apocalypse, where, in Revelation 18, we have Babylon described. There is no weight of lead to hide her here. There, in her own place or base, she is disclosed in all her sinful enormity. "The wickedness," says one, "becomes a kingdom, with a king."

Here Babel was built to defy God (Gen. 10:10). Here Nebuchadnezzar cried, "Is not this great Babylon which I have builded?" (Dan. 4:30).

Here Alexander the Great reigned and Antiochus Epiphanes held his court, and made war on Egypt and the Jews, and set up an image in the temple in Jerusalem and sacrificed a sow on the altar. Here, too, the Antichrist, the greatest of all powers ever seen in the world, will set up his city and throne. Commerce will be the great binding force. But religion, even God's Word, if found to be convenient, will be tolerated. But everything must conduce to worldly prosperity or be set on one side.

Monoply will be the prevailing principle and tendency of all business, great combinations gradually crushing out smaller firms and individuals; all leading to the great monopoly of power in the Antichrist.

Indications of this may be seen in the present day.

IMMEDIATELY after the Tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

—Matt. 24:29-30

III. AS A PATRON OF THE JEWS

Having ingratiated himself with the world church and borne her on his power, having enlisted the sympathies of the merchants of the earth, he now proceeds to absorb another great factor in the world, i. e., the Jews. It would seem that he is a Jew: "God of his fathers," is a purely Jewish phrase; the "desire of women," is also Jewish, because every Jewish woman desired to be the mother of the Messiah. "Neither shall he regard the God of his fathers, nor the desire of women" (Dan. 11:37).

The Jews having returned in part to their own land as we have seen, will, whilst in unbelief, have rebuilt their temple and instituted sacrifice. For as our Lord, referring to Daniel, foretold that the "abomination" should be set up in the holy place (i. e., the temple), there must of necessity be a temple existing at that time. There will be no more sure way of obtaining their good will than by making a covenant with them.

This will not be the first time that Satan will have attempted by flattery to seek the confidence of the ancient people; as will be seen presently when, at the close, I give you some illustrations from the life of that premature Antichrist, Napoleon I. In the midst of the 70th or last of Daniel's sevens of years, *i. e.*, three years and a half, he breaks the covenant and causes the sacrifice and oblation to cease (Dan. 9:27 A. V. and R. V.).

IV. ASSUMES DIVINE HONORS

THE awful fact now is at last disclosed. He aims at divine honors. And now, when he has raised himself to the highest pinnacle of power and drawn all others to acknowledge him, it remains only for him to claim to be God. So we have him in Revelation 13 connecting himself with two others, and thus carrying out a parody of the Trinity, or, as one has called it, a "blasphemous trinity of hell."

For we first have the Dragon (Rev. 13:2, 4, 11), or, in other words that old serpent called the Devil, and Satan, as we have it in Revelation 12:9, giving his power to the beast. In verse 4 the empowered beast is worshipped, and in the 11th verse we have another beast who acts as his prophet and exercises all the power of the first beast, causing an image to be set up to the beast, and working miracles, making fire to come down from heaven (Rev. 13:11-13).

1. As it is by the Father's power that the Lord Jesus spoke and did His works (John 14:10), so Satan empowers the beast or Antichrist to do his work.

2. The Lord Jesus is the incarnation of the Godhead, so the Antichrist is the incarnation of Satan.

3. The Lord Jesus sends the Holy Spirit to work miracles and cause men to worship Him, so the Antichrist sends the false prophet to do great wonders and cause men to worship the image of the beast.

Can we have a more accurate parody? Can anything exceed this act of blasphemy? "He regards not any God" (Dan. 11:23).

He "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (II Thes. 2:4).

What is the temple?

There are but three temples mentioned in Scripture —(1) Material temple in Jerusalem. (2) The spiritual temple of the Lord's Body. (3) The temple of the believer's body. In one of these three will Antichrist sit. It cannot be in either of the last two. It must therefore be the first, rebuilt. Sitting there he will cause his image to be set up and there worshipped.

12. This, the Jews, never having been idolaters since their return from the Babylonish captivity, will not be able to accept, and this opposition to his will is that which may lead to the breaking of the covenant (Dan. 11:31; Matt. 24:15).

13. This leads to the persecution of the Jews, and "the time of Jacob's trouble," or the "great tribulation" (Jer. 30:7; Dan. 12:1; Matt. 24:21).

14. During this time of "trouble," two witnesses appear (Rev. 11:3).

15. In three and one half years they are killed in Jerusalem and remain unburied (Rev. 11:7-10).

16. They rise from the dead in the presence of their enemies (Rev. 11:11, 12).

17. Subsequently, the beast or Antichrist, and all nations are gathered against Jerusalem (Zech. 14:1, 2).

18. When half the city is taken, the Lord goes forth and delivers the people (Zech. 14:3-4).

ACCORDING to Paul (II Thess. 1 and 2) the advent described by Daniel is not to an earth which is enjoying millennial peace, but it is "in flaming fire" to destroy an existing "Man of Sin" whose career is the culmination of the lawlessness already manifest and to continue until the personal coming of Christ.

—Charles R. Erdman, D. D.

V. DESTRUCTION OF THE ANTICHRIST

19. The Lord consumes the Antichrist with the spirit of His mouth, and also his followers (I Thess. 1:7-8; 2:8-9; Rev. 19:15-21).

20. He is then cast alive with the false prophet into the lake of fire (Dan. 8:15; Rev. 19:20).

VI. DESTRUCTION OF BABYLON, HIS CAPITAL

Seeing that the prophecies of the absolute desolation of Babylon have never yet been fulfilled, the locality still waits for the signal destruction as described in the following words:

"And Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses

shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time *is* near to come, and her days shall not be prolonged" (Isa. 13: 19-22).

It would appear that Babylon mystical of Revelation differs from Babylon literal (without the word "mystical"). The characteristic of the destruction of this Babylon is its suddenness, as mentioned four times inRevelation 18, verses 8, 10, 17, 19. I would ask you to read the whole of this chapter. A being so great will not live in a borrowed capital such as Babylon mystical, or Rome, but in one which he will build for himself. Now, where great cities have been, they can be again, if the conditions which led to their existence can be restored. Only then let the country be irrigated as before, and its marvelous fertility will be restored; the line for the much-talked-of railway to the Euphrates Valley has already been surveyed, and no one living in the present day of great and rapid changes, would be bold enough to say that such a means of communication cannot and will not be constructed. Thus the great city will have even greater facilities there than its predecessors.

TRUE is it that one day "the earth will be filled with the knowledge of the Lord, as the waters cover the sea," but this will never be until Jesus Himself comes. In the meantime lawlessness will increase, and the socialism, the communism, the nihilism, etc., of which we now hear so much will at last be headed up in the personal Antichrist, the Man of Sin.

—George Muller

VII. TITLES OF ANTICHRIST

1. "Man of Sin"; "The number of a Man" (II Thess. 2:3; Rev. 13:18).
2. "The Son of Perdition" (II Thes. 2:3).
3. "That Wicked One" (Lawless) (II Thes. 2:8).
4. "The Assyrian" (Isa 14:25).
5. "Lucifer, Son of the Morning" as opposed to "The Bright and Morning Star" (Isa. 14:12).
6. "The Prince that shall come" (Dan. 9:26).
7. "Little Horn" (Dan. 8:9; 11:41).
8. "Wilful King" (Dan. 11:36).
9. "Vile Person" (Dan. 11:21).
11. "The King of Babylon" (Isa. 14:4).
10. "Beast with Ten Horns" (Rev. 13:1).
12. "King of Fierce Countenance" (Dan. 8:23).

THREE EMBLEMS

1. The Little Horn (Dan. 7:8).
2. Sea Beast (Rev. 13:1).
3. Scarlet Beast (Rev. 17:3).

VIII. HISTORICAL ILLUSTRATIONS

TO BEGIN—Was it not when Pharaoh declared that he knew not the Lord that, then leaving God out of his calculation he pursued Israel to his utter destruction?

When Nebuchadnezzar walked in his palace and said, "Is not this great Babylon, that I have built for the house of my kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." When Alexander the Great had grasped and practically realized universal empire, he too, in his turn, died and his empire was broken up, ultimately crumbling to pieces under the iron hand of Rome.

When Antiochus Epiphanes had filled up his cup of wickedness by entering the innermost courts of the Temple, even the "holy of holies," and sacrificing a sow upon the altar, not contented with this he vowed vengeance against the whole Jewish nation, but on his return to Palestine was seized with a fatal disease, and died in most dreadful agonies of body and soul.

Turning, however, nearer to our own times, we see this principle signally worked out in Napoleon I.

"Napoleon wished to restore the Roman Empire in the precise manner in which it is predicted that Antichrist will restore it. On the 2nd of December, 1804, he caused himself to be crowned Emperor of the French at Notre Dame, the ceremony being performed by Pope Pius VIII., whom he had induced to visit Paris for that purpose. His idea of his empire is revealed in the fact that he had procured the iron crown of Charlemagne for the coronation, although at that time a large portion of the dominions of Charlemagne owed allegiance to the emperor of Austria. But in 1806 he made use of his victory at Austerlitz to wrest these provinces from the protectorate of Austria, and to unite them to his own sway under the title of the confederation of the Rhine. At the same time he was aranging to establish some of his brothers and generals as vassal kings over other countries of Europe. His intentions in so doing are thus explained by one of his latest biographers. . . . 'Thus far, then, Napoleon aimed at the restoration of the Western Empire in the form in which Antichrist will hereafter

IMMEDIATELY following the Rapture of the Saints at the first resurrection is the period of the Tribulation. The Devil is in absolute control. Christ is not yet come to earth—He is in the clouds with His saints. The Devil is indeed in charge. —*Len G. Broughton*

effect it, that of confederated kingdoms under himself as emperor. In a despatch to the Pope during the same year he thus expresses himself: 'Your Holiness is the sovereign of Rome, but I am her emperor.' In 1809 he annexed the Papal States, and styled Rome the second city of the Empire; and in 1811 he chose the title of King of Rome for his infant son. . . .

" 'The principal reason which directed the mighty conqueror to Moscow, instead of St. Petersburg, was the secret project which he entertained of turning his victorious arms, after the subjugation of the Muscovites, to the southward, and placing on his brow the diadem of the *Eastern Empire*.'

"This project he had in view from very early times, and is said, when only a subaltern officer of artillery, to have nourished the hope of being *King of Jerusalem*. Strange that he should have wished for that which heathen soothsayers predicted as the destiny of Nero. Satan will never rest until he has insulted and profaned the city of the Great King by making it the throne of the Beast. And at last he will succeed; but his success will fill up the measure of his iniquities. . .

"Napoleon made overtures to the Jews, and took them, to some extent under his protection. In July, 1806, he invited them to hold their Sanhedrim in Paris; and in March, 1807, seventy-one doctors and leading men of the nation assembled in that city, and formed themselves into a national council, the like to which had not been held for more than seventeen hundred years—not, indeed, since the destruction of Jerusalem by Titus. The immediate cause of his interest in them may, no doubt, be found in his desire to conciliate the wealthy Jews of Old Prussia, Poland, and the southern provinces of Russia. But they looked upon him as their deliverer, and styled him 'the Lord's anointed Cyrus'; and since we know his designs in regard to the East, we may be quite sure that he had also some ulterior plan for utilizing them in their own country.

"He displayed the names of blasphemy. When he was in Egypt he openly regretted that he could not, like Alexander, give himself out to be the son of Jupiter Ammon. But what he could do he did, as may be seen by the following proclamation, issued after the suppression of a revolt at Cairo:

" 'Sheiks, Ulemas, Orators of the Mosque, teach the people that those who become my enemies shall have no refuge in this world or the next. Is there anyone so blind as not to see that I am the Man of Destiny? Make the people understand that from the beginning of time it was ordained that, having destroyed the enemies of Islam, and vanquished the Cross, I should come from the distant parts of the west to accomplish my destined task. Show them that in twenty passages of the Koran my coming is foretold.'

"Throughout the whole of his career he showed a desire to be considered something more than human, and while many of the addresses presented to him recognized him as a sort of divinity, it is not on record that he ever imitated the noble conduct of Canute. On the contrary, he excused many unscrupulous and outrageous proceedings by the assertion that he was acting as the arm of God; he loved to be addressed by the title of "Votre Providence," and Lanfrey, after quoting one of his letters to the Pope, remarks: 'These singular expressions show that Napoleon already considered himself as something more that the Pope's suzerain; for he went nearly so far as to dispute with him his title of Vicar of God.'

"In the hall in which the Sanhedrim met at Paris, the cipher of Napoleon's name and that of Josephine's were blended with the name of God, and placed over the Ark of the Covenant! But a still more fearful instance of blasphemy is given by Madame de Remusat in her 'Memoirs.'

"Some years later, at another *fete* given by the city of Paris to the emperor, the repertory of inscriptions being exhausted, a brilliant device was resorted to. Over the throne which he was to occupy were placed in letters of gold, the following words from the Holy Scriptures: 'I am That I am.' And no one seemed to be scandalized.

"Surely the miserable man, by permitting so appalling a crime, denied both the Father and the Son, and showed a disposition to exalt himself above all that is worshipped."—Pember, "The Great Prophecies." Edition 1881. Pages 125-133.

I should culpably fail in discharging my duty were I to close this paper here, without pointing out how this gigantic power of evil may act as a warning to ourselves. Let it not be supposed, then, that because wickedness will be so manifestly developed in this "Man of Sin," that therefore there is no danger of our falling into the same sin of which he is but the last and greatest development; for, after all, does not St. John tell us

that in his day there were many Antichrists—that is, the spirit of Antichrist was abroad, the spirit of antagonism or enmity to God? Now who is an enemy of God? Let the Apostle tell us: One, he says, who simply "minds earthly things."

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18-19).

Again, we have seen that this enemy of God ultimately desecrated the Temple of God, and what does the Holy Ghost declare our bodies to be but the Temple of God?

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6:19).

"Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them" (II Cor. 6:16).

Have we never been guilty of thus desecrating the Temple of God, by allowing earthly things to assert their claims and usurp that position in our bodies which belongs to God only and thus allow the spirit of Antichrist to manifest itself to us? Let me remind you that the Apostle says that the end of those who are God's enemies and mind earthly things is destruction, as was that of the Antichrist.

Henceforth, then, let us shun all things which conduce to opposition to God's will in us, remembering that we are not our own, but that we belong to God. "Therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:20).

THE TIME OF JACOB'S TROUBLE

by Jesse Roy Jones

THE Holy Spirit ofttimes employs strikingly unique expressions in presenting the vital truths in the Word of God. Our present subject is an expression of this character. It leads us into a field of study which is intensely interesting and exceedingly important, though sadly neglected. One of the members of the D. B. I. evening classes just recently bore testimony to the fact that previous to his enrollment in the Night School he had spent nearly forty-seven years in studying the Scriptures, during that time taking three of the outstanding theological courses offered in our country, and spending many years in private study; but that in all those years he had been amazed to find such silence on the part of his instructors on the subject of the Great Tribulation, whereas the Holy Spirit had given such detailed attention to it in the Word of God.

The truth concerning the Great Tribulation is the key which unlocks many of the mysteries of prophetic truth. Were it not for this fact, the title of this discussion would mean but very little to the student of God's Word. But when this fact is once clearly seen, the meaning of the expression, "The Time of Jacob's Trouble," is self-evident.

> "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:7).

By applying the principles of Bible interpretation to this passage, we find clear-cut evidence to prove that it is a direct reference to the time of the Great Tribulation. The first occurrence of the word "Israel" in the Bible makes it synonymous with "Jacob" (Gen. 32:28). The immediate context of this passage also makes the names "Jacob" and "Israel" synonymous (Jer. 30:4, 10). And the agreement of the remote context also makes these two names synonymous (Dan. 12:1). Consequently, we unhesitatingly arrive at the conclusion that "the time of Jacob's trouble" is a unique experience in the history of Israel which the Word of God calls the Great Tribulation (Matt. 24: 21; Rev. 7:14),

THE Great Tribulation bears a special weight of trouble for Israel. This the Holy Spirit indicates in His use of the name, "The Time of Jacob's Trouble" to designate it. Jones studies this dispensation from the viewpoint of the Children of Israel. His discussion should help the reader to maintain a scriptural balance in considering and discussing the tremendously interesting present-day happenings among the Jews.

IN THE Epistles, which contain the truths for this present age, which is not Jewish, we look in vain for any passages which speak of the Great Tribulation. It is true tribulations are mentioned, but nowhere is the believer in Christ warned to look out for the Great Tribulation. The Church has nothing whatever to do with that coming period of distress. She is taken away from the earth immediately before that Tribulation begins.

—A. C. Gaebelein

Rev. C. H. Tillerton, M.A., B.D.,* makes this interesting comment on the passage under discussion: "The word translated in the A.V. 'trouble' comes from a root signifying *to lay hold of, shut up, press,* and so oppress, cause distress, vividly illustrated by the past condition of the Jews in the Pale of Settlement in Poland and Russia. The policy has been to press the Jews into cities, forbidding them to live on the land, and there naturally follows 'congestion' and 'distress,' the very word used here . . . Thus, the crisis of Jacob's distress would appear to take place when 'pressed into' Jerusalem and surrounded on every hand by hostile foes (Zech. 12 and 14) at Armageddon."

Three thoughts suggest themselves concerning this future age designated in the Bible as the Great Tribulation: First, it is to be a time of Spiritual Anarchy; second, it is to be a time of Physical Anguish; and third, it is to be a time of Kingdom Anticipation.

A TIME OF SPIRITUAL ANARCHY

EVEN today spiritual conditions are appalling. Only the spiritually blind can fail to see that this old world has already plunged headlong into the awful maelstrom of apostasy. But when we stop to draw aside the prophetic curtain and view what God has revealed in His Holy Word about the days that are just ahead, we realize that these things are only dim foreshadowings of the incomparably worse conditions that shall prevail in the Great Tribulation. The man who now glibly says, "My motto is to 'live and let live,'" in speaking along religious lines, then immediately proceeds to deny the Word of God, the virgin birth, the deity of Christ, etc., ad infinitum, is manifesting nothing short of the spirit of him who is to be the great religious leader of the Great Tribulation, i. e., the Antichrist.

To rightly understand the spiritual condition which shall exist during those awful days prior to our Lord's return, we must understand something of the character and methods of the one who shall pose as the religious leader. As we have already stated, this one is to be the Antichrist. His character is revealed in a striking passage in Dan. 11:21, where it says that "he shall come in peaceably, and obtain the kingdom by flatteries." He shall be suave and deceptive and his method of working shall be in accord with his character. He shall begin what later shall become an unspeakable reign of terror, such as the world has never before witnessed, by introducing a very religious program. He shall imitate God's method of dealing with Israel in the past. God made covenants with Abraham, Isaac and Jacob. Antichrist will make a covenant with Israel in the future—presumptuous, blasphemous, counterfeit covenant. The best Satan can do is to imitate. But poor, benighted Israel will be blinded by this deadly foe, who will parade as her best friend and succeed in getting her to enter into a compact with him. He knows the deep desire in the heart of the Jews. He knows that they are longing for restoration to the land of Palestine and the renewing of the daily sacrifices. And so he promises Israel all this, posing as their long-looked-for Prince and Messiah. He shall confirm the covenant with many for one week (Dan. 9:27). But we learn that it is to be an agreement with hell that Israel enters into when she allows herself to be deceived by Antichrist. It is literally a compact with death, as it is clearly prophesied by Isaiah (Isa. 28:15).

Then, having gained the confidence of poor, deceived Israel with his diabolical covenant, the "man of sin" permits the daily sacrifice and oblation to continue for a period of ten hundred and ten days, after which time he reveals his true colors. He shall take away the sacrifice and oblation, and in its stead he shall have set up the "abomination of desolation, spoken of by Daniel the prophet" (Dan. 9:27; 11:31; 8:13-14; 12:11; Matt. 24:15). This event shall mark the climax of the Antichrist's religious regime. He shall regard neither God nor man, "for he shall magnify himself above all . . . and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things" (Dan. 11:37-38). In this connection, Bishop Horsley well describes the Antichrist as "that son of perdition, who shall be neither a Protestant nor a Papist, neither Christian nor Jew, nor heathen; who shall worship neither God, angel, nor saint; who will neither supplicate the invisible majesty of heaven, nor fall down before an idol. He will magnify HIMSELF against everything that is called God, or is worshipped; and with a bold flight of impiety, soaring far above his precursors and types in the time of Paganism—the Sen-

*Late Vans Dunlop, Scholar in Hebrew and Oriental Languages of the University of Edinburgh and Head of the London Mission, London Jews' Society.

nacheribs, the Nebuchaddnezzars, the Antiochuses, and he heathen Emperors—will claim divine honors to himself exclusively, and consecrate an image of himself." He is determined to be worshipped, even if it means that he shall have to force men to it by the edge of the sword. He will rule with a high hand. Justice and mercy shall have no part in his program. It will be a case where "might is right," and since he shall be controlled by demon power, he shall excercise mighty power and supernatural strength. His attitude is foreshadowed by Mussolini's recent statement, "To me, violence is fundamentally normal." This spirit of anarchy shall be at its zenith in the Great Tribulation. Those who will not worship the Antichrist and his image shall suffer death.

A TIME OF PHYSICAL ANGUISH

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace.

"Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?" (Jer. 30:5-6).

COULD words be more graphic than these in describing the physical suffering that shall overtake men in the time of Jacob's trouble? The word "trembling" used in this passage comes from a Hebrew word, the root meaning of which is "to shudder or quake with terror." Only those who have experienced a shock which produced such physical reaction as this can appreciate what it means "to shudder or quake with terror." Only occasionally do we hear of people who go through this awful physical anguish because of some terrific shock which has come to them through life's exigencies. But this will be the common thing in the Great Tribulation. Fear, also, can produce terrible nervous reactions in these physical bodies of ours. To be sure, fear is mental, but is can easily find a reflex in some form of physical disability. And for a person not to have peace of soul can produce some of the most intense physical suffering imaginable. All this is but suggestive and leads up to the awful thing which the prophet describes in the words which follow. The Holy Spirit employs the figure of the pangs of child-birth as a means of expressing the intensity of the physical suffering that shall come upon men in the Great Tribulation. Notice, also, how universal shall be this condition: "Wherefore do I see EVERY MAN with his hands on his loins, as a woman in travail?" (Jer. 30:6). And, again, notice the further reaction which is produced and with what vividness and power of description the Word portrays it: "And ALL FACES are turned into PALENESS" (Jer. 30:6). As bad as physical conditions are today (and they are heart-rending in spite of modern medicine), something worse awaits the age of unbelief which shall follow.

A further and more detailed description of the terrible physical anguish that shall come upon the inhabitants of the world during the Great Tribulation is given to us by the Saviour Himself in Matthew 24:

"And there shall be FAMINES, and PESTILENCES, and EARTHQUAKES, in divers places" (Matt. 24:7b).

"But all these things are the beginning of TRAVAIL. Then shall they deliver you up into TRIBULATION, and shall KILL you" (Matt. 24:8-9a, R.V.).

"When therefore ye see the ABOMINATION OF DESOLATION, which was spoken of through Daniel the Prophet, STANDING IN THE HOLY PLACE (let him that readeth understand)" (Matt. 24:15, R.V.).

"And woe unto them that are with child, and to them that give suck in those days!" (Matt. 24:19).

"For then shall be GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be.

"And except those days should be shortened, there should no flesh be saved" (Matt. 24:21-22a).

There are three things that we should especially note from these Scriptures: First, the things which we look upon now as outstanding physical disturbances and of only occasional occurrence, such as famines, pestilences, earthquakes, and killing, shall, in the age which follows this one, be only the beginning of travail; second, this will begin when Antichrist, who shall pose as the religious leader of that time, sets up an image of himself in the Holy Place; and third, it shall be a time of physical tribulation such as the world has never known before or ever will know again—it shall be the time of the Great Tribulation.

Furthermore, physical suffering shall not be confined to human beings, but even the animal kingdom and the earth itself shall be afflicted, as the record in Joel 1:15-20 clearly indicates:

THIS Great Tribulation, then, that is yet future, is not merely for the restoration of Israel, but for the purpose of purging the earth of its uncleanness. We are told that when the judgments of the Lord are in the earth, the inhabitants of the world will learn righteousness. Through that blinding storm a saved remnant of Israel shall pass; and, under the mighty strokes of divine judgment the Gentile nations shall be awakened from their idolatry, and shall turn to God and live.

—*Ford C. Ottman*

"Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

"Is not the meat (food) cut off before our eyes, yea, joy and gladness from the house of our God?

"The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

"How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

"O Lord, to Thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field.

"The BEASTS of the field CRY also unto Thee: for the RIVERS OF WATERS are dried up, and the fire hath devoured the PASTURES of the WILDERNESS."

Such is the extent to which physical anguish shall be inflicted upon this old world in the "time of Jacob's trouble."

A TIME OF KINGDOM ANTICIPATION

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; BUT HE SHALL BE SAVED OUT OF IT.

"For IT SHALL COME TO PASS IN THAT DAY, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:

"But they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. 30:7-9).

THANK God for the bright side of this black picture! The Lord knoweth how to deliver the godly out of temptations (lit., "trials," or "tests") and to reserve the unjust unto the day of judgment to be punished (II Pet. 2:9). Oh the joy of anticipation in the midst of tribulation! the assurance of security in the face of sorrow! and the hope of reigning in the wake of ruin! Such shall be Israel's hope in the Great Tribulation.

Antichrist's covenant with Israel shall prove to be a yoke of bondage which is more than she can bear. Everything will look bright and hopeful when he shall promise to restore Israel to her land and renew the daily sacrifice and oblation. But, when the three and a half years are ended and Antichrist shall have polluted the sanctuary and taken away the daily sacrifice and set up in its place the "abomination of desolation," things take on a different color, and Israel awakens to the awful predicament she is in. The last half of this prophetic week, spoken of by Daniel, proves to be Israel's supreme test. "And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (Matt. 24:22).

The God of Israel is a great Deliverer. He will permit Israel to be sifted, and tried, and purged, only to reveal how great is His power to deliver. Yes, it will be the time of Jacob's trouble, but hear what God says in the midst of it:

"Therefore fear thou not, O My servant Jacob, saith the Lord; neither be dismayed, O Israel: for, lo, I WILL SAVE THEE from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid" (Jer. 30:10).

This is a picture of Kingdom rest. This is what the nation Israel is longing for—Kingdom rest and Kingdom blessings. What could be more wonderful to Israel than to be restored to their own land and with "David their king" on the throne? Surely this would be a real Utopia for Israel. Can it be possible that poor, scattered, hated Israel shall once more be considered a nation? "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once?" (Isa. 66:8). And yet this is just what the Lord is going to do for Israel. It will all happen at once. The Antichrist and his hosts shall be destroyed at the brightness of His coming (II Thess. 2:8).

"It shall be ONE DAY which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light" (Zech. 14:7).

With such an outlook in the midst of tribulation, it is no wonder that the Holy Spirit, speaking through Daniel, could say:

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. 12:12).

The Kingdom follows the Tribulation. Morning dawns just after the blackest hour of night. What comfort to the soul of the believer in this age, who, like Israel in the coming age, has felt the oppression of the enemy. Let such an one rejoice in the certainty that Kingdom blessing follows tribulational testing.

"Light after darkness,
Gain after loss,
Strength after weakness,
Crown after cross,
Sweet after bitter,
Hope after fears,
Home after wand'ring,
Praise after tears

"Sheaves after sowing,
Sun after rain,
Sight after mystery,
Peace after pain,
Joy after sorrow,
Calm after blast,
Rest after weariness,
Sweet rest at last.

"Near after distant,
Gleam after gloom,
Love after loneliness,
Life after tomb,
After long agony
Rapture of bliss,
Right was the pathway
Leading to this!"

WILL THE CHURCH PASS THROUGH THE GREAT TRIBULATION?

by H. A. Wilson

WILL the Church pass through the Great Tribulation? This is an exceedingly important question. If it will, we have no hope that Christ will soon return to receive us unto Himself: rather we are left to anticipate the horrors of the Great Tribulation. But if it will not, then the shadows in current history which herald the near approach of the kingdom of Antichrist also herald the near approach of the Rapture. Wilson's discussion should stimulate us to even greater diligence in our Lord's service for everything indicates that the time is short.

THIS is a question which has agitated the minds of many earnest Bible students: and there are many capable teachers who hold each side of the question. We believe that when this question is fairly considered in the light of what the Word of God teaches, there is no room for doubt. It is our earnest conviction that the Church will not pass through the Great Tribulation. There are three facts which lead us irresistibly to this conclusion.

THE first fact is this: *the Spirit of God repeatedly teaches that Israel will pass through the Great Tribulation.* This is typified in the early history of the nation. For example: what clearer setting forth of that period could be found than appears in their Egyptian experiences? Here we have a proud, blasphemous king, persecuting the children of Israel and defying their God in setting up his own puny will against the will of his Maker. In this the wilful presumption of Antichrist is clearly portrayed. The plagues which fell upon the land of Egypt will be duplicated in kind, though redoubled in intensity and multiplied many times in their extent, during the Great Tribulation. And whereas God has two faithful witnesses ministering before Pharaoh, He will have two faithful witnesses also giving testimony in the presence of Antichrist. Israel's flight from Egypt into the wilderness typifies the tribulational flight into the wilderness which will be occasioned by the persecutions of the Antichrist in the Great Tribulation. The armies which followed to overwhelm them typified a similar experience in the future. The miraculous deliverance at the Red sea is a prophetic prefiguring of her deliverance from the armies of the Antichrist during her flight in those days of trouble. So, too, her sustenance by the miracle of the manna will be repeated. And her triumphant entrance into the land after the wilderness wanderings depicts her establishment in the Kingdom, following the sorrows of the great Tribulation. In these typical experiences God was simply saying to Israel, "Your entrance into the joys of the Kingdom will be through the sorrows of the Great Tribulation." This is but one of many such incidents in the Old Testament which clearly typifies Israel's tribulational experiences. (For the Scriptures on both sides of this analogy, compare Exodus 7:16 with Rev. 6:13.)

That Israel will pass through the Great Tribulation was foretold by the prophets. The Psalmist Asaph looked forward to this period with prophetic vision when he prayed, "Keep not Thou silence, O God: hold not Thy peace, and be not still, O God. For, lo, Thine enemies make a tumult: and they that hate Thee have lifted up the head. They have taken crafty counsel against Thy people, and consulted against Thy hidden ones. They have said, Come, let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against Thee" (Psalm 83:1-5).

Jeremiah referred to it in the words, "Alas! for that day is great, so that none is like it: it is even *the time of Jacob's trouble;* but he shall be saved out of it" (Jer. 30:7).

Daniel described it in the words, "At that time shall Michael stand up, the great prince which standeth for the children of thy people: *and there shall be a time of trouble,* such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:1-2).

Joel speaks of the very climax of that period when he says, "I will also gather all nations, and will bring them down into the valley of Jehosaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land. Multitudes, multitudes in the the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel" (Joel 3-2, 14-16).

And Zechariah describes the same scene when he says, "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle" (Zech. 14:2-3).

These are only a few passages, selected at random from among many testimonies just as striking and convincing. But it is unnecessary to multiply them. Anyone who has carefully studied the prophets is well aware that there are three outstanding burdens to their prophecies. The first pertains to Christ's sufferings. The second is a burden of woe, mourning and lamentation in view of impending tribulation for Israel. And the third is a time of Kingdom blessing and deliverance which she will enjoy when the time of trouble is past and the Saviour comes again.

The Lord Jesus Christ in His own day spoke of this time and put it still in the future, for He said, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand)! Then let them which be in Judea flee into the mountains: let him which is on the housetop not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be *great tribulation*, such as was not since the beginning of the world to this time, no, nor ever shall be. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. 24:15-21, 29-31).

His testimony is in striking agreement with the testimony of the prophets, both in the order of events (for he speaks of climacteric tribulation followed by the Second Coming of Christ and blessing to follow in His Kingdom), and in the clear teaching that the sorrows of Antichrist's persecutions shall fall most heavily upon Israel.

Much more testimony, just as satisfying in its clarity, might be adduced from the writers of the New Testament epistles. But it will not be necessary. There is little likelihood that any one will dispute this fact. So far as we know, all who in the slightest degree recognize

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

—II Thess. 2:1-3

the dispensational teaching of God's Word are agreed that Israel will pass through the Great Tribulation.

THERE is a second fact, however, which—taken in connection with this one—is of no little significance: *The Spirit of God nowhere teaches that the church will pass through the Great Tribulation.*

At first this may not seem to be especially significant: But a little reflection will make it evident that it is tremendously significant. As we have seen, from the earliest chapters of Genesis through the Gospels and well into the book of Acts constant reference is made to the approaching period of earth's greatest tribulation. But when we come to the Pauline epistles it is as though we had laid down one story and begun another: for this writer makes very little reference to the Great Tribulation, and never does he speak of it as an impending experience for the Church. He speaks frequently enough of troubles and persecutions of a general character which the Church and the individual believer shall suffer in

this age: but never once does he say that the Church shall pass through the particular time or experiences which the rest of the Scripture calls the Great Tribulation. But when we pass from the Pauline epistles into the epistles of James, Peter, John, and Jude, and the book of the Revelation, once more the Great Tribulation comes into view, for it is presented as imminent. This in itself is most striking, for why should the Apostle Paul of all the writers in the Bible apparently ignore the Great Tribulation, at least insofar as holding it before those to whom he writes as an impending experience?

FOR the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming:

Even him, whose coming is after the working of Satan with all power and signs and lying wonders.

—II Thess. 2:7-9

But the full significance of this can be appreciated only when we consider the special character of the Apostle Paul's ministry. While sharing many things in common with the other writers of the Scripture, he alone bears testimony to the truths concerning the Church which is the Body of Christ. In this he has a ministry which is not shared by any other writer in the Bible. This he expressly claims in the third chapter of Ephesians, for he says that the mystery (the Church which is the Body of Christ, Col. 1:24-26) "in other ages was not made known unto the sons of men;" and while he says, that "it is now revealed unto His holy apostles and prophets by the Spirit," he is careful to tell us how the Spirit operated in making it known to them. But first he says, "Unto me, who am less than the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ." This was a special, though not an exclusive characteristic of the Apostle Paul's ministry. Others, too, had preached to the gentiles. But he goes on to say that it was also given to him "to make *all* men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God" (Eph. 3:3-9). From this plain statement it is apparent that the Apostle Paul is claiming a special message which was not given to other writers of the Scripture—namely the message setting forth the truth concerning the Church which is the Body of Christ. This is an exclusive ministry, for if it was given to him to make known to *all* men, then others of the writers of the Scriptures, while receiving this knowledge through the Apostle Paul's ministry, still were restrained from writing of it; so that even today what we know of this mystery we must learn from the writings of the Apostle Paul.

The rest of the Bible teaches rich and blessed personal truth for the individual believer in all ages, but when it teaches corporate truth it teaches concerning Israel. In it mention is made of various local churches, and the name "church" is even applied to the nation Israel: but no mention is made of the Church which is the Body of Christ. On the other hand Paul preaches the same blessed message concerning the Grace of God and the same truths pertaining to the individual believer in Christ Jesus which we find set forth in the other Scriptures; and he even teaches much concerning the nation Israel: But in addition to these things he teaches the corporate truth pertaining particularly to the Church which is Christ's Body.

Now surely if the Church is to pass through the Great Tribulation, this fact will not only be stated, but emphasized in the writings of this man to whom alone God has given the special revelation of the body of truth pertaining to the Church. He it is who speaks of its origin, character, walk, work and destiny. Surely he is the one to tell us if the Church is to pass through the Great Tribulation. But this he does not do. Of all the writers of Scripture, he has the least to say about this period; and not once does he say that the Church is to pass through it. Surely this in itself is conclusive evidence that the Church will *not* go through the Great Tribulation.

BUT this is not the sum of the evidence, for through the Apostle Paul—the man chosen as His special minister of the truth concerning the Church—*the Spirit of God specifically teaches that the Church will not pass through the Great Tribulation.*

The clearest passage on this subject is II Thess. 2: 1-4: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."

Notice that in this Scripture there is an appeal based upon the hope of "the coming of our Lord Jesus Christ and our gathering together unto Him." This is the distinctive hope of the Church. It is the hope of the Rapture which is described in I Thess. 4:13-18 and testified in I Cor. 15:51-58 and many other passages in the Pauline epistles. This hope is never spoken of in other Scriptures than those of the Apostle Paul. From this fact we cannot help concluding that the Rapture is the exclusive hope of this age, and belongs only to the Church. It will effect only believers of this age; it will include only those who are members of the Body of Christ. This is confirmed by the fact that throughout other Scriptures the hope which is held out to believers is the Revelation, when Christ will return in visible glory to establish His Kingdom and gather His people together to Zion.

Now the hope of the coming of our Lord Jesus Christ is imminent in this age. Paul commended the Thessalonian believers for their patience of hope in waiting "for His Son from heaven" (I Thess. 1:10). And in Titus he says, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13). The believer of this age is to be looking for the Rapture. This is the next event in the calendar of prophecy.

Notice, also, that the appeal of the Thessalonian passage which we have quoted is that they be not "shaken in mind, or be troubled . . . as that the day of Christ is at hand," and the assurance is given that "that day shall not come, except there come a falling away first, and that man of sin be revealed." There are two contrasts involved in this Scripture, and in the one from Titus which we have also quoted, which are of great importance:

1. The believer is to be looking for the Lord Jesus Christ.	1. The believer is not to be looking for the "day of Christ."
2. The coming of the Lord Jesus Christ is imminent: It may occur at any time.	2. The "day of Christ" is not at hand: It shall not come until certain other events have transpired.

Before we go further, however, perhaps it will be well to stop and explain that the expression, "the day of Christ," in II Thessalonians 2:2 is an unfortunate mistranslation. It is of such a character as to make one wonder why it was ever adopted by the translators of the King James Version, for the Greek literally reads, "the day of the Lord." This is the translation given in all the other versions with which the writer is familiar. In discussing this subject, therefore, we will henceforth uniformly substitute the correct translation, "the day of the Lord," for the incorrect one: "the day of Christ."

From this it is evident that the "day of the Lord" and the "coming of our Lord Jesus Christ and our gathering together unto Him" are two separate and distinct events. It is also apparent that the coming of our Lord Jesus Christ to gather us unto Himself shall precede the events which must transpire before the day of the Lord comes.

A little study will make clear both what the events are which must transpire before the coming of that day, and what the day of the Lord is.

From the passage which we are studying, it is apparent that the events which must transpire before the day of the Lord comes are the events characteristic of the Great Tribulation, for it speaks of the manifestation of the man of sin, who is none other than the Antichrist, and of his blasphemy in setting himself up as God, exalting himself above our God, and sitting in His temple, claiming worship for himself. These things are easily recognized as the sin of Antichrist. Jesus speaks of this same abomination in Matthew 24 when He says, "Ye . . . shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place" (Matt. 24:15), and He adds, "then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). From this it is apparent that the revelation of the man of sin is the manifestation of the Antichrist in the Great Tribulation. (See also Rev. 13:14-15 and Dan. 9:27.)

The day of the Lord, then, shall not come until after the Great Tribulation. This shows us what the day of the Lord is. After making the statements which we have quoted, Jesus went on to say, "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. 24:29-31). From this passage we learn that the event which shall immediately follow the Great Tribulation is the Second Coming of Christ. According to II Thess. 2:1-4 the thing which follows the Great Tribulation is "the day of the Lord." The day of the Lord, then, must be the Second Coming of Jesus Christ when He will judge His enemies, and establish His Kingdom, which event we call the "Revelation." This is confirmed by Joel, who describes the same celestial signs when he says, "I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come" (Joel 2:30-31).

The day of the Lord is the Revelation of Jesus Christ. That day shall not come until after the Great

Tribulation. This is the plain teaching of the Scripture. That day is not at hand: the believer is not to be expecting it. But the coming of Christ to catch up His Church is at hand: we are to be waiting for the Lord from heaven—looking for His appearing. This is just as specifically taught in God's Word. It is the basis of Paul's appeal for the believer in this age not to be confused in expecting the Revelation of Christ. It apears very plainly from this that the Rapture of the Church shall precede the Tribulation, and this is demonstration that the Church will not pass through the Great Tribulation.

This it was which was in the mind of the Spirit when He inspired the Apostle Paul to write, "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath (the Revelation), but to obtain salvation (the Rapture) by our Lord Jesus Christ. Who died for us, that, whether we wake or sleep, we should live together with Him" (I Thess. 5:1-10).

THE ANTICHRIST IN THE PSALMS

by The Editor

THE Antichrist is in the Psalms. The Holy Spirit has so wonderfully couched the Psalms that they carry a four-fold message. The four messages are easily discerned. They are the Local, the Messianic, the Devotional and the Eschatological.* Standing connected with these four messages, the Spirit of God presents two outstanding characters, a good man and an evil. The entire Psalm-book, breathing as it does the deepest heart-yearnings and the highest expressions of worship of Ancient Israel, is by miracle divine at one and the same time a paradigm of sacred prophecy. The predicted "good man" who stands forth throughout the Psalms is Jesus, the long prophecied and waited-for Messiah of Israel. The predicted "evil man" of the Psalm-book is the future Antichrist who shall come in with arrogance and boasting, to tread down and oppress God's chosen people.

When properly apprehended, the Psalms are seen to literally teem with revelations of the things to come. In the book of Acts, the Apostle Peter refers to King David as "David the Prophet" (Acts 2:30). A careful and investigating study of the Psalms furnishes convincing confirmation of this declaration. We have been taught to expect unfoldings of the Tribulation and Kingdom in Isaiah, Jeremiah, Joel and the other prophets. But not so with the Psalms. We think of them as Hebrew poetry, or the high-water mark of devotional literature. We have not been generally awakened to the intensely prophetic character of this remarkable book of one hundred fifty songs used in the Temple worship of Ancient Israel. The Psalms are overwhelmingly prophetic in character. The Psalms speak much of the coming hour of Israel's tribulation, and in that connection offer illuminating revelation concerning the future world-king, the super-man who shall oppress Israel with violence, and arrogate to himself with consummate bigotry all the honors, powers and prerogatives of deity. In a word, the Psalms predict the Antichrist.

THE Psalms teem with prophetic teaching. This study should not only familiarize the reader with some of the prophecies of Antichrist which are to be found therein, but it should also furnish a clue which will lead him to discover for himself many others of the great truths which are prophetically unfolded in the book of Psalms.

Like many of the other Bible books the Psalms possess an introduction. The first two Psalms constitute the introduction to the Psalm-book. The purpose of an introduction is to prepare the mind of the reader for that which is to be discussed in the portion which follows. The inspired introduction to the

*See "The Four-fold message of the Psalms," a Bible study booklet by the Editor.

FOR then shall be Great Tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

—*Matt.* 24:21

Psalms performs its normal function. The two Psalms which make up the introduction to the Psalm-book disclose to us a godly man and an ungodly man. The godly man is Christ and the ungodly man is Antichrist. Thus the two outstanding persons of the book of Psalms are presented in these two Psalms which taken together make up the introduction. In the first Psalm the Psalmist shows the contrast in the two characters, thus revealing the inevitable conflict which must exist between them. In the second Psalm we see the climax and consummation of the conflict. Both Psalms are anonymous and were evidently placed by the Holy Spirit at the beginning of the Psalter because they epitomize the balance of the book. The Hebrew scholar, Rotherham, wisely observes, "they (the first two Psalms) are admirably adapted for the purpose they are manifestly intended to serve: namely, as introductory to the whole book of Psalms."

This study is devoted to the setting forth of at least a portion of the testimony of the Psalms concerning that amazing personage of Scripture—the Antichrist.

THE NAMES OF THE ANTICHRIST IN THE PSALMS

THE Antichrist bears an appropriate group of appellations in the Psalms. After being brought forth in the first Psalm as the "ungodly man," he is easily identified whenever and wherever he appears in the prophetic appeals, petitions, prayers, and ascriptions of the balance of the book.

His names and titles reveal his character and his work. His names and titles show him up as an enemy to the plans and purposes of God. They reveal him to be the antipode of the Lord Jesus Christ, and the very personification of satanic perfidy and corruption. By the cognomens and descriptive expressions applied to him he is picturized as "bloody" and "deceitful," "violent" and "unjust," "unrighteous," and "cruel." He is Israel's "enemy" and "adversary," the "evil" and "foolish" "man of the earth."

Some of the terms applied to him in the Psalms appear in the following passages:

> "Thou shalt destroy them that **speak leasing** (lies): the Lord will abhor the BLOODY AND DECEITFUL MAN" (Ps. 5:6).
>
> "He delivereth me from mine enemies: yea, Thou liftest me up above those that rise up against me: Thou hast delivered me from the VIOLENT MAN" (Ps. 18:48).
>
> "Deliver me, O my God, out of the hand of the WICKED (MAN), out of the hand of THE UNRIGHTEOUS AND CRUEL MAN" (Ps. 71:4).
>
> "Arise, O God, plead Thine own cause: remember how THE FOOLISH MAN reproacheth Thee daily" (Ps. 74:22).

These passages are either prayers which shall be wrung from the lips of Israel during the Great Tribulation, while the Antichrist is in the ascendency, or shouts of victory which shall leap from their lips after Christ has begun His millenial reign, having cast the Antichrist into the lake of fire. The dispensational position of each utterance may be readily discovered by any student who will study the context.

The inspired designations of the future Man of Blasphemy leave him stripped and exposed. His true character is revealed. God has graciously delivered the warning. If any man is deceived by this arch-charlatan, he cannot cast the blame back on God. God has vindicated His justice, and cleared Himself of charge. The man is without excuse. The book of Psalms, by means of its descriptive names of the Antichrist, has unmasked

THE 1260 days during which the woman (Israel) is persecuted is precisely the period of the Great Tribulation.

—*Sir Robert Anderson*

this dastardly fraud, and left him standing forth in his true and horrid colors.

THE PRAYERS CONCERNING THE ANTICHRIST IN THE PSALMS

THE prayers concerning the Antichrist, in the Psalms, are all for his overthrow and undoing. He is the enemy of righteousness; he should be overthrown. He is Satan's appointed exponent of all that is unclean and blasphemous, he should be prayed against by every lover of that which is right. The modernist sneeringly dubs these Psalms, in which Israel prays for judgment on the Antichrist, as "imprecatory." J. Patterson Smyth, a teacher of the modernist school, says of the imprecatory Psalms that in them we "find words spoken which would be very unfit for the lips of our Lord." This is a self-evident attempt at discrediting the inspiration and authority of those Psalms which predict how Israel will pray for God to defend His own cause by bringing summary defeat on the "ungodly man." Such prayers are neither abnormal nor sinful. They are wholesome and right.

The so called Imprecatory Psalms have a distinctive dispensational setting. They are not prayers against David's private enemies. They are predictive and national. When Israel's plight under the rule of the blasphemous Man of Sin is recognized and the Man of Sin himself is seen to be the personification of all transgression and rebellion against God, to pray against him becomes not iniquitous, but positively holy and good. It is true that in this dispensation the exact language of the Imprecatory Psalms would not be appropos, but it is certainly the Christian duty and responsibility of all believers in this age to pray constantly against the work of those evil men who lend themselves and their influence to Satan's faith-wrecking propoganda called Modernism. The recognition of the dispensational aspect of these Psalms completely answers the criticisms of the Modernist. James M. Gray declares, "From a dispensational point of view, the Imprecatory Psalms do not belong or apply to this Christian age except in an accommodated sense, but *to the age which follows it.*" The Tribulation is the age which follows this Christian dispensation.

AND except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

—*Matt.* 24:22

THE Church, waiting for her Lord, will not pass through the Tribulation, but will be taken from the earth before it comes.

—*J. Campbell Morgan*

We quote a number of these prayers which will come fervently from the heart of God's persecuted people in the Great Tribulation. This list is only partial. We suggest that the student sit down with his Bible, notebook, and pencil. Let him read the Psalms clear through, making a complete list of all the prayers uttered by Israel against the Antichrist and his wicked followers. He will catch a new glimpse of the coming Tribulation, the terrible persecutions of the Antichrist, and the awful sufferings which shall yet fall on God's people Israel.

"BREAK THOU THE ARM of the wicked and the evil man: SEEK OUT HIS WICKEDNESS till Thou find none.

"The Lord is King for ever and ever: the heathen are perished out of his land.

"Lord, Thou hast heard the desire of the humble: Thou wilt prepare their heart, Thou wilt cause Thine ear to hear:

"To judge the fatherless and the oppressed, THAT THE MAN OF THE EARTH MAY NO MORE OPPRESS" (Ps. 10:15-18).

". . . O DELIVER ME from the deceitful and unjust man" (Ps. 43:1).

"DELIVER ME, O MY GOD, out of the hand of the wicked, out of the hand of the unrighteous and cruel man" (Ps. 71:4).

"BREAK THEIR TEETH, O GOD, in their mouth: . . . So that a man shall say, Verily

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.

—*Dan.* 12:1

there is a reward for the righteous: verily He is a God that judgeth in the earth" (Ps 58:6, 11).

"CONSUME THEM in wrath, CONSUME THEM, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth" (Ps. 59:13).

"LET THE LYING LIPS BE PUT TO SILENCE which speak grievous things proudly and contemptuously against the righteous" (Ps. 31:8).

"LET THEM BE CONFOUNDED and PUT TO SHAME that seek after my soul: let them be TURNED BACK and BROUGHT TO CONFUSION" (Ps. 35:4).

"Let the wicked BE ASHAMED, and let them BE SILENT IN THE GRAVE" (Ps. 31:17).

"Let them be CONFOUNDED and TROUBLED FOREVER: yea, let them be PUT TO SHAME, and PERISH" (Ps. 83:17).

Israel is but praying against the enemies of God and of righteousness. These prayers are the very prayers of the tribulational saints which the angel in Rev. 8 offers on the heavenly alter and places in the golden censer. And then the golden censer, loaded and charged with the impassioned pleadings of the distressed people of God, is hurled by angelic hands down to earth, into the midst of the kingdom of the Beast. The Antichrist has had much experience in warfare. He doubtless will be familiar with every type of bomb employed by his teeming armies, but that horrid Man of Sin will have no devices whereby he can offset the stupendous effects of the prayer bomb which the angel will hurl upon him—the kingdom of the Antichrist is doomed. God answers prayer.

THE PURPOSE OF THE ANTICHRIST AS SET FORTH IN THE PSALMS

THE Antichrist desires and purposes to be God. In working toward this blasphemous purpose he would most naturally vent his venom and spleen upon Israel because they will be worshipping the true God in the Tribulation. Ps. 10:2-14 is one of the many passages telling of Israel's suffering under the Antichrist's cruel persecutions. We quote the Moffat translation:

"The ungodly are haughty and
harry the downtrodden—
may they be snared in their own schemes!
The ungodly boasts of his rapacity;
the plunderer disowns, despises the Eternal;
he thinks, in his insolence, 'God never punishes';
his thoughts amount to this, 'There is no God at all';
the dealings of thy justice high are far beyond his sight.
Life for him is always stable;
he laughs at any who oppose him,
thinking he can never fail, never come to grief.
His talk is all of perjury and craft, mischief and injury slip from his tongue.
He lurks round hamlets, and murders innocent folk in secret,
ever on the outlook for the hapless;
he lies in ambush, like a lion in his lair,
hiding to catch the weak, to catch the weak and drag them off.
He hunts the helpless till they drop, unlucky victims, in his clutches.
And he thinks, 'God has forgotten,' 'He hides his face,' 'He never sees.'
But Thou hast seen this misery and mischief;
Thou markest it, to punish it Thyself!
The hapless can leave their plight to Thee,
Thou Helper of the forlorn.
Take action, O Eternal, lift thy hand;
O God, forget not the afflicted.
How dare ungodly men scorn God, thinking that thou wilt never punish?
Shatter the ungodly's power, punish his evil till there is no more."

But the "Man of the Earth" will not rest nor stop with mere murder, rapine, and theft. His cruelty, hate, and pride will not long endure the existence of the Jerusalem temple which the Jews will have rebuilt, nor the orthodox worship of the true God which the Jews will have resumed. But jealousy will surge within his breast and he will covet to have his own emblems and representations in the temple at Jerusalem instead of the emblems and types which point to the living and the true God. The prophecy of his sacking of the temple appears in Psalm 74:4-9. We again use the Moffat translation:

IT WILL be a Tribulation sorer than any yet preceding under Manasseh, Antiochus, Nero, the Caliphs and Popes, or Sultans of modern days, a time of worldwide trial and sore temptation for the people of God, a time of suffering, death, and martyrdom for Jesus' sake, a time such as never was since there was a nation. —*Nathaniel West*

"Thine enemies bawled inside
thy house,
set up their emblems there;
they smashed the doors down
with their axes,
like woodmen felling trees,
then broke up all the carved
work there
with hatchet and with hammer;
they set Thy sanctuary ablaze,
laying it low, profaning Thine
own dwelling.
They said to themselves, 'Let
us root them out!'
so all the synagogues in the land
they burned;
not an emblem of ours is to be seen.
No prophet now—none knows
when this will end!"

The words are crystal-clear. The Antichrist will set up his emblem in the temple. This is exactly what Daniel predicted would occur. This prophecy of awful profanation and blasphemy was also referred to and confirmed by our Saviour. The book of the Revelation shows us that the emblem which the Antichrist shall allow to be placed in God's holy temple will be an image of himself. No wonder this wicked deed is referred to in Scripture as "the transgression which astoundeth" (Rotherham trans.).

The fact that he succeeds in perpetrating such deeds of infamy fills the Antichrist with unmeasured bigotry and arrogance. The nations which go a whoring after him will also plunge deeper and deeper into daring sins. They will be convinced, because no punishment comes from God, that Antichrist is God, and that they themselves are supernatural beings. In one of Israel's fervent prayers concerning this terrible condition it is revealed that the heathen have fallen under this delusion of being more than mere men.

"Arise, O Lord; let not man prevail: let the heathen be judged in Thy sight.

"Put them in fear, O Lord: that the nations may know themselves to be but men. Selah" (Ps. 9: 19-20).

As the Antichrist thus forges forward in his blasphemous purposes of being God, he adds to his other offences, the common sin of the braggart—he challenges God! And worst of all he does this cheap and theatrical thing daily;

"Arise, O God, plead Thine own cause: remember how the foolish man reproacheth Thee daily" (Ps. 74:22).

On the surface of things it appears that the Antichrist has indeed proved his case. He looks like God. The strong delusion is working—he now calls on the nations to join with him in plotting against the One Who sitteth in the heavens. If only Jehovah can be disposed of then the Antichrist's claims to worship will be undisputed. In Psalm 73:6-9 Israel is speaking. We use Moffat:

"So they vaunt them in their pride
and flaunt them in rough insolence;
vice oozes from their very soul,
their minds are rank and
riotous,
their talk is mocking and malicious,
and haughtily they lay their
plots;
lofty as heaven itself their speech,
lording it over the world
below."

Another passage in which the plot against God comes into view is Psalm 2:

"Why do the heathen rage, and the people imagine a vain thing?

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying,

"Let us break their bands asunder, and cast away their cords from us.

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision" (Ps. 2:1-4).

In this remarkable prophecy we see the world confederacy of the nations culminating in the bloody battle of Armageddon. The Antichrist is making his last desperate stand in one final effort to demonstrate that he is God.

Thank God, he will meet with failure. The Great Tribulation culminates with the utter collapse of the Antichrist's purpose to demonstrate that he is Deity. Well might God laugh at his silly and boastful pretentions. He is about to be ingloriously overthrown.

THE DOOM OF THE ANTICHRIST AS SET FORTH IN THE PSALMS

THE Psalms make clear the utter rout of the Antichrist and his followers. When the hour of the

Second Coming shall break upon this old earth, the forces of evil which have with so little interruption had their fling, shall be forced to slink back into disaster and defeat before the glory of Him Whose face shineth as the sun. A few of the Psalm passages showing the judgments of God on the Antichrist are:

"God shall likewise destroy thee forever, He shall take thee away, and pluck thee out of thy dwellingplace, and root thee out of the land of the living. Selah.

"The righteous also shall see, and fear, and shall laugh at him:

"Lo, this is the man that made not God his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness" (Ps. 52:5-7).

"Let burning coals fall upon them: let them be cast into the fire; into deep pits, that they rise not up again.

"Let not an evil speaker be established in the earth: evil shall hunt the violent man to overthrow him" (Ps. 140:10-11).

"The Lord trieth the righteous: but the wicked and him that loveth violence His soul hateth.

"Upon the wicked He shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup" (Ps. 11:5-6).

"But Thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in Thee" (Ps. 55:23).

"The heathen are sunk down in the pit that they made: in the net which they hid is their own foot taken.

"The Lord is known by the judgment which He executeth: the wicked is snared in the work of his own hands. Higgaion. Selah.

"The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:15-17).

The foregoing Scriptures tell the story of the overthrow of the Antichrist and his blinded dupes. When this judgment has fallen and Antichrist's host has been crushed in the wine press of the wrath of God Almighty, then shall God set Jesus His King upon His holy hill of Zion, and inaugurate the long yearned-for Messianic Kingdom upon the earth. This glorious event is signalized in Psalm 9:1-7. We again employ the Moffat translation:

"With all my heart I thank Thee,
O Eternal,
I will tell over all Thy deeds
of wonder,
I thrill and triumph in Thee,
singing praise to Thee, O Thou
Most High,
For my foes are routed,
stumbling to their ruin at Thy
frown;
Thou hast upheld my cause, my
rights,
passing just sentence, seated
on Thy throne;
Thou hast curbed pagans, crushing
the ungodly,
blotting their very name out
for all time.
The foe is at an end, no more
to be remembered,
the towns Thou hast torn up
lie in lasting ruin;
but the Eternal sits enthroned
forevermore,
enthroned for government."

The Psalms do indeed disclose to our wondering hearts very much concerning that "Violent man," the Antichrist who shall yet be manifested upon the earth. His names reveal his great wickedness; the prayers concerning him uncover the awful cruelty with which he shall deal with Israel; his purpose shows up the blasphemous ambition for deification which shall actuate him. The doom which befalls him under the just judgment of God is a testimony of the awful sinfulness of his rebellion.

The Tribulation is coming. The Antichrist shall rule for a brief season. Then comes the Victor, the Friend. He shall come, subduing all enemies and shall bring to the old earth, reeling and drunken from the tribulational storm of sin and judgment—peace—at last—peace.

Lord Jesus, Come quickly!

(continued from page 162)

covering the tribulation in the Bible. We have studied them all.

We believe that God will some day give forth, through His Jewish servants, the twelfth revelation on this subject. (12 is the no. of God manifest in human affairs.) That revelation will occur during the tribulation and will not come through gentiles like Joseph Smith, Mrs. McPherson, Mrs. Besant, Mrs. White and others. All supposed revelations coming through gentiles are spurious, for God hath committed unto Israel the oracles of God. There are no gentile Scriptures.

And so God leaves the revelation on this subject unfinished. The one important point He leaves out is the date of the Lord's return. Meanwhile, man in his arrogance sets the date, and sets the date and sets the date again. But it is still evident that although God has told us the length of the 70th week, and the length of Antichrist's power, and the duration of Israel's nourishment and protection from the dragon, and the period of the down treading of the gentiles and the duration of the daily offerings and of the abomination, and though he has gone so far as to tell us that he who waits unto the 1335 days shall "be blessed," yet He fails to tell us what that blessing shall be, and He leaves out the long coveted date on which the gates of glory shall swing open to let the returning King come back to Reign.

It is still distinctly true that no man knoweth the day nor the hour.

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

LOVE NEVER FAILETH, BUT

I. MONEY FAILS
Gen. 47:15
II. KINSFOLK FAIL
Job. 19:14
III. STRENGTH FAILS
Psa. 31:10
IV. REFUGE FAILS
Psa. 142:4
V. EYES FAIL
Psa. 69:3
VI. DESIRE FAILS
Ecc. 12:5
VII. FLESH AND HEART WILL FAIL
Psa. 73:26

THE FIVE THINGS PRECIOUS TO PETER

I. CHRIST
I Peter 2:4, 7
II. HIS BLOOD
I Peter 1:19
III. THE PROMISES
II Peter 1:4
IV. FAITH
II Peter 1:1
V. THE TRIAL OF FAITH
II Peter 1:7

UNIVERSAL REDEMPTION

I. REQUIRED BY A UNIVERSAL NEED
Rom. 3:23
Rom 6:23
Psa. 49:7
II. PROVIDED BY A UNIVERSAL LOVE
John 3:16
Eph. 2:4-5
III. ACCOMPLISHED BY A UNIVERSAL JUDGMENT
Isa. 53:5-6
IV. OFFERED BY A UNIVERSAL INVITATION
Rev. 22:17
V. SECURED BY FULFILLING A UNIVERSAL CONDITION
John 3:16
Acts 16:31

—H. A. W.

THE NECESSITIES OF LIFE

I. DAILY BREAD
Matt. 6:2
II. DAILY SEARCHING OF SCRIPTURE
Acts 17:2
III. DAILY WATCHING
Prov. 8:34
IV. DAILY EXHORTING
Heb. 3:13
V. DAILY INCREASE IN THE CHURCH
Acts 16:5
VI. DAILY DYING
I Cor. 15:31
VII. DAILY CROSS
Luke 9:23

"HE IS ABLE"

I. ABLE TO SAVE
Heb. 7:25
Acts 16:31
II. ABLE TO KEEP
II Tim. 1:12
John 6:37
III. ABLE TO SUCCOUR
Heb. 2:18
I Cor. 10:13
Jude 24
IV. ABLE TO DO
Eph. 3:20

—H. A. W.

IDENTIFICATION IN COLOSSIANS II

I. RECEIVED IN CHRIST
vs. 6
II. WALK IN CHRIST
vs. 6
III. ROOTED IN CHRIST
vs. 7
IV. BUILT UP IN CHRIST
vs. 7
V. COMPLETE IN CHRIST
vs. 10
VI. BURIED WITH CHRIST
vs. 12
VII. RISEN WITH CHRIST
vs. 12

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 6. **Sunday, August 7, 1927.**

DAVID SPARES SAUL

Lesson Text: I Samuel 26:7-14, 17, 21.

Golden Text:

"Be not overcome of evil, but overcome evil with good" (Romans 12:21).

This lesson might well be entitled, "How Should a Christian Deal with his Enemies?" This is a question which perplexes many an earnest believer in the Lord Jesus Christ, and in the light of the plain teaching of God's Word we may confidently expect that it will be a problem of increasing importance as this age draws to a close. If we follow the dictates of our own reason or our natural inclinations we will certainly seek to avenge ourselves upon those who injure us. But what sayeth God's Word? As we seek its answer, let us throw our minds and our hearts open, willing to let the Spirit of God through His Word change our attitude on any point involved in this subject on which we may have been unscriptural.

I. WE SHOULD LIVE PEACEABLY WITH ALL MEN SO FAR AS THAT DEPENDS ON US

This is the plain statement of God's Word: it is stated with unmistakable clarity in Romans 12:18, which says, "If it be possible, as much as lieth in you, live peaceably with all men." Men have woefully perverted this passage, saying that it teaches that there is a limit to every man's patience, and that while we ought to live peaceably with all men so far as lies in us, there comes an hour when we can no longer restrain our wrath and then it is perfectly proper to give vent to it. But such is not the teaching of the passage. It is simply recognizing that to live peaceably with men is a two sided affair. It depends upon two people—the believer to whom it is addressed and the man with whom he is seeking to live peaceably. We cannot govern the other fellow's action. He may be contentious no matter how we conduct ourselves. This the Spirit recognizes, and for this reason the passage says, "If it be possible." On the other hand it specifically states our personal responsibility in a few words, "as much as lieth in you," or in other words, "as much as that depends upon you." It is, therefore, the believer's responsibility to live peaceably with all men so far as it is possible for him to do so by every rightful means.

This necessitates some very definite dealing of the Spirit of God in our lives. It means that we must throw our souls open to the Holy Spirit as we kneel before an open Bible asking Him to search us and to try us and purge us from any wrong thing which might become an occasion of offense to the other fellow. It means that when trouble does arise, and peace is broken, we should go at once to God's Word asking Him to search our hearts and show us wherein we ourselves may be at fault. And it means that when such circumstances arise we will seek in prayerful study of God's Word to know what we can do to restore the fellowship which has been broken, and then in the strength of Christ we will seek to do it. In this way we will win many from enmity to friendship (Prov. 16:7; 15:1; Eph. 4:3).

But after the believer has prayerfully met his scriptural responsibility, yet still there will be some who will be his enemies. This is clearly involved in the statement of II Tim. 3:12 which says, "All that will live godly in Christ Jesus shall suffer persecution." If such be our lot, and if, after prayerfully seeking to ascertain the mind of the Lord in the matter, we are assured by His Spirit that we are clear, let us not be dismayed at persecution and enmity, for such is the portion of faithful children and servants of God. This was David's experience. He was not guilty of any wrong which could reasonably stir the wrath of King Saul, and yet he was his enemy (I Sam. 24:10-11).

II. WE SHOULD LOVE OUR ENEMIES

The Scripture also plainly teaches that the believer should love his enemies. Such were the instructions which the Saviour gave in the Sermon on the Mount, "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). What a standard is this! And yet it is the standard that is exemplified in the earthly life of the Lord Jesus Christ. It should, therefore, characterize the lives of His followers.

But some will object that this is not a true standard for the Christian life, for the Sermon on the Mount is the quintessence of law, and we are not under the law, but under grace. Such an idea is a perversion of Scripture, however. It is true that the Sermon on the Mount is distinctly legalistic in its teaching, but it is not inharmonious with the teaching which God gave in the great epistles of the Apostle Paul, for it is no higher than the standard which is set by the Apostle Paul's exhortation, "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). Recognition of the law character of this teaching in the Sermon on the Mount should not deter

s from seeking to maintain such a standard, but it should ·ad us more clearly to recognize that this standard can- ot be maintained in the strength of men; it can be main- ained only as we are permitting the Christ Who em- odied it in His own earthly life, to live His resurrection ife in us.

Let us bear in mind that to love our enemies does not nean that we must maintain fellowship with them. That s obviously impossible when there is enmity in their earts toward us. But it does mean that we shall pray or them and seek their good. And it means that we shall eek in every possible way to break down the enmity nd establish full and unbroken fellowship with them, f they are fellow believers in Christ. If not, it means hat we shall seek earnestly and diligently to lead them o know the Saviour, that they may be saved and that ellowship may thereby be made possible.

David exemplified this love for his enemies in a remarkable degree. It is evident in his sparing Saul on his occasion, and also on a former, similar occasion. (See I Sam. 24:4-15.) It was also manifest in his sincere mourning for Saul after his death. (See II Sam. 1:13-27.)

III. WE SHOULD RETURN GOOD FOR EVIL

God's Word teaches that we should render good to hose who use us evilly. This we read in Rom. 12:17, vhich says, "Recompense to no man evil for evil." Surely his spirit was exemplified in the Lord Jesus Christ when He prayed on the Cross for those who had crucified Him, 'Father, forgive them; for they know not what they do" (Luke 23:34). And it was exemplified in David, for when he could have slain the man who without cause was seeking to kill him, he did not do it but spared him (I Sam. 24:10-12).

Not infrequently, when the believer manifests this spirit toward his enemies God uses it to break down their enmity and draw them to the Saviour. It is said of J. Hudson Taylor's grandfather that one day he was passing through a town where he was wont to do missionary work, when a woman who had been greatly angered by his preaching, ran from a near-by house with a greasy skillet in her hand, and rubbed the black, dirty thing over the back of his light linen duster, all the time scolding and cursing him. Upon recovering from his astonishment, the good man turned and said in gentlest ones, "My dear woman, if it will please you, you may grease the front also." It is further related that his truly loving dealing with her, melted her heart and led this woman to trust the Lord Jesus Christ as her Saviour and to become His devoted follower. May God give us such a spirit, for surely it truly glorifies Him Whom we love and serve, and it makes Him attractive to sinners. (Rom. 12:20; I Pet. 3:1, 13-16; Rom. 12:14)

IV. WE SHOULD REMEMBER THAT VENGEANCE BELONGETH UNTO THE LORD

The twelfth chapter of Romans also tells us that the believer should not seek to avenge himself, but should leave that in God's hand. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord" (Rom. 12:19). It is, therefore, unscriptural for the believer to have the "get even" spirit. How many Christians to-day are carrying bitterness in their hearts because of some injury which they feel that others have done them. How many times we hear the words, "I will get even with him if it takes all my life to do it." Such a spirit does the one who bears it more harm than any attempt to take revenge can ever cause the other fellow. It warps his own spiritual life and entangles his soul in innumerable kinks, deprives him of joy and happiness, and gives him only misery and wretchedness of soul. And it brings shame and reproach to the name of Christ. We should put such a spirit out of our lives (Eph. 4:32).

There is another thing involved in this, and this is that to carry bitterness and a spirit of revenge in our hearts is to presume to take upon ourselves what belongs to God. Vengeance is his prerogative, and we may be assured that He will judge righteously and wisely. How good it is that there is such a Judge! If vengeance were our responsibility we would make many mistakes, due to our lack of knowledge and imperfect judgment. But God makes no mistakes. Let us, therefore, like our Saviour, commit ourselves to Him that judgeth righteously and not cherish in our hearts a vengeful spirit. (I Pet. 2:23)

Let it be remembered that in this, circumstances do not alter our responsibility. To love our enemies, to return good for evil, and to refrain from taking vengeance is our responsibility just as fully when our cause is righteous and when the injury done us is absolutely unjust, as it is when we have merited such treatment by our evil deeds. Let us permit God to work in us the spirit of David, when he said, "The Lord judge between me and thee, and the Lord avenge me of thee: but mine hand shall not be upon thee" (I Sam. 24:12).

V. WE SHOULD PRACTICE SCRIPTURAL DISCIPLINE

When our enemies are fellow believers we should not, however, let our recognition of the Lord's desire for us to refrain from taking vengeance, blind us to another truth which is just as important and in no wise inconsistent with this one. When our enemy is a fellow believer, God's Word plainly defines the steps which we should take in dealing with him. We should first talk with him personally, and in the spirit of meekness exhort him, seeking to bring him to see his wrong and right it, or to explain to us any wrong which we have done in order that we may right it on our part. Failing in this way to gain our brother, we should take others with us as witnesses and try again. Our pastor or our deacons are the ones who should normally participate in such a conference. Failing in this we should take the matter to the church, an the church should deal with the sinning brother. And failing by this means to restore him, the church should withdraw fellowship from him. Let it be remembered, however, that all this is not primarily a matter of punishment, but rather wholesome endeavor to restore a wandering soul and to bring blessing to a life which is in the gall of bitterness and the bondage of iniquity. But if he will not receive counsel and instruction and meet his Christian responsibility, the breaking of fellowship with him is imperatively necessary, and it must be done lest a worse thing come upon the testimony of Jesus Christ (Matt. 18:15-17).

VI. WE SHOULD RECOGNIZE THE ENMITY OF MAN AS THE MEANS OF BLESSING IN THE HAND OF GOD

Finally we should recognize the enmity of man as a divinely ordained means of blessing to His yielded children. The discipline to which it subjects us brings growth and development in our own spiritual lives in the present time, because it draws us into closer fellowship with Him Who suffered in like manner. And if borne in the strength of the Lord and in the spirit of yieldedness to His will it becomes the occasion of reward for us in the life to come. So let us diligently seek to avoid giving offense and if possible restore broken fellowship. But when others still manifest bitter and unreasoning hatred toward us, let us cheer ourselves with the promise of the Saviour, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my name's sake. Rejoice, and be exceding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12). (See also I Peter 2:18-20; 4:14-16).

Third Quarter, Lesson 7. Sunday, August 14, 192

DAVID BRINGS THE ARK TO JERUSALEM

Lesson Text: II Samuel 2:3-4; 5:1-3; 6:12-15.
Read II Samuel 2:1-4; 5:1-5; 6:1-15; Psalm 24.

Golden Text:

"We shall be satisfied with the goodness of Thy house, even of Thy holy temple" (Psalm 65:4).

Our present lesson is a study in worship. Worship is the key to all the incidents of which it speaks. In these days, worship seems to be almost a lost faculty. So it is well, indeed, that it should come before us as it does in this lesson. In order better to understand what it is we are studying, perhaps a few words of explanation will be in order. Etymologically the word which is translated "worship" most frequently in the New Testament means "to kiss the hand toward," referring to an ancient custom of expressing reverence. In the New Testament, however, this meaning seems almost entirely to have dropped out, and the thought of prostration has taken its place. But even this external expression of worship does not always seem to be in mind in the use of the word, but rather it seems to refer primarily to an attitude of soul rather than to a posture of the body. Other words are also translated "worship." After a careful study of them all, the student is led to believe that in the mind of God worship has to do both with an attitude of soul and its expression in the life. True worship consists in part in a soul bowed before God in love, and adoration, and humility, and gratitude, and willingness to obey Him in everything, and overwhelmed with wonder in the consciousness of His grace and majesty. It is the attitude of soul expressed in the closing words of the Lord's prayer, "Thine is the Kingdom, and the power, and the glory, forever" (Matt. 6:13). But worship consists also in a life which is yielded to the Lord in utter abandonment to do His will and not our own. In other words, worship combines in itself the elements of occupation and consecration.

In the story which is the basis of this lesson we find typified both false worship and true, and from it we may glean many helpful illustrations of what our worship ought to be.

I. WE SHOULD WORSHIP GOD REGARDLESS OF RANK OR STATION IN LIFE

The first fact which this lesson impresses upon us is that responsibility to worship God devolves on all men alike, regardless of their rank. David had worshipped when, as a humble shepherd, he had tended his father's sheep; and it was in the strength derived from this fellowship with the Lord that he was able to meet and overcome the giant. Now as he becomes King over Israel he does not forget to worship the God Who has given him this position. Before ever he goes up to Judah he inquires of the Lord as to whether it is His will for him to go up. And being assured that this is His pleasure, he inquires further as to where he should go. In answer to this question he is told to go to Hebron, which according to Dr. Torrey means "Fellowship." It was there that he was crowned King and there began his reign over God's people. As Dr. Torrey so beautifully points out, this was an exceedingly good place to begin.

The same spirit of worship was seen later when David sought to bring the Ark up to Jerusalem. It had been left in Kirjath-jearim after the disastrous experience in connection with the sin of Eli's sons. For twenty years it had been there, and during all the reign of Saul, Israel had not asked counsel of the Lord before His Ark. This was doubtless one reason why things had gone so badly with them, but David was not content that this condition should continue, so he stirred Israel to bring the Ark back to its rightful resting place. In this he did well, and laid a good foundation for a happy and prosperous kingdom. Let us learn from David's example that no matter how high a man may rise in this life or in the eyes of men, he need to worship in humility before the throne of God. Like the Apostle Paul he should say, "By the grace of God I am what I am." (I Sam. 7:1-2; I Chron. 13:3; John 4:23-24

II. OUR WORSHIP SHOULD BE FREE FROM THE TAINT OF WORLDLINESS

Nearly every writer who has written concerning David's bringing the Ark up to Jerusalem has recognized in his use of the new cart and the yoke of oxen an expedient borrowed from the heathen Philistines (II Sam. 6:3; I Sam. 6:2-12). This suggests the worldliness which sometimes creeps into our worship. The use of rosaries and images is one form of this. The bazaars, bake sales, oyster suppers, ice-cream socials and basket dinners which are so common in many churches, being employed as a means of financing the Lord's work; the card-playing and dancing which has invaded others; the socials of the young people which many times are questionable, if not in many cases positively immoral; the introduction of moving pictures into the services; the selection of sermon texts from the leading novels or the lives of famous musicans; and the popularity of religious pageants and "sacred" plays, all must be classified in the same category. They are all sheer worldliness. Surely we should beware of introducing these things into our worship, for if we do so, it may prove as disastrous for us as David's expedient proved for Uzza who died as a result of it. No church can prosper which depends for its hold on its members upon worldly expedients. This is one of the results of the modernistic teaching which has contributed in a large measure to the blight which has fallen upon many churches. And worldliness in an individual life will kill spirituality as surely as worldliness in a church. (II Cor. 6:14-18; Rom. 12:2)

III. OUR WORSHIP SHOULD BE BASED UPON THE WORD OF GOD

Had David based his worship upon the Word of God he would have avoided the sad mistake he made and Uzza might have been spared. God's Word had plainly told how the Ark should be carried. It should have been carried upon the shoulders of the Levites. Happily, David saw his mistake before he made a second attempt, and confessed that the reason Uzza had been smitten was because they had not worshipped according to the ordinance of God's Word. The second time he followed the scriptural plan and God blessed him and crowned his efforts with success. (Numbers 4:5, 12; Numbers 7:9; I Chron. 15:12-15)

Likewise, also, believers need to be guided in their worship by the Word of God. If we fail to seek His will through the pages of the Bible we will make many sad and fatal mistakes in our worship. Let us permit the Word to become the standard of our conduct and the mold of our thoughts, as well as the pattern of our speech. And let us really search its pages to learn more of the Saviour of Whom it testifies and to learn from Him what manner of worship will please Him and bring joy to His heart. (Ps. 119:9, 11; 119:130, 105, 104; John 5:39; 6:63; 4:24 Ps. 1.1-3)

IV. OUR WORSHIP SHOULD BE OF THE NATURE OF A PERSONAL CONSECRATION

David did not leave the bringing of the Ark to others He himself took part in this matter. He it was who first stirred the hearts of the people to do it. And he it was who called upon the priests to sanctify themselves and to bear the Ark. And when the Ark was brought up, David was there in person to accompany it on its journey

(Chron. 14, 15). This is a slight suggestion of the haracter of worship which God wants from us. He wants personal consecration of our lives. It is useless for us o go through forms and ceremonies in the pretense of orshipping Him if our hearts are far from Him. And is unavailing to seek to render to Him the sacrifices of raise which are the fruit of our lips, if it is purely lip rofession and our lives are not consistent with the spoken estimony. If we would truly worship God there must be n our worship a definite yielding of our lives to Him and prayerful seeking to know His will as to what we should o with those lives. How many are sitting in church pews nd singing lustily, "Rescue the perishing," or "I'll go where 'ou want me to go, dear Lord," and at the same time are aking no effort to rescue the perishing and never inquir- ng where the Lord would have them go. Such "worship" s worse than useless. It is a travesty upon all true wor- hip. And it cannot please God, for it is disobedience to he plain commands and ringing appeals of His Word, vhich calls upon all believers for a life of yieldedness nd service to the One Who gave Himself for us. (Heb. 3:15-16; Isa. 29:13; Rom. 6:13; Rom. 12:1-2)

V. OUR WORSHIP SHOULD BE CHARACTERIZED BY FERVENCY

Another sad and unscriptural condition in what is called Worship" today is its coldness and lifelessness. Worship hould be warm and vital. No wonder unbelievers do ot care to attend church or accept the Saviour, when very contact they have with the Lord's people leaves hem with the impression that they have bumped against a ake of ice, and when their occasional visits to so-called houses of worship" create in them the sensation of a isit to an ice box. Dull, dead formalism is no substitute or real worship. True worship is a vital, vigorous, throb- ing, compelling thing. Its fountain is a heart bubbling ver with love for the Saviour and a desire to do His will, nd its normal expression has well-nigh irresistible attrac- ion. Let us put away the pride which has chilled our wor- ship, and let us permit God so to flood our souls with the love of Christ, that we will not suffer from heart failure every time one of His earnest servants joins in the prayer with a hearty, "Amen," or is constrained to shout, "Halle- lujah!" when some truth of God's Word has come home to his heart with special force. Indeed, it would not hurt us to get the habit ourselves, for true fervency in worship cannot be stolid and silent. (Rom. 12:11; Prov. 23:26; I Cor. 14:16; Eph. 5:18-20)

Fervency was David's spirit as he danced before the Ark of the Lord as it was borne in triumph through the streets of Jerusalem. The exuberant joy of his soul could not be content with formal and dignified procession, but must manifest itself in shouting and leaping and praising God.

VI. OUR WORSHIP SHOULD BE CONDUCTED WITH HUMILITY

David's expression of his fervency of spirit was not self-righteous fanaticism. It was characterized by the true humility which should mark all our worship. It was free alike from the sanctimoniousness which always accompanies the insane frenzy of Pentecostalism, and the parading of his own virtues which is the earmark of modernistic pharisaism. David was true and humble, as can be clearly seen in his testimony to Michal, "I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honor" (II Sam. 6:22). This lesson we need to learn, for if it is possible the old nature will always lead a man into self-satisfied coldness on the one hand, or into self-righteous fanaticism on the other. We need to learn true humility in our approach to the throne of Grace, coming boldly, yet recognizing that the ground of our approach is entirely the merits of Another and that this excludes all men from boasting. Let us boast, indeed; but let us make our boast in Him Who loved us and shed His blood to open for us the way of approach into the presence of God. (James 4:10; I Pet. 5:6; Eph. 2:8-9; I Cor. 1:26-31; Rom. 3:27)

Third Quarter, Lesson 8. **Sunday, August 21, 1927.**

GOD'S PROMISE TO DAVID

Lesson Text: I Chronicles 17:1-12.
Read the entire chapter.

Golden Text:

"Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of Thy Kingdom" (Heb. 1:8).

Men offer an insult to God when they try to bargain with Him. They offer Him a few cheap, paltry works of self-righteousness, and then expect Him for their sake to remit the punishment due their sins. How cheap an estimate they have of the unsearchable riches of God's love and mercy! And how little they realize the depths of sin and iniquity in the human heart!

How many today are doing penance and saying prayers and torturing the flesh, hoping in this way to be accepted with God and gain salvation. And if you tell them that salvation is entirely by grace, and therefore cannot be gained by works or lost by sinful deeds, once it has been received, how many shrink back in horror, saying, "Oh no, we must hold out steadfast unto the end, if we are to be saved." God will never save a soul on the ground of his own good works, but how is it with the fulfilment of the promises which He gives to the believer? Is it possible that after believing we are guilty of the same Christ dishonoring attitude toward God's promises? Let us see.

I. GOD'S PROMISES ARE GRACIOUS

God's promises to David were gracious. He had not blessed David in the past because he deserved blessing, but simply because by faith David had given Him a chance to show His goodness. Now when David would build a house for God He does not enter into a bargain with His servant, but declines his offer and then proceeds to tell him how great things He will do for him. The fulfilment of these promises did not depend upon any good deeds that David might do, nor did it depend upon the integrity of Solomon or his seed. It was a promise given in grace.

Such are all the promises which God gives to His children. It is true that we may hinder or delay the fulfilment of His promises in our daily lives by our sin, and stubbornness and unbelief. But let us not think for a moment that when these promises are fulfilled, it is because we deserve it, for we do not. How many times we have "tried to be willing" but we have always failed, for willingness does not come by self-effort. "It is God which worketh in you both to will and to do of His good pleasure" (Phil. 2:13). So, too, many times we have "tried to believe," forgetting that even faith is a gift of God. All we need do is to get out of the way and give God a chance to work, and He will astonish us by the abundance of His manifestation of goodness, for His promises are all of grace. If they were otherwise, they might be rendered of no avail. But God has dealt with us as He did with Abraham in the matter of which He speaks in Rom. 4:13, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith."

II. GOD'S PROMISES ARE SURE

Being gracious, God's promises are also sure. Their

eventual fulfilment cannot be frustrated by anything that man can do. It is true that by her sin and stubbornness, Israel could delay the fulfilment of the promises made to Abraham, that his seed should have possession of the land, but she could not frustrate it. "The covenant, that was confirmed before of God in Christ, the law . . . cannot disannul, that it should make the promise of none effect" says Gal. 3:17. And in Rom. 4:16 we are told that "it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." Because of sin Abraham's seed is not now dwelling in the land. But God's promise is sure and the day is coming when the heirs of the promise shall enjoy its fulfilment. So, too, David's posterity could postpone the fulfilment of the promise that his throne should be established, but they could not prevent it. His descendents fell into grievous sin, and God was obliged to chasten them so that for nearly three thousand years none of David's seed has sat upon his throne. But God's promise is sure, and the day is coming when the throne of David once more shall be established and this time forever. (Luke 1:31-33; Isa. 9:6-7; Ezek. 37:24-25)

So in our lives we may hinder and delay the fulfilment of God's promises, but we cannot prevent their being fulfilled. We may live joyless and powerless lives, because of sin. And the delay occasioned by our stubborn sinfulness may even extend to the day of our death, but then the good things which God has planned for us will be realized in spite of our sins. How good it is to know that "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). How this does constrain us to yield our lives to Him, that His gracious purposes may be realized not only in the resurrection but also in the present time!

III. GOD'S PROMISES ARE CENTERED IN CHRIST

In the promises made to David there is a clear prophecy of Christ. It is in Him that the throne of David and his house shall be established forever. Of course there is a local significance in the promise, which involves Solomon. But while Solomon was wonderfully blessed of the Lord and his kingdom prospered amazingly, yet Solomon did not receive the fulness of the promise. Its fulfilment in his life was only partial. But it will be fulfilled to the utmost in the Lord Jesus Christ, for He will sit upon the throne of David and in His person both the kingdom and the house of David will be established eternally. (Rom. 1:3). So, too, the promises given to Abraham will find their fulfilment in Christ. This is the self-evident teaching of Gal. 3:16 which, in speaking of the promises made to Abraham and his seed, says, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

So for the believer all God's promises are centered in Christ. He promises victory over sin for our present life, but it is only as Christ lives in us that we are able to overcome (Gal. 2:20). He promises strength for the tasks which we will be called upon to perform, but we realize it only as we can testify with the apostle Paul "I can do all things through Christ Which strengthenet me" (Phil. 4:13). He promises to provide for our every need, but it is "according to His riches in glory by Christ Jesus." Peace is promised for our troubled hearts, but this peace shall "keep your hearts and minds through Christ Jesus." (Phil. 4:6-7). And joy is also promised to His children, but it is only in Him "Whom having not seen, ye love," that believing, "ye rejoice with joy unspeakable and full of glory" (I Pet. 1:8). All God's promises are centered in Christ, and their fulfilment is made possible only by His Death and Resurrection and Second Coming.

IV. GOD'S PROMISES ARE CONDITIONED ONLY ON FAITH

It was David's faith which made it possible for God to give Him the wonderful promises which He did. Like Abraham, he believed in the Lord, and it was accounted to him for righteousness, for this man is included in the list of faith heroes in the eleventh chapter of Hebrews (Heb. 11:32). This faith is evident in his prayer of thanksgiving and petition which followed the announcement of the promises which God had given him. Likewise, Solomon believed the promises which God had given, and it was this faith which made it possible for God to bless his kingdom as He did. But their posterity became weak in faith, and the fulfilment of the promise was hindered and is now being hindered because of Israel's unbelief and hardness of heart. But when Christ returns once more Israel will have the spirit of faith. And then it is that the promise will find its glorious fulfilment. (Zech. 12:10; II Chron. 20:20; Isa. 7:9)

So, with the believer, faith is the sole condition on which we may enjoy the fulfilment of God's promises. Our initial faith in Jesus Christ assures their ultimate realization, but if we are to enjoy their fulfilment in our daily lives, it will be in just the measure that we believe God. Do we yearn for joy and peace? God will fill us with joy and peace "in believing" (Rom. 15:13). Do we yearn for power in service and boldness in testimony? This we will enjoy in the measure of our faith (II Cor. 4:13). Do we yearn for victory over sin and worldliness? The Spirit says, "This is the victory that overcometh the world, even our faith" (I John 5:4). And let us not think that faith is anything difficult or mysterious; it is simply taking God at His Word and giving Him an opportunity to do what He says He will do. Let us thank God for the promises and grasp them by faith, thus making possible in our own lives the realization of the promise of John 11:40: "Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

Third Quarter, Lesson 9. **Sunday, August 28, 1927**

NATHAN LEADS DAVID TO REPENTANCE

Lesson Text: II Samuel 12:1-10,13.
Read II Samuel 11:1 to 12:25; Psalm 51:1-19.

Golden Text:

"A broken and a contrite heart, O God, Thou wilt not despise" (Psa. 51:17).

This lesson gives us occasion to study the sins of the believer. This is an exceedingly profitable study, for believers are prone to sin even after they have trusted the Lord Jesus Christ as their Saviour. When they do, there are two other sins which frequently come as a result—the one being a self-righteous hypocrisy, and the other a fleshly self-condemnation which is just as displeasing to God as the other. David is an example of a believer who sinned grievously, but David knew the Lord, and his restoration is typical of what God will do for any sinning believer who will meet the situation as David did.

I. A SINNER CAN ALWAYS SEE THE OTHER FELLOW'S SIN MORE EASILY THAN HIS OWN

It is always easier for souls to see sin in the lives of others than it is for them to see it in their own lives. Of this, David is a good example. He doubtless thought he had patched up the confusion caused by his sin with Uriah's wife when he had slain Uriah and married the woman he had wronged. But not so: It only added sin to sin and made a bad matter worse. No doubt in this David was self-deceived, else he would long before this have fallen on his face before God, confessing his sin and

seeking forgiveness. But when Nathan came with his parable it was easy for David to see what a rascal the man described was, and his indignation knew no bounds. But what a shock it must have been to him when Nathan pointed his finger at him and said, "Thou art the man."

But David is no different from any other believer in this. It is always easy for us to see sin in our fellow believers when it is difficult for us to see it in ourselves. We are quick to adjudge the other fellow proud and stubborn and rebellious, but it is difficult for us to believe that these things are in our own lives, even when others point them out to us. Selfishness in another looms up until we wonder that he does not see it and put it out of his life, but at the same time we may be fully as selfish or even more so and not realize it. The reason for this is that the old nature, who is at the root of all sin in our lives, is a liar. The Scripture says that he "is corrupt according to the deceitful lusts" (Eph. 4:22). And frequent reference is made in the Scripture to those, who under the old nature's control, deceive themselves. In this connection it is of special interest that the Spirit of God should have led the Apostle John to say, "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8), thus indicating that this is a common form of deception among God's children. It was because He recognized this tendency that Jesus said, "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:1-5; James 1:26; 1:22; Gal. 6.3)

II. THE SINS WHICH WE JUDGE MOST SEVERELY ANOTHER'S LIFE ARE MOST LIKELY TO TO BE FOUND IN OUR OWN

Another principle in the old nature's deception of the soul is suggested by David's judgment. He was quick to judge the sin which he saw in the man whom Nathan had described, and his judgment was most severe. But in judging another he condemned himself, for it was his own sin which Nathan had been describing.

A soul is usually most harsh in judging in another's life the sins which characterize his own. The writer has known many who condemn a minister as harsh and lacking in sympathy, when their very criticisms exhibit the spirit which they are condemning. Others accuse their fellow believers of lying or gossiping because circumstances seem to indicate that such is the case, and they are violent in their denunciation of such things. But those who know them well realize that in their desire to convict another of lying and gossiping, they themselves are prone to resort to deception and to engage in the most despicable gossip. It is always well for us very prayerfully to consider our own lives in the light of the criticism which we find in our hearts against others. If we are really honest and open in doing this we will find that we ourselves are many times guilty of the sin of which we adjudge the other fellow guilty, and which we feel are so terrible in his life.

There are two reasons why this is true. The first is that the old nature deceives the soul into thinking that by harshly judging in another the sins of which he himself is guilty he will thereby cover up his own sins. His logic seems to be, "Surely men will not think it possible that you are guilty of this sin if you are loud and vigorous in your denunciation of that sin in the lives of others." In other words, excessive harshness in judging another's sin frequently is an old nature alibi for the same sin which he has produced in the man who exhibits such a spirit in his judgment. Another reason for this is that the soul grows to hate most bitterly the sins against which it has struggled most desperately, but with the least success. In such a case the harshness of a man's judgment of his own sin in the life of another is but the expression of his soul's hatred for his own sin. But here is the amazing thing: While the soul really hates this sin, in its very desire to escape from it he may have shut his eyes to it and actually has deceived himself into thinking that such a sin does not exist in his life. Whatever the reasons may be, however, it is a principle that we are usually most severe in our judgment of another for the sins which we have in our own lives, but of which we may be almost entirely unaware. And in God's hand this may be a great blessing, for once this principle is recognized, it may be a means whereby we can more readily detect our own hidden sins and put them away. (Romans 2:1-4; John 8:1-11)

III. WHEN A BELIEVER SINS, GOD CHASTENS HIM BUT HE DOES NOT LOSE HIS SALVATION

God chastened David for his sins. He pronounced a sentence of death against the child which was the fruit of his unholy union with Bathsheba. He pronounced a sentence of suffering against the house of David in prophesying that the sword should not depart from his house, and He foretold a time when David would be openly shamed even as he had shamed Uriah. In the course of time all these things came to pass, but God's purpose in thus chastening David was to bring him to repentance, and this it accomplished. It is noteworthy, however, that in his prayer of confession and appeal for forgiveness David did not once ask God to restore his salvation; rather he asked Him to restore to him the joy of his salvation (Psa. 51:12). This is evidence that David was a child of God even in the hour of his sin, but how little like a child of God he was acting!

So when any believer sins, God chastens. If He did not do this the believer would not be His child, for it is only a child whom the father chastens, but a good father chastens every one of his children. In His chastening, however, God is seeking to produce in our lives repentance for our sins; thus He is seeking our good. Let us not be confused in the hour of sin and chastening. God does not cast us out because we have sinned, but He does withdraw fellowship from us and withhold blessing. He does not condemn our souls; but He does seek to correct us with the rod. The believer is a child of God in spite of every sin, but God's grace should constrain him to repent of his sin and to forsake it. It is possible for any of us to fall into sin; but if we do, let us hasten to repent and confess our sin and in God's strength put it away. (Heb. 12:5-11; I Cor. 11:31-32)

IV. WHEN A BELIEVER SINS, GOD DESIRES TO USE OTHER BELIEVERS TO RESTORE HIM

God sent Nathan to David in the hour of his sin to rebuke the sin and to turn his heart toward God, Whom for the time he had forgotten. This Nathan did with a faithfulness which cannot fail to excite admiration in any thoughtful Christian's heart. It was a difficult task, for he was to rebuke the king himself, and the one whom he was to rebuke was the man who had had much experience in living a Christian life, and one who had known great depths of fellowship with God. But Nathan did not flinch; rather he faithfully pressed forward in the path of duty; and his faithfulness was rewarded with the joy of seeing David restored, for it was his privilege to say to him, "Jehovah also hath put away thy sins; thou shalt not die."

God's Word is very clear in its appeal to the believer to yield himself to Him to be used as an instrument in restoring the wandering and sinning brother, but there are very few who are willing to do this. It takes time and energy, and it is a very difficult task to rebuke a believer's sins and to endeavor to lead him to repentance. And it is many times a thankless task, for those whose good we are seeking many times will turn and rend us. But, in spite of our fears and unwillingness, and in spite of persecution, the command of the Word is plain: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). This is a solemn responsibility, for it makes us fellow-workers with Christ Who has pledged His Word that if a believer be wandering in the night of sin, He will go after that one till He finds him. Let us study diligently how best to do it; then let us prayerfully seek to lead the straying believers with whom we come in touch, back to the Lord, for this is His express will for our lives. (Heb. 3:13; Heb. 10:24)

V. WHEN A BELIEVER REPENTS, GOD FORGIVES HIS SIN AND RESTORES FELLOWSHIP AND BLESSING

When David repented God restored him. His sin had produced a child against whom God stretched forth His hand in death; but after his repentance God gave him another son who became heir to his throne. This son's name was called Solomon, which means "peaceable." Doubtless this name was given as a testimony of the joy which David and Bathsheba shared in the consciousness of God's peace which filled their hearts after they had repented of their sins. Read carefully the fifty-first Psalm for it is David's prayer of repentance, and it is a model prayer for any believer who is returning to the Lord from backsliding. Its key-note is our Golden Text today, and this is the spirit which any believer should have at all times but particularly in the hour of his returning to the Lord from straying in paths of sin.

The restoration of any believer involves the same blessings. When a Christian sins he is committing spiritual adultery. His soul is entering into an unholy union with the old nature, and this, the Scripture says, brings forth fruit unto death as it did in the days before he became a believer. When we trusted the Saviour, God counted that the old nature was crucified with Christ and the soul married to another, even to Him Who was raised from the dead, that we should bring forth fruit unto God. But it is only as we are living in the Spirit that this fruit can be produced. When we backslide we are walking in the flesh, and while we are living under the dominion of the old nature, the motions of sin work in our members to bring forth fruit unto death. But when we return from our backsliding, then God works in us to bring forth fruit unto righteousness. Truly it is a joyful experience when a backslider returns to God and knows the blessing of sins forgiven and fellowship restored. And this every sincerely repentant backslider may know, for the promise is given him: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9; Rom. 1:16-22; Rom. 7:1-6; Luke 15:11-24)

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Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

JEREMIAH 30:7



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Clifton L. Fowler, Editor

Confusion of Religions Number

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The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Confusion of Religions

GOD'S Word declares that the closing days of this age shall be characterized by widespread religious confusion. This is the import of First Timothy 4:1-3:

> The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons; Speaking lies in hypocrisy; having their conscience seared with a hot iron.

This confusion of religions is God's judgment upon the ungodliness of the age.

Another Scripture which sets this condition before us is Second Timothy 3:1-13. In it the Apostle first describes the selfishness, pride, bigotry, presumption, self-exaltation, blasphemy, lawlessness, undependability, hypocrisy, immorality, and godlessness which shall prevail during the last days; and then he adds these significant words:

> Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith (Verse 8).
>
> Yea, and all that will live godly in Christ Jesus shall suffer persecution.
>
> But evil men and seducers shall wax worse and worse, deceiving, and being deceived (verses 12, 13).

This passage plainly shows the relationship existing between the confusion of religions and the appalling wave of sin and blasphemy which it describes. Such are the conditions in which our lot is cast, and the breakdown of standards in political life, social life, home life, and spiritual life which we are witnessing is directly traceable to the wicked teachings which are also characteristic of these last days. Infidelity, immorality, and treachery are the direct outcome of the confusion of religions.

But God's Word further tells us the reason why men are plunged into the depths of religious confusion. It is because they are not willing to hear or to heed the truth. Says the Spirit:

> The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables (II Tim. 4:3-4).

Surely this should be a solemn warning to multitudes of professing Christians who are prone to exalt their own opinions above the "Thus saith the Lord" of the Bible, and who insist on having their own way in everything, irrespective of what God's Word says concerning His Will. Let all such beware, for they are in imminent danger of being swept into the awful maelstrom of religious confusion which is damning all so-called Christian nations, and which will culminate in the delusion of the Antichrist.

For God tells what will be the sequel and fruitage of the present confusion of religions. It is this of which His Spirit speaks in Second Thessalonians 2:9-12 when He says of the Wicked One to be revealed in the Great Tribulation:

> Whose coming is after the working of Satan with all power and signs and lying wonders,
>
> And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
>
> And for this cause God shall send them strong delusion, that they should believe a lie:

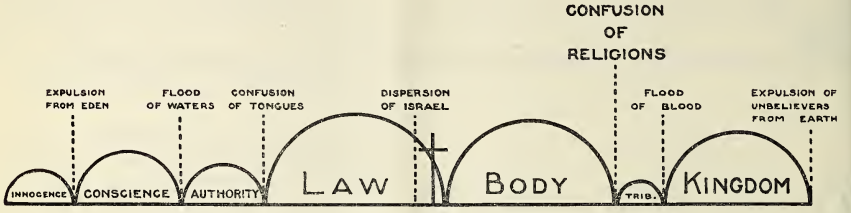
THE need of new dormitories still presses heavily upon the work of dear old D. B. I. In one way it has been an occasion of wonderful blessing as we have seen our God faithfully supplying the needs from month to month in spite of the awful burden of rent which we are obliged to carry in order to care for our students. But surely the time is at hand when God is going to work in a marvelous way to ease the burden. So pray on, beloved! Though the answer tarry, wait for it; and one of these days our pleadings will be transmuted to praises, for God is surely going to

STOP THAT RENT DRAIN!

CHART SETTING FORTH

THE SEVEN DISPENSATIONAL JUDGMENTS

EMPHASIZING THE JUDGMENT WHICH TERMINATES THE PRESENT DISPENSATION



THE JUDGMENT WHICH CLOSES THE AGE IN WHICH WE NOW LIVE, IS THE JUDGMENT OF THE CONFUSION OF RELIGIONS. GOD'S SPECIAL MESSENGER TO THIS AGE IS THE APOSTLE PAUL.

"IN THE LAST DAYS (OF THE AGE TO WHICH PAUL WROTE) PERILOUS TIMES SHALL COME, FOR MEN SHALL BE BLASPHEMERS ------- HAVING A FORM OF GODLINESS, BUT DENYING THE POWER THEREOF." 2 TIM. 3:1,2,5

"NOW THE SPIRIT SPEAKETH EXPRESSLY, THAT IN THE LATTER TIMES (OF THE AGE TO WHICH PAUL WROTE) SOME SHALL DEPART FROM THE FAITH, GIVING HEED TO SEDUCING SPIRITS AND DOCTRINES OF DEMONS." 1 TIM. 4:1

WE, OF TODAY, LIVE IN THE LATTER DAYS OF THE AGE TO WHICH PAUL WROTE, AND THESE PROPHECIES ARE FULFILLED BEFORE OUR EYES.

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DESIGNED BY CLIFTON L. FOWLER
DRAWN BY HELEN WARTBURG

That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

If a soul is a believer now, he certainly will be saved from this terrible delusion, for he will be caught up in the Rapture; and even though he is now confused, his confusion will end when this occurs. But it is a tragedy when a believer, because of unwillingness and stubbornness in his own life, is caught in the tide of religious confusion which after the Rapture will sweep unbelievers into the kingdom of Antichrist.

But, thank God! His Word just as plainly indicates how a Christian may be safeguarded in the midst of religious confusion:

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

That the man of God may be perfect, throughly furnished unto all good works.

I charge thee therefore before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His Kingdom;

Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (II Tim. 3:14 to 4:2).

The believer's safeguard in these days, and in the terrifying conditions of these days, is to hold fast the faithful Word, as he hath been taught; by yielding his life unreservedly to his Lord to continue in the things which it teaches; and to preach it faithfully and without compromise. This do, believer in the Lord Jesus Christ, and in so doing you will both save yourself and them that hear you from the awful latter day

CONFUSION OF RELIGIONS.

—H. A. W.

Is Mussolini the Antichrist?

THE attention of students of prophecy is focused upon Italy, and upon her dynamic Premier, whose

areer is astonishing the civilized world. Many hearts re asking the question, "Is Mussolini the Antichrist?" nd some are so bold as to affirm that he is.

In many respects Mussolini very nearly fulfills the ible description of Antichrist. His phenomenal, though eaceful accession to power; the startling revival of the oman Empire under his leadership; his iron will, nd well-nigh absolute dictatorship; his oft-repeated mbition and determination not only to restore but to clipse the former glories of the Roman Empire; his onfession of Julius Caesar as his ideal and master; his ndorsement of violence as fundamental; his almost iraculous preservation from death in spite of repeated ttempts at assassination; his suppression of certain forms f religious activity on the one hand, and his investing f the patriotism of Italy with a religious significance on ie other; his ruthless tactics in dealing with his ene- ies; and last but not least the practically idolatrous re- ard which many have for him; all these resemble very losely many of the things which the Scripture prophesies oncerning the Antichrist.

On the other hand, there are many features of the escription of Antichrist given in the Word of God vhich are entirely lacking in Mussolini. So far as nformation is available, Mussolini has not yet espoused he cause of Israel, nor pretended to be her friend. As et there has been no suggestion of a covenant with God's people, and indeed he is not yet in a position to nake such a covenant, for the Holy Land is under British mandate. Mussolini's power is not yet universal mong the nations: not yet has he attained to world- vide dominion. Though he has had many wonderful scapes from death, still Mussolini has not yet been upernaturally healed of a fatal wound. And, while ve must admit that his Fascist creed is blasphemous in haracter, yet there is no indication that Mussolini has ny serious thought of self-deification; though of course his characteristic of Antichrist will not be manifest ntil three and one-half years after his covenant with srael. And many other particular details of the picture f Antichrist portrayed in the Scripture are missing in Mussolini.

In view of these facts it is very foolish for anyone o say that Mussolini is Antichrist. He most assuredly s not—at least not yet! Certainly things move with ightning-like rapidity these days, and none, save the Lord, knows what a day may bring forth. But to say ow that Mussolini is Antichrist is to risk doing a grave njustice to one who deserves the respect of all right hinking men and women for the most efficient way n which he has tackled the exceedingly difficult, but nuch-needed task of Italy's reconstruction, and for he indefatigable and self-sacrificing zeal which he as shown in the service of his country.

At the same time it can do no harm to recognize that n his person and in his position in relation to the Roman Empire Mussolini presents a startlingly clear fore- hadowing of that world emperor called "Antichrist." Certainly also, believing as we do that we are living in the closing days of the present age and that the Great Tribulation is just ahead, we cannot fail to recognize that Mussolini's tremendously effective program is undoubtedly preparing the way, and will eventually head up in the kingdom of the last of the Caesars—the Man of Sin of the prophetic Scriptures.

—H. A. W.

The Indestructible Word of the Living God

Forever, O Lord, Thy Word is settled in heaven (Ps. 119:89).

NOTHING more marvelous can be found in history than the miraculous preservation of the Word of God, despite the hatred and persecution which it has encountered. The hatred of the Bible runs back as far as the memory of man—it has been perpetual. Many persistent foes have sought to destroy it but it has always survived. This is one of the greatest miracles of history.

Pagan persecution burned it, but it grew and multiplied. Papal persecution monopolized it, but it could not be bound. Rationalism and infidelity sought to destroy it, but the Word survives. At present modernistic strategy has wheeled the Trojan horse within the gates of the church. The objective of assault is still the same. What is the result? The Book still stands; the theology of the Book stands; the plan of salvation stands. The Word of God is indestructible.

Other books are old in a generation—this Book is ever new and has successfully resisted every attempt to overthrow it. Other books die of their own accord—this Book cannot be killed. Though cast into the fire, it has risen triumphantly from its own ashes. Thrones have crumpled, empires have fallen, the greatest monuments of man's power have been turned into mockery and weakness: Whole libraries of man's works have perished, but this Book lives on. It is ageless and undying.

Not only has the Bible not been destroyed, but it has not been diluted by the lapse of the ages. Its integrity has never been marred, nor its purity vitiated. With this Book, like its Author, there is no variableness nor shadow of turning. The world has suffered its boasted classics to be blurred, but the church can rejoice over the fair, unsullied pages of her precious Book.

The Bible eternally lives! As well try to put out the stars with a watering-pot as to attempt to destroy the Bible. It has triumphed over every attack. It has stood the most careful scrutiny. It has stood the one scientifically infallible test—*time*. Earthly changes touch it and disturb it not. "Forever, O Lord, Thy Word is settled."

—M. G. D.

"CHRISTIAN SCIENCE," THE PHILOSOPHY OF ANTICHRIST

by H. A. Wilson

IN ITS essential characteristics the philosophy of Christian Science partakes of the spirit of Antichrist. The word "Antichrist" means both "against Christ" and "instead of Christ"; and both are unmistakeably true of "Christian Science." It opposes all that the word "Christ" in its Scriptural use signifies, and it offers itself instead of the Christ of the Bible.

In so doing it excels in sheer paganism the philosophies of ancient Greece and Hinduism, the outstanding characteristics of which many scholars have recognized in the essential principles of "Christian Science."

THE teaching of "Christian Science" is diabolical, and its methods are smooth and serpentine. But the accents of "Christian Science" are unctuous, and the countenances of "Christian Scientists" are bland. Meditating upon these things one is reminded of the Scripture which says, "Satan himself is transformed as an angel of light . . . his ministers . . . as the ministers of righteousness; whose end shall be according to their works"

(II Cor. 11:14-15).

THE first fact which demonstrates its antichristian character is that *"Christian Science" denies every essential teaching of God's Word, concerning Christ.*

"Christian Science" perverts the truth of the virgin birth. The angelic messenger said to the virgin Mary:

> Thou shalt conceive in thy womb, and bring forth a son, and shalt call His Name Jesus (Luke 1:31).

And the record further says that before she and Joseph came together:

> She was found with child of the Holy Ghost (Matt. 1:18).

To this is added the statement:

> All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call His Name Emmanuel, which being interpreted is, God with us (Matt. 1:22-23).

But "Christian Science" profanes these holy things by saying:

> The virgin mother conceived this idea of God, and gave to her ideal the name of Jesus (Science and Health, P. 29).

> Jesus was the offspring of Mary's self-conscious communion with God (S. & H. p. 29).

God's Word says to M: "Thou shalt conceive in womb." "Christian Scien" would have it say, "Th shalt conceive in thy min" God's Word says that conceived a child, "Christian Science" says . conceived an idea. Unthi- able profanation!

Again "Christian Scienc" denies the deity of the Lo Jesus Christ. We ha already noticed that Scripture says:

> They shall call His Name Emmanuel, which being interpreted is, God with us.

Many other Scriptures co be cited which just clearly teach the deity of the Lord Jesus Christ. perhaps none is more clear than is Acts 20:28 wh speaks of the church which:

> God . . . hath purchased with His own blood.

Another which is very striking is the testimony of H 1:8:

> Unto the Son He saith, Thy Throne, O God, is forever and ever.

Does "Christian Science" agree that Jesus Christ God? It does not! Here is its unspeakably wick denial:

> Jesus Christ is not God, as Jesus Himself declared (S. & H., p. 361).

"Christian Science" also denies the saving power Christ's shed blood. Of this God's Word says:

> Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ (Eph. 2:13).
>
> In Whom we have redemption through His blood, the forgiveness of sins (Eph. 1:7).
>
> And without shedding of blood is no remission (Heb. 9:22).

NOTE: All quotations in this article are from the 1917 edition of Science and Health.

"Christian Science" comes to the cross of Christ with a bald denial, saying:

> The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon the accursed tree, than when it was flowing in His veins as He went daily about His Father's business (S. & H. p. 25).

> One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made (S. & H., p. 23).

Surely this is the sin of which the Scripture speaks when it says:

> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant . . . an unholy thing (Heb. 10:29).

"Christian Science" further denies the reality of Christ's resurrection. The Word of God says:

> When they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead (Acts 13:29-30).

And again it says that Jesus Christ is:

> Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead (Rom. 1:4).

"Christian Science" "pooh poohs" these clear statements, for it says:

> His disciples believed Jesus to be dead while he was hidden in the sepulchre, whereas he was alive (S. & H., p. 44).

> They saw him after his resurrection and learned that he had not died (S. & H., p. 46).

> Jesus' unchanged physical condition after what seemed to be death was followed by his exaltation (S. & H. p. 46).

Evidently the Holy Spirit lied when He said Jesus was raised from the dead!

But finally "Christian Science" denies the literal Second Coming of Christ. The Scripture says:

> This same Jesus, which is taken up from you into heaven, shall so come in like maner as ye have seen Him go into heaven (Acts 1:11).

"Christian Science" says:

> The second appearing of Jesus is unquestionably the spiritual advent of the advanced idea in Christian Science (Mrs. Eddy's Autobiography p. 96).

SUCH are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

—II Cor. 11:13-15

It is enough! "Christian Science" denies every essential fact of the Gospel of Jesus Christ. It merits the curse which the Holy Spirit pronounces upon those who preach another Gospel, which is not another:

> If any man (or woman) preach any other gospel unto you than that ye have received, let him be accursed (Gal. 1:9).

A *SECOND* fact which reveals the antichristian character of this pagan philosophy is that *"Christian Science" claims to know more than Jesus Christ.*

"Christian Science" teaches that our Lord Jesus Christ is fallible, for it says:

> The spiritual Christ was infallible, Jesus as material manhood was not Christ (Misc. Writings, 1909 edition, p. 84).

What can this blasphemy mean, other than that Jesus was fallible? But "Christian Science" does not stop with this dastardly insinuation. It goes on plainly to say what it here suggests:

> At the time when Jesus felt our infirmities, he had not conquered all the beliefs of the flesh or his sense of material life, nor had he risen to his final demonstration of spiritual power (S. & H. p. 53).

The infernal depths of wickedness in this statement appear in the expression, "He had not conquered all the beliefs of the flesh," for according to the "Christian Science" definition, "Flesh is an error of physical belief, an illusion." According to "Christian Science" the Lord Jesus Christ was subject to "error in belief"—"illusions."

How refreshing it is to turn to the inspired testimony in Holy Writ which says:

> In Whom are hid all the treasures of wisdom knowledge (Col. 2:3).

It is little wonder that the same Scripture goes on to warn children of God to

> Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ (Col. 2:8).

The Holy Spirit must have been looking forward with prophetic vision to the advent of "Christian Science"!

But lest any should think that the choice of quotations which we have cited are not fair to the general attitude of "Christian Science" toward the Son of God, let us add a few examples, proving that this is its constant and settled attitude. "Christian Science" thinks

IN Christ are hid all the treasures of wisdom and knowledge. And this I say, lest any man should beguile you with enticing words.

—*Col. 2:3-4*

it knows more than Jesus Christ.

Jesus said:

> From within, out of the heart of men proceed evil thoughts (Mark 7:21).

But "Christian Science" says:

> The man of his (God's) creating, never could have and never did have an evil thought. —"Christian Science a Reasonable and a Rational View of All Things" by Francis J. Fluno, M.D., C.S.D., Member of the Board of Lectureship of the First Church Christ Scientist p. 4).

Jesus said:

> Then shall He say also unto them on the left hand, Depart from Me ye cursed into everlasting fire, prepared for the devil and his angels (Matt. 25:41).

But "Christian Science" says:

> If he (God) has given eternal salvation to anyone, then he never did, never can, and never will give eternal damnation to another ("Christian Science a Reasonable (!) View" p. 6).
>
> When Christian Science comes to your rescue, you are not only healed of your mental derangement, but the dark foreboding of even the possibility of such a thing as eternal damnation . . . is lifted from your mental horizon (Ibid. p. 34).

Jesus said:

> I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also (John 14:2-3).

But "Christian Science" says:

> Heaven is not a localty, but a divine state of mind (S. & H., p. 291).
>
> All superstitious beliefs in . . . a place called hell and another place called heaven . . . all these false beliefs will be overcome, cast out, and eternally obliterated by the advancing steps of a higher education, the more perfect understanding of truth and true being that has come to the world in the name of Christian Science (Christian Science a Reasonable (!) View p. 24).

Such contrast might be multiplied indefinitely, b if these are not sufficient to convince any soul th "Christian Science" claims to know more than the Lo Jesus Christ, then it would be futile to add to them. Suc a soul has lost the power of reason. Surely "Christia Science" is an example of that which the Scripture say

> I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? (I Cor. 1:19-20).

BUT "Christian Science" does not stop here. progresses to a third horrible blasphemy. *"Christia Science" professes that it is Christ.* Anyone who h read "Christian Science" writings has detected th damnable teaching running throughout. But ho thoroughly they claim this thing may be seen by i arrogant claim to be the fulfillment of prophecy di tinctly related to the Lord Jesus Christ.

The first clear prophecy of the coming of th Saviour, the Seed of the woman, is Genesis 3:15, i which God says to the serpent:

> And I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head and thou shalt bruise His heel.

This passage becomes the spoil of "Christian Science brigands. They steal it from the Saviour and apply to Mrs. Eddy and her patent religion. Here are thei exact words:

> Christian Science has come into the world, and from the very nature of its being must destroy the serpent of material sense; and a woman must bring it, because the seed of a woman, you will remember, was to bruise the serpent's head (Christian Science a Reasonable (!) View, p. 29).

Another prophecy of the coming of Jesus Chri is Isaiah 9:6:

> Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Mrs. Eddy ruthlessly pillages this prophecy, for she says

> The revelation of truth in the understanding came to me gradually and apparently through divine power. When a new spiritual idea is born to earth, the prophetic Scripture of Isaiah is renewedly fulfilled: "Unto us a child is born . . . and His name shall be called Wonderful."

This explanation is very lucid! The child is "Christia Science," and Mrs. Eddy is the virgin mother. Rathe a strong claim for one who has become famous fo her noticeably numerous ventures upon the sea o matrimony!

But this is not all the Scriptures which "Christia Science" filches from the Saviour and uses to glorif Mrs. Eddy. There are many others, but we shall cal attention to only a few more.

The second Psalm prophesies the awful revolt of Antichrist and his armies, and says:

> Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against His Christ. (The word "Christ" literally means "the Anointed." It is the equivalent of the Hebrew word here used.) (Ps. 2:1-2)

Mrs. Eddy's dupes apply this prophecy to those who oppose "Christian Science," for after carefully desribing the harmlessness of "Christian Science," and the opposition which it is encountering, Fluno says:

> In view of all this, we may be excused when we ask, with the Psalmist, "Why do the heathen rage and the people imagine a vain thing?" (Christian Science a Reasonable (!) View, p. 13).

We beg to differ! We feel that to take such liberty with the Scripture is absolutely inexcusable! It is worse. It is criminal!

The same writer also steals the prophecy of Mal. 4:2, which prophesies of the Second Coming of Christ, in the words:

> Unto you that fear My name shall the Sun of righteousness arise with healing in His wings.

Here is how the shamless steal is perpetrated:

> Christian Science . . . comes . . . with healing in its wings (Christian Science a Reasonable (!) View, p. 33).

But the height of blasphemy is reached when the same hireling imitates the tactics of the chief bandit who, if we are to believe her own confession, pirated, copyrighted, and exploited the little book of the angel of Revelation 10. Fluno steals an apocalyptic vision pertaining to the Saviour, in order that he may use it to adorn the brow of his female Antichrist. Says he:

> I thank God every day that one was found who had the moral courage to open the seven seals of error with truth (Ibid., p. 30).

Any Bible student will recognize this as an allusion to the vision of the opening of the seven-sealed book as narrated in Rev. 5:5 to 6:1. In the vision of the Revelator, however, it is the Lion of the Tribe of Judah—the Lamb that had been slain, Who opens the seals. According to the Bible, Jesus Christ opens the seals: according to "Christian Science," Mrs. Eddy opens the seals. What blood-curdling effrontery!

But "Christian Science" does not stop here. The Scripture plainly teaches that the Lord Jesus Christ, in His personal Second Coming, is to bring in the Kingdom. But "Christian Science" says, "Not so! it is Mrs. Eddy!"

> Infinite wisdom has entrusted her with this grandest charge of heaven—the bringing into and establishing in the world the divine Science of being that is destined to revolutionize the world and bring about that glorious day when all shall dwell together, one shepherd and one fold (Christian Science a Reasonable (!) View, p. 31).

Another passage in which "Christian Science" plainly claims that it is the Christ is found on page 21 of the same booklet:

> Christian Science . . . comes just as the Christ came of old, "that they might have life, and that they might have it more abundantly."

Thus "Christian Science" impudently takes to itself the words of our Saviour quoted in John 10:10. With such blasphemous claims as these before us, we are not surprised to read further:

> Yes, woman brought Christian Science to the world; and it is the power of God unto salvation to all them that understand (Ibid., p. 30).

God's Word says that the *Gospel of Jesus Christ* is

> the power of God unto salvation to every that believeth (Rom. 1:16).

But "Christian Science" says that *the gospel of Mrs. Eddy* is

> the power of God unto salvation to all them that understand.

What a stench in the nostrils of God must be this putrifying mass of corruption!

BUT, to cap the climax, "Christian Science" is guilty of openly blaspheming the Holy Spirit, for it claims that it is the Holy Spirit.

So says Mrs. Eddy. First she quotes the promise of John 14:16:

> He shall give you another Comforter, that He may abide with you forever.

Then she adds:

> THIS COMFORTER I UNDERSTAND TO BE DIVINE SCIENCE (Science and Health, p. 55).

This testimony her blinded sycophants eagerly echo, for Fluno says:

> CHRISTIAN SCIENCE . . . IS THE HOLY GHOST, OR COMFORTER (p. 10).

BEWARE lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

—Col. 2:8

Such words remind us of the Saviour's warning to the Pharisees:

> He that shall blaspheme against the Holy Ghost hath never forgiveness (Mark 3:29).

Can any longer doubt that "Christian Science" is the spirit of Antichrist? But our discussion would be incomplete if, in conclusion, we did not again call attention to one of the most significant lines of teaching to be found in all "Christian Science." In "Science and Health" Mrs. Eddy repeatedly throws out the suggestion that Jesus is not the Christ. This appears very plainly in a contrast:

> By these sayings Jesus meant, not that the human Jesus was or is eternal, but that the divine idea or Christ was and is so.
>
> Not that the corporeal Jesus was one with the Father, but that the spiritual idea, Christ, dwells forever in the bosom of the Father.
>
> Not that the Father is greater than Spirit, which is God, but greater, infinitely greater, than the fleshly Jesus, whose earthly career was brief.
>
> The invisible Christ was imperceptible to the so-called personal senses, whereas Jesus appeared as a bodily existence.
>
> This dual personality of the unseen and the seen, the spiritual and material, the eternal Christ and the corporeal Jesus manifest in flesh, continued until the Master's ascension, when THE HUMAN, MATERIAL CONCEPT, OR JESUS, DISAPPEARED, WHILE THE SPIRITUAL SELF, OR CHRIST, CONTINUES TO EXIST (pp. 333-334).

Could she more clearly teach that Jesus is not the Christ? Not more clearly, we think, but more simply, yes; for in her Miscellaneous Writings she says,

> JESUS WAS NOT CHRIST (Miscellaneous Writings. 92nd Edition, p. 84).

The only adequate comment on this is that which the Holy Spirit makes in I Jno. 2:22:

> WHO IS A LIAR BUT HE THAT DENIETH THAT JESUS IS THE CHRIST? HE IS ANTICHRIST, THAT DENIETH THE FATHER AND THE SON.

EDITING HELL OUT OF THE BIBLE

by Jesse Roy Jones

WERE it not for the fact that the Bible clearly teaches that there is a literal, eternal place of punishment called hell, the likelihood is that there would not be such a whelp's brood continually working over time, planning and scheming how they might organize another religion without a Bible hell in it. But, since hell is a reality and the Scripture evidence inescapable, we must be faithful in our stand against all who have the presumption and brazen effrontery to attempt to edit such a vital truth from the "sure Word of prophecy."

> *"AN EFFEMINATE sentimentalism, an unconscious yielding to popular taste, have all but excluded the doctrine of eternal conscious punishment from pulpit ministrations," is the testimony of a gifted Edinburgh minister.*

Four questions should be considered as we investigate our present subject: First, Who is guilty of editing hell out of the Bible? Second, How is it done? Third, Why is it done? and, Fourth, What are the results of doing it?

WHO IS GUILTY OF EDITING HELL OUT OF THE BIBLE?

WE are all more or less familiar with the names of avowed infidels and skeptics of the past who deliberately declared that there was no such place as hell. We recall how our souls were filled with mingled awe and terror when as mere children we would hear a grown man blatantly declare that there was no hell. Such a man was labeled in the community as an infidel, and everybody regarded him as a dangerous person for boys and girls to come in contact with. Today, however, it is not uncommon for a minister of any of our so-called orthodox churches to declare from the pulpit that the Bible teaching on hell is only to be regarded as a myth, similar to any of Grimm's fairy tales. We call such a minister as this

> *HAVE no fellowship with the unfruitful works of darkness, but rather reprove them.*
>
> —*Eph. 5:11*

Modernist now. He used to be considered a plain infidel. Nevertheless, the infidel of the past and the Modernist of today are properly classified together. They both disbelieve the Bible.

But, perhaps, the smoothest and most adroit method of doing away with the Bible teaching on hell is that employed by the false religion known as Millenial Dawnism, which was founded by the self-styled "Pastor" Charles T. Russell. Under the guise of a faithful shepherd, he launched one of the most spectacular movements against orthdox Christianity in the history of the Church. In some respects he was a very clever man and was a good public speaker. With these naturally attractive qualifications and the fact that he lectured on striking prophetic themes, illustrated by charts and descriptive pictures on the screen and in view of the fact that the Church had all but gone to sleep in its teaching ministry, it is not to be wondered at that Mr. Russell made such a profound impression upon dissatisfied Christians throughout the length and breadth of the land. All the blame does not rest on Russell. The way was prepared for his coming and a ripe harvest awaited him when he thrust in the sickle. But surely he comes under the classification of those concerning whom the Spirit of God warns us, saying:

> Beware of FALSE PROPHETS, which come to you in sheep's clothing, but inwardly they are ravening wolves (Matt. 7:15).
>
> Beloved, believe not every spirit, but try the spirits whether they are of God: because many FALSE PROPHETS are gone out into the world (I John 4:1).
>
> These are they who make separations, sensual, having not the Spirit (Jude 19, R.V.).
>
> From such turn away (II Tim. 3:5).

HOW DOES RUSSELLISM EDIT HELL OUT OF THE BIBLE?

Psychology plays no small part in the method employed by Millennial Dawnists in propagating their wicked doctrines. The following illustrates how they work. A devoted, though uninstructed Christian woman loses her husband. The Russellites, who make a practice of watching the newspaper obituary notices, send her some of their literature on their theory of the future life and evil teaching on probation after death. The widow is especially responsive to spiritual help and suggestion at such an hour; and, if her husband happened to be an unbeliever at the time of his death, she is anxious to know something of the intermediate state of his soul. So she reads with interest the literature that was mailed to her; and, willing to grasp at the slightest straw of hope, she finds a false hope in reading that according to "Pastor" Russell her husband will be given a "second chance" to repent and be saved; and then, if he does not merit salvation, he will be completely "annihilated," and thus will not have to endure eternal punishment for his sin, because "God is too good to punish a soul forever." Thus she is led on, step by step, into the awful trap which Millennial Dawnism sets for its unwary and duped victims.

Will a God of love punish any of His creatures forever? Around this one question, so far as our present discussion is concerned, centers our entire controversy with Millennial Dawnism. The clear-cut claim of Millenial Dawnism is that "the Bible does not teach this God-dishonoring, love-extinguishing, truth-beclouding, saint-hindering, sinner-hardening, 'damnable heresy' of eternal punishment" ("What Say the Scriptures About Hell?" p. 7). Having thus boldly made their pronunciamento, there remains but one thing for them to do, and that is to edit hell out of the Bible. We are more than eager to investigate their method of doing this.

In the first place, Russellism casts aspersions at orthodox Christianity by saying that it teaches that God prepared hell for mankind. This, of course, is a subtle attempt to prejudice the minds of the unthinking and to becloud the real issue involved. The truth of the matter is that orthodox Christianity teaches only what the Saviour Himself taught when He said that the "everlasting fire" was "prepared for the devil and his angels" (Matt. 25:41).

A second step which Russellism takes in order to deceive its victims into believing that hell is not in the Bible is to make the blanket statement that "the doctrine of eternal punishment was introduced by Papacy to induce pagans to join her system and support her priesthood" ("What Say the Scriptures?" p. 7). Any one who stops to think can see the flimsiness of such an argument when we consider that the Papacy was unknown at the time our Lord Jesus declared the truth of "everlasting punishment" (Matt. 25:46).

Russellism has produced a most remarkable booklet, entitled, "What Say the Scriptures About Hell?" being "an examination of every text of Scripture in which the word 'hell' is found." In this little volume the author deliberately edits hell from the Bible. He adds this

foot-note at the end of his discussion: "The mission of this booklet has been accomplished to the reader if it has led him to see that the doctrine of 'eternal torment' is not taught in the Scriptures—the Bible."

Having now clearly seen the purpose of Russellism or Millennial Dawnism (we use the two terms synonymously and interchangeably) we proceed at once to analyze the particular method employed by its exponents in handling the Word of God to arrive at such unthinkable conclusions.

Private interpretation of Scripture forms the basis of Russellism's attempt to edit hell from the Word of God. This is clearly demonstrable by their violation of the law of the context. Let us consider one of the many passages in which they are guilty of this abuse of Scripture truth. In Luke 16:19-31 we have the account of the rich man and Lazarus. Read it over carefully, then compare notes with the following conclusions which Russellism gleans from this simple narrative of facts:

Concerning the narrative in general, Russellism teaches:

1. That the account of the rich man and Lazarus is a parable. (But they do not give us the chapter and verse that proves this claim.)

2. That "to regard it as a literal statement involves several absurdities." (Strange that Russellism should consider absurd that which God counts extremely serious.)

Here are some of the absurdities involved, according to Russellism, if we take the account literally:

a. "The rich man went to hell because he had enjoyed many earthly blessings and gave nothing but crumbs to Lazarus."

b. "Lazarus was blessed . . . simply because he was poor and sick."

c. "That unless we are poor beggars full of sores we will never enter into future bliss, and that if now we wear any fine linen and purple and have plenty to eat every day we are sure of future torment."

d. "The coveted place of favor is "Abraham's bosom," and if the whole statement be literal, the *bosom* must also be literal, and it surely would not hold very many of earth's millions of sick and poor."

It is self-evident from these four statements that "Pastor" Russell went the limit in indulging the vain imaginations of his own heart in order to arrive at such erroneous conclusions.

3. That "in attempting to expound a parable such as this, an explanation of which the Lord does not furnish us, modesty in expressing *our opinion* regarding it is certainly appropriate." It is to laugh! While Russell so warmly commends modesty, he exhibits very little of it. This statement, however, is a fatal admission. It is Russell's confession that after all, his teaching is merely his own "opinion." We hasten to repudiate this dangerous statement by declaring the Word which clearly says, "Knowing this first, that no prophecy of the Scripture is of any private interpretation" (II Pet. 1:20). The use of two other expressions, "to our understanding" and "we interpret" also serve to demonstrate that Russellism disregards the self-interpreting fact of all Bible study.

Concerning the interpretation of the narrative Russellism teaches:

THEY received not the love of the truth that they might be saved.

And for this cause God shall send them strong delusion, that they should believe a lie:

That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

—*II Thess. 2:10-12*

1. That "Abraham represented God."

2. That "the rich man represented the Jewish nation" at a time when they were "the especial recipients of God's favors."

3. That "Lazarus represented the outcasts from divine favor under the law, who, though sin-sick, hungered after righteousness."

4. That purple indicated the royalty of "that people" (Israel).

5. That fine linen represents them (Israel) "in a typical sense, a holy (righteous) nation."

6. That the death of the rich man means: "The 'rich man' died to all these special advantages, and soon he (the Jewish nation) found himself in a cast-off condition—in tribulation and affliction."

7. That the death of Lazarus means: "The condition of the humble gentiles and the outcasts of Israel underwent a change, and from them many were carried by the angels (messengers—apostles, etc.) to Abraham's bosom."

8. That death is symbolic and figurative.

9. That hell means "the grave" and that "the dead cannot lift up their eyes, nor see either near or far, nor converse."

10. That "the great gulf fixed" represents the *wide difference* between the Gospel Church and the Jew—the former enjoying free grace, joy, comfort and peace, as true sons of God, and the latter holding to the law, which condemns and torments him.

11. That "the plea of the rich man for the sending of Lazarus to his five brethren" means that "the request relative to them was doubtless introduced to show that all *special* favor of God ceased to the ten tribes (represented by the five brethren), as well as to the two (represented by the 'rich man') more directly addressed." (The two tribes represented by the "rich man" are Judah and Benjamin.)

12. That "though the parable mentions no bridging of this 'great gulf,' other portions of Scripture indicate that it was to be 'fixed' only throughout the Gospel Age, and that at its close the 'rich man,' having received the measure of punishment for his sins, will walk out of his fiery troubles over the bridge of God's mercies yet unfulfilled to that nation."

In these twelve points we catch a glimpse of how Russellism edits hell from the Bible. It is hard to determine the particular brand of mental gymnastics "Pastor" Russell employed in arriving at such ludicrous conclusions, but there they are all laid out for our inspection. Surely the soul of dullest apprehension can see that such an interpretation of the simple narrative of the rich man and Lazarus is nothing short of mental suicide and is utterly devoid of scriptural consistency. The believer in Christ can thank God that such an interpretation of Scripture is according to the opinion and understanding of Russell, and not according to "the Scripture of truth." For, truly, such a wild interpretation is destitute of either common sense or spiritual understanding. Indeed, it is spiritual lunacy!

UNTO the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and consience is defiled.

They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.

—*Titus 1:15-16*

The fact of the matter is that the story of the rich man and Lazarus is a true story and is to be taken literally. The Saviour Himself tells the story as a revelation of the true condition of souls in the intermediate state.

Russellism's other great scheme in editing hell from the Bible is to corrupt the true meaning of the Hebrew and Greek words which are translated "hell" in the Authorized Version of our English Bible. The term used in the Old Testament for "hell" is the Hebrew word "sheol." It occurs 65 times. 31 times it is rendered "grave," 31 times it is translated "hell," and 3 times "pit." The Greek word "hades," which is the corresponding expression to the Hebrew word "sheol," occurs 11 times—10 times translated "hell" and once "grave." "Sheol" and "hades" literally mean "the unseen world."[1] But, as Sir Robert Anderson well says in his book "Human Destiny," p. 22, "Every tyro in philosophy is aware that it is the *use* of a word which decides its meaning; and to be guided only by its derivation is as unwise as it would be to accept a man of sixty on a character given to him when a schoolboy." Either through ignorance of how to employ the correct usage of words, or through deliberate deception, Russell ignores this principle when he comes to translating words out of the original languages. Here is a statement which reveals how he arrives at the meaning of the words "sheol" and "hades": "Any one can see that if it was proper to translate the word *sheol* thirty-one times 'grave' and three times 'pit,' it could not have been improper to have so translated it in every other instance." And so he proceeds to employ this deceptive method in his little scheme of editing hell out of the Scriptures. The inconsistency and fallacy of such procedure is palpable from the following passages in which he renders the word "sheol" as "grave."

"Thou wilt not leave my soul in HELL (sheol). (Ps. 16:10)

Russell says, "This refers to our Lord's three days in the tomb." But we reply that the soul does not go to the grave. The body goes to the grave.

The sorrows of death compassed me, and the pains of HELL (sheol) gat hold upon me (Ps. 116:3).

According to Russellism, "sheol" in this passage means "grave." But there are no pains in the grave.

The wicked shall be turned into HELL (sheol) (Ps. 9:17).

If "sheol" means grave here, then only the wicked shall go to the grave.

[1] Data taken from "Where Are the Dead?" by F. E. Marsh.

> The strong among the mighty shall speak to him out of the midst of HELL (sheol) (Ezek. 32:21).

No one can speak out of the "grave," and Russell himself teaches that the grave is a place of "silence."

Evidently "Pastor" Russell's knowledge of the original languages was only sufficient to get him into more or less embarrassing circumstances. At least, by applying his translation of the word "sheol" to the above Scriptures such ignorance of the language is revealed as to make him an inconsistent and dangerous teacher on Bible study. Incidentally, it was his proved inability to even name the Greek letters that contributed evidence that he had no case against Rev. J. J. Ross of Hamilton, Ont. "The jury found no ground for libel and handed down a verdict, 'No bill.' "[1]

WHY DOES RUSSELLISM EDIT HELL OUT OF THE BIBLE?

Alexander Marshall once said that "every heresy has its root in defective views of sin." The reason why Russellism edits hell from the Bible is because they want to palliate sin in the sinner. The late Rev. C. C. Cook has very fittingly summed up "Pastor" Russell's motive for doing away with hell with virtually a stroke of the pen. Dr Cook writes as follows: "Give the average man a guarantee that there is no *hell,* and you will tickle him in the right place. Tell him that the heathen are not lost, and it meets his heartiest approval. Show him that the worst the very wicked (Russell's few incorrigibles, for it seems that even he is not equal to saving all sinners) need expect is non-existence after death, and he is 'with you.' . . . He will wax eloquent in expatiating upon, and defending such an easy going, 'common sense,' satisfying religion, *and will subscribe handsomely and voluntarily for its promulgation.*"

"We have observed Russellism for a long time and have never yet known an unregenerate person who looked into it, but who liked it. It is a religion made strictly for the fleshly man, and is a perfect fit," writes a careful observer, "I sat next to a traveling man at the Hotel H—the other day, and he said: 'I am ordering these books of Pastor Russell. He has abolished an eternal hell. I was raised in a good Christian home and was a believer in hell. I am not living right, now, and if this man can prove to me that I have been taught wrong, it will be a comfortable doctrine to me, and I'll accept it if I can.' "[2]

WHAT IS THE RESULT OF EDITING HELL OUT OF THE BIBLE?

"A Chief Justice of the United States has given it as his belief that the extraordinary increase of crime in recent years in this country is largely due to the lack of faithful preaching of future puishment."[3] Such an observation as this at least shows that thinking men are not blind to the situation that has come upon this fair land of ours. Such a condition must, of necessity be blamed on the modernistic preachers of today who do not preach eternal punishment. What must be the indictment of Almighty God upon such a false teacher as "Pastor" Russell, who deliberately edits hell from the Bible, upon which the principles of our constitution were based?

Editing hell out of the Bible also does away with the Christ and Calvary, for what need is there of a Saviour if there be no hell from which to be saved? Logically it perpetrates the same dastardly crime of which Russellism is guilty in saying that Christ never arose from the dead, but that His body was annihilated—disappeared into gases. "And if Christ be not risen, then is our preaching vain, and your faith is also vain" (I Cor. 15:14).

Furthermore, editing hell out of the Bible means that there is no heaven, for the same Bible that speaks of the one tells of the other also.

And, finally, editing hell out of the Bible robs God of His outstanding attribute—eternality, and consequently makes Him the same as no God at all. Here is what the Word of God says about the doom of the dead who are outside of Christ. The Greek word for eternal is "aionios," and is used in the following passages:

Matt. 18:8, "EVERLASTING fire"
Matt. 25:46, "EVERLASTING punishment"
Heb. 6:2, "ETERNAL judgment"
II Thess. 1:9, "EVERLASTING destruction"
Jude 7, "ETERNAL fire"

But Russell teaches that "eternal" does not mean eternal; that "fire" is only figurative; and that "destruction" means annihilation.

Now compare the following passages with the ones above where the same Greek word "aionios" is used:

John 3:16, "EVERLASTING life"
Heb. 5:9, "ETERNAL salvation"
Heb. 9:12, "ETERNAL redemption"
Heb. 9:14, "ETERNAL Spirit"
Rom. 16:26, "EVERLASTING God"

We are forced to the conclusion that, if Russell be right, and "aionios" does not mean "eternal" concerning future punishment, then God is not eternal, the Spirit is not eternal, and salvation is not eternal, since "aionios" is used by the Holy Spirit in each case. And since Christ is annihilated, and Christ is God, we are driven to the logical conclusion that God also is ushered out of existence. Such are the extremes to which the deadly error of Millennial Dawnism leads. Dr. Moorehead has well said, "It should be called not 'Millennial Dawn,' but 'Nocturnal Hallucination.'"

May God deliver us from the sin of "thinking above that which is written," and thus from going off into Moderninsm on the one extreme or the wild imagination of Fanaticism on the other.

"THY WORD IS TRUTH"

1 "All About One Russell," by C. C. Cook.
2 "All About One Russell," p. 45.
3 "Will a God of Love Punish Any of His Creatures Forever?" p. 5.

HIGHER CRITICISM MOVEMENT

by B. Douglass

THE "Higher Criticism" of a generation ago, when this article was written, is the "Modernism" of today. It is the spawn of the devil! When Modernists speak their "great swelling words," they exemplify the truth of the Scripture which says, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell!"

INASMUCH as many of our best scholars and theologians who have not investigated critically the "higher criticism" have thought it right on general principles to give it a respectful hearing, and as such hearing has been accorded, it may be well to consider: 1st, its origin; 2nd, its object; 3rd, its *modus operandi* in carrying out its object; and 4th, what it is in effect.

FIRST, its origin. In 1753 Jean Astruc, a French physician, published a work entitled *Conjectures sur les Memoires Originaux qui ont servi a Moise pour ecrire la Genese.* In that work he invented the Jehovistic and Elohistic document theory. This he did because of his ignorance as to why, in the opening chapters of Genesis, the Deity should be spoken of by different names. But there was a grand reason in the divine mind. The term *Elohim* is used to express a trinity of persons, acting as a unit in the creation of the universe. Hence in the first chapter of Genesis that name alone is used, but always as comprehensive of them in their unity. But in the second chapter one of the persons of the Trinity meets and talks with His creatures in the human form divine, and *Jehovah* is the name by which He is called. He was to become "the Word made flesh," and to work out the scheme of man's redemption; and hence, as best befits the context, in the one or the other term used. Astruc went further, however, and asserted that there were traces of no less than ten different memoirs which Moses employed in compiling the book of Genesis. Although the son of a Protestant clergyman, he denied the divine authority of the Book, and considered it as disfigured by useless repetitions, disorder and contradictions. His theory attracted little attention at the time. Rationalism was then in its embryo in Germany, and the ground was not prepared for the flourishing of such a poisonous weed. For nearly fifty years Astruc's view lay dormant, till Eichhorn, professor of theology at Gottingen, again brought it forward and endorsed that part of it relating to the two distinct writings. He was especially distinguished as an Oriental scholar and Biblical critic. On his advocacy of the documentary theory the tide of scholarly opinion seemed to be turned, and the view spread with such rapidity that only a few eminent scholars refused to do it homage. Eichhorn admitted the authorship of Moses, but like Astruc denied that it was inspired. And this disbelief tended to "uproot the Christian revelation, as such entirely." It was the *starting point* of the criticism which is now dubbed with the name of "higher criticism." Vater, who was professor of theology at Halle was a contemporary of Eichhorn. He adopted the rationalism of Spinoza. Eichhorn and Vater were the fathers of the new system of criticism. It was the beginning of a far-reaching rationalistic school. If the name was changed from "higher criticism" to "rationalistic criticism" it would better express the truth in the case!

With such disbelievers influencing the public mind in the latter half of the eighteenth century as Edelmun, who died in 1767, and Bahrdt who died in 1792; and in the nineteenth century such rationalists occupying

professor's chairs as Vater at Halle and Eichhorn at Gottingen, Knobel at Giessen, Rosenmuller at Leipsic, Bertholdt at Erlangen, Strauss at Tubingen, Kuenen at Leyden, De Wette at Heidelberg, and Gesenius, Hupfeld, Hoffman, Bauer, Hegel, Fichte, Ewald, Hitzig and a host of others of like principles, is there any wonder that most of the graduates of all the principal universities of Germany for a hundred years past have gone out into the world confirmed disbelievers?

De Wette was also a contemporary of Eichhorn, and very popular as a professor of theology. He, too, held to the documentary theory, but he thought the author lived four hundred years after the time of Moses! After the death of Eichhorn, in 1827, the critical exegesis of the Old Testament was added to the chair of Ewald, who had been a pupil of Eichhorn. As a contemporary of Ewald the lexicographer Gesenius was prominent. He and nearly all the German scholars from Eichhorn's time down were rationalists, and as unbelieving, though in different lines, as were Voltaire, Hobbes, Bolingbroke and Tom Paine.

From Germany these skeptical teachings spread over into England, and Bishop Colenso and Dr. Samuel Davidson are examples of their poisonous effects there. Dr. Driver, the Hebrew professor at Oxford, England, was a German rationalist, and he influenced Dr. Briggs, so that Dr. Briggs magnifies the morally corrupted human *reason* as if he were a *quasi* rationalist himself. With the rationalist the only rule of truth is reason. There are four recognized sources of material for the work of Biblical criticism: (1) the manuscripts; (2) the translations into different tongues; (3) quotations from the early Fathers; (4) critical conjecture. This latter is to be used, however, with extreme caution. But the higher critics have used this license lavishly to invent "conjectures," and on the strength of their surmises framing theories destructive of all fundamental truths.

> *IF ANY man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*
>
> —*I Tim. 6:20-21*

SECOND: The *object* of this criticism is obviously to destroy the validity of the sacred Scriptures and put them on a par with human writings. To effect this end these critics have mostly restricted their criticisms to the denial of the authorships and dates of the several books; and they also charge that some texts are spurious, unhistorical and contradictory. It is accomplished, as has been seen, by a system of "conjectures." A scholar like Eichhorn guesses, and argues plausibly in favor of his guess; and as he was a man of strong intellect the scholars of his day followed him in his train of thought, and they again were followed by others succeeding them. Their "conjectures" have now reached such a point that they are able to break verses into parts and to assign their words to some five or six different writers. How wonderfully acute they have become! Surely they have reached the climax and can go no further. The "conjectures" are, of course, a very reliable foundation. It is impossible that this criticism has done any good. It has done immense evil. The sympathizers with these critics in America ought to know better, but they are, as a class, in love with every new thing, and like children "pleased with a rattle, tickled with a straw." They are proud of being reckoned higher critics and of following in the tracks of such men as Eichhorn, Vater, De Wette, and Ewald, even though they do not go with them to the full extent of their denials of the Bible truth.

THIRD: Their mode of operation is to admit nothing, but to deny everything essential to the Christian faith. They deny the possibility of (1) prophecy, (2) inspiration, or (3) miracle. They deny (4) the fall of man and the consequent (5) corruption of his nature. They deny (6) the authority of Scripture as being (a) the Word of God and (b) as binding on the conscience. We thus see the *unreliability of great scholars* when faith is lacking. There is that peculiarity in man since the fall that places him in opposition to God and His revelation, and these writers show this hostility. It is the fruit of man's fleshly nature, for the "mind of the flesh is enmity against God. It is not subject to His law. It *can not* be." The dogmas and reasonings of men who deny every fundamental truth of religion ought to be wholly disregarded; and the believer in the integrity of the Bible, in prophecy, inspiration and miracle should study with attention and be guided only by what the Scripture itself says. The words of Scripture, though written by man's agency, are as truly God's words as if the writing had been by God's fingers. Term it mechanical if you will, the scriveners were mere tools, although the Holy Spirit doubtless used such words and varied forms of expression as were suited to

the peculiarities of each writer, and thus the Holy Spirit shows his power over the human spirit just as He did on the day of Pentecost when the disciples spoke in all languages, "as the Spirit gave them utterance." Verbal inspiration is with the true Christian not a theory but a fact. The written Word in the original languages is verbally perfect, Briggs, Brown and Harper with their crowd of followers to the contrary, notwithstanding. God spake not only by man, but *in* man and *in* the men He employed to write the Scriptures. As Ezra was a scribe of the words of the Lord so it was with these sacred penmen. They wrote as they were moved or borne along by the Holy Ghost. The Lord speaks and the words spoken are God's words. The writers were mere recipients and transmitters. We have "a thus saith the Lord" in proof, and the Scripture cannot be broken.

If the Book the critics have under discussion contains a prophecy of coming events they allege it was written after the facts had transpired, and hence there was no foretelling. If a miracle is related they say it was a legend, pure and simple, and there was not and could not be a miracle. These are their modes of interpretation. How strange that the most absurd theories have found many ardent admirers, even among the educated.

FOURTH: What is it in effect? Higher criticism is rationalism; and rationalism is bald infidelity. It is a reckless system of Biblical criticism, and pours out a torrent of infidelity. It is a virtual denial of the entire Bible. Since they deny prophecy they cannot understand the writings of the prophets as in Isaiah, Daniel, and John in Revelation, who foretell events which are to transpire at the close of this economy, and for that very reason they count them as spurious; nor can they see "that prophet" who was to come "like unto Moses," nor anything relating to a Messiah, in His first coming to suffer, and in His Second Coming to set up His Kingdom. As they deny the possibility of miracles, how can they be suitably impressed with the greatness and goodness of the Almighty Creator in His care for His own people? As they deny inspiration they repudiate "the words which the Holy Ghost teacheth." This is what the higher criticism is, practically looked at.

Must believers in God's Word excuse such barefaced infidelity? The sooner the Church draws the line of non-fellowship with the higher critic the better for its orthodoxy and purity. It seems a growing necessity that believers should earnestly *contend for the faith* and resist all efforts, from whatever quarter, to pervert the Gospel of Christ.

THE HISTORY OF THE TONGUES MOVEMENT

by MAURICE G. DAMETZ

OF ALL modern false religions, the most dangerous cult today is the Pentecostal gift of Tongues cult. While Eddyism, Spiritism, and other "isms" have ensnared many nominal, carnal church members, the Pentecostal Tongues Movement has deceived the very elect. Multitudes of spiritual, willing though unin-structed souls have been ensnared by this strong delusion. It is the most cunning invention which the ingenuity of Satan has ever conceived. Because of the spread of this delusion and with God's people confused and dismayed, it behooves us to study its history and to warn against it. It is our purpose in this short space to trace the Tongues Movement down through the various periods of Church history to the present time, giving special attention to the physical and spiritual phenomena connected with it.

IN SPITE of all its amazing pretensions, Pentecostalism is nothing new. It has all the earmarks of the dealing with "familiar spirits" which the Old Testament so forcibly condemned. And it is but the latest outbreak of an abominable heresy which has troubled the Church throughout the ages, and of which the Scriptures say, "Some shall depart from the faith, giving heed to seducing spirits and doctrines of demons."

I. THE GIFT OF TONGUES IN THE APOSTOLIC CHURCH

THERE is one reference to tongues in the four gospels (Mark 16:17). There are three references to tongues in the book of Acts (Acts 2; 10:14; 19:6). There is reference made to

KEEP that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:

Which some professing have erred concerning the faith. —*I Timothy 6:20-21*

tongues in only one of the twenty-one New Testament Epistles (I Cor. chapters 12, 13 and 14), and there is no reference made to them in the apocalypse.

Speaking with tongues at Pentecost means that the Apostles actually spoke in different languages, so that they were understood by the people who spoke these languages as their native tongues. It was a miraculous occurence. Tongues of fire and a rushing mighty wind accompanied the tongues as a sign to the Jews. It is well to remember that the people were not converted through this speaking with other tongues, but through Peter's sermon. There is absolutely no Scripture record that this Pentecostal experience of the fire and the rushing wind was ever repeated. There is no reference whatever in Acts to speaking in tongues as a gift, but it seems to be regarded more as an evidential sign. Going to I Cor. 12 we find tongues classified among the gifts, and it occurs at the very last in the list, therefore it is the lowest in the scale (vss. 9-10, 28).

A comparison between Pentecost and Corinth reveals that the use of this gift had deteriorated from its Pentecostal purity. At Pentecost everybody understood, at Corinth nobody understood (I Cor. 14:2). At Pentecost speaking with tongues edified the people for they said, "We do hear them speak in our tongues the wonderful works of God" (Acts 2:11); at Corinth he who spoke with tongues edified only himself (I Cor. 14:40). At Pentecost the speaking with tongues had with it the signs of fire and a rushing mighty wind; but no such signs occurred at Corinth. At Pentecost the Apostles did not seek to speak with tongues, while it is evident that the Corinthians sought to speak in tongues (I Cor. 14:1-5). The Corinthian use of the gift required interpreters (14:5), otherwise the Church would receive no edifying. There had also evidently been confusion in the Corinthian church because of the tongues. Paul speaks plainly of the danger of unbelievers saying they were mad (14:23); also he says that God is not the author of confusion (14:33). He then exhorts them to do all things decently and in order (14:40). He also commands that silence be kept if no interpreter be present (14:28). From the foregoing Scriptures it is quite evident that the Corinthians were seeking to speak in tongues as a matter of personal gratification and display—an ecstatic rhapsodical experience—if you please. The Scripture is clear—tongues were a sign-gift (14:22), an inferior gift (12:31), a gift to be done away (13:8), and Paul in this key passage said that he spoke with tongues more than all of them, yet we have no record of Paul ever speaking in tongues (14:18).

After this passage in Corinthians we have no mention whatever of tongues. A tremendous change takes place. A careful examination of Scriptures leads us to the conviction that the signs were withdrawn and that speaking in tongues even tended to cease during the Apostolic period. Paul lays down a standard for Christian conduct during this age, in the words, "We walk by faith and not by sight" (II Cor. 5:7). This definite passage taken with the silence of the Later Epistles, leads us to the logical inference that tongues had ceased.

II. COUNTERFEIT TONGUES IN POST-APOSTOLIC TIMES

BETWEEN the Apostolic period ending with 100 A.D., and the Reformation Period beginning with 1517, we lose nearly all trace of tongues in the church. The tendency as a whole was to maintain decency and order and repress ecstatic experiences.

It was quite generally believed among the fathers that this sign-gift, having served its purpose, was withdrawn. And we shall see that all attempts to renew this gift have always been attended by confusion, feverish dreams, morbid imaginings, and immoral thoughts and actions.

The earliest effort to revive tongues was by the Montanists, who derive their name from Montanus. In 157 A.D., Montanus declared himself to be a prophet. He spoke in strange tongues—in frenzied speech. Some adherents gathered around him and the sect grew. They called themselves the "Spiritually minded" (Pneumatica), while they termed all opponents as the "Carnally minded" (Psychia). They despised the historic church and separated from it. They believed strongly in the continuation of supernatural phenomena —prophetic ecstacy, dreams, visions and tongues; and they claimed the exclusive monopoly of the gifts of the Holy Spirit. They taught that Joel's prophecy was fulfilled by Montanus and his followers—in fact they believed that Montanus himself was the promised Holy

Spirit. They went to many fanatical extremes and much immorality. In many respects they were like the Pentecostalists of today. As "Christian Science" is Modern Gnosticism, Pentecostalism is Modern Montanism.

Tongues were looked upon as an evil by the Church at large, and the Montanists were regarded as heretics and rightly so. Would to God that Pentecostalism were branded at heresy by the church as a whole today! Every outbreak of tongues in the Post-Apostolic period, received reproof from the fathers. In the fourth century, there was a manifestation of tongues in Constantinople. Those affected made wild, inarticulate cries, and spoke words with no meaning, all the time making convulsive gestures. Chrysostom, the "Golden Mouth," the greatest preacher of the time, gave them stern reproof. From this time forward we find no manifestation of "tongues" of any importance until the Reformation Period.

III. COUNTERFEIT TONGUES IN THE REFORMATION PERIOD

DURING the reformation period (1517-1648), there were two important manifestations of counterfeit tongues. The first was among the Anabaptists of Germany. These people sought to restore the Pentecostal gift. They claimed to have the gift of prophecy, and they had special visions and revelations. In their prophesying they spoke in tongues. They had no distinction of sex and held all things common. Finally they practised polygamy and went into other wild excesses of fanaticism.

During the latter part of this period there appeared in France the Camisards or French Prophets. They were neither Huguenots nor Roman Catholics, but were a sect of ecstatic Protestants. They laid claim to extraordinary gifts. They grew in number to nearly ten thousand. When they prophesied and spoke in tongues, they fell to the floor, rolled their eyes, looked wild and ghastly, held their breaths, puffed and swelled at their throats, and foamed at their mouths. Among their number a child, fifteen months old, prophesied and spoke in tongues. They would gulp, hiccup, quake, groan, laugh, belch, shriek, stretch mouths in distorted fashion, utter prophecies and speak in tongues in doleful tones and shake their whole bodies in contortions while doing it. They became grossly immoral. One writer describes their meeting places as public places of prostitution. Should such things be attributed to the Holy Spirit?

IV. COUNTERFEIT TONGUES IN THE POST-REFORMATION PERIOD

IN THE middle of the eighteenth century there arose in England a sect called the "Shakers." A small society was formed by James Wardly, who had gotten his ideas directly from the French Prophets. Their whole bodies would shake as if forcibly agitated by a strong hand, hence they were called, "Shakers." Sometimes they were called, "Shiverers" and "Jumpers." Their religion consisted in shaking, dancing, whirling, and speaking in tongues. The latter they claimed to be the most important gift. Mother Ann Lee was the great Shaker Prophetess, and it is claimed that she spoke in seventy-two languages. Much of the "Shaker" worship was in tongues—many of their songs were sung in tongues. The "stricken of the Lord" would lie on the floor, or the ground by the hundreds, as though dead, and it would be hours before they regained consciousness. Among their gifts were, "jerking," "whirling," "barking," "falling," "laughing," "hugging," and "warring." If these be the works of the Holy Spirit, then who and what is the Spirit?

FOR there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

—Titus 1:10-11

Toward the close of the eighteenth century all London was stirred by the preaching of Edward Irving. It was the fashion to hear Irving preach. He was a spiritual and orthodox preacher, having been associated with Thomas Chalmers, the great Scotch preacher, for seven years. Soon, this great and gifted preacher was influenced by a group of "Shakers" to accept their beliefs and he began to teach that the Apostolic gifts of prophecy and tongues were restored. Great prayer meetings were held every morning at six-thirty in the basement of his church. The personnel consisted of English lawyers, bankers, merchants—men who were in every way fitted to command confidence. Soon there came a manifestation of "tongues" in the public service, after which Irving explained that the Apostolic gift had been restored. With this start tongues were commonly introduced into the public services until there were wild scenes of disorder, the air being filled with the screams of hysterical women and the ravings of frantic men. The staid Presbyterian elders became very much dis-

pleased with these performances and appealed to the Presbytery, whereupon they deposed and excluded Irving from the Regent Square Church and from the Presbytery. Though Irving never professed to have the gift of tongues, he immediately organized the Catholic Apostolic Church. This sect grew in numbers and power and soon the authority was taken out of Irving's hands. He died at the age of forty-three. Not only did Presbyterianism rebuke him, and justly so, but his own group of the "gifted" brushed him aside.

Visions, revelations, ecstasies and tongues play a large part in the history of Mormonism. Joseph Smith was born and raised in a "Shaker" community in Vermont and got his ideas from the "Shakers." Very early he pretended to be a prophet. In 1830 the Mormon church was organized. The people were siezed by paroxysms and spasms, saw wonderful lights, and gave utterances to strange sounds. Some imitated wild Indians knocking down, scalping and tearing the bowels out of their victims. Others professed to receive letters of stone from heaven. The laying on of hands instantly produced prostration—the mind of the subject was gone and the body became feeble. Beginning in 1833 tongues became very common in the Mormon sect. Gibberish always entered into the worship. This phenomena connected with gross immoralities caused many towns to prohibit Mormons as inhabitants forever. Adulterous relationships, with "spiritual" marriages, and "spiritual" wives became the every-day practice—polygamy became the avowed doctrine.

V. THE PRESENT COUNTERFEIT TONGUES MOVEMENT

THE present tongues movement, headed by Aimee Semple McPherson, has the foregoing history as its background and foundation, and that in itself should make it a movement to be shunned and openly condemned.

The present Tongues Movement has every mark of those we have already discussed. It is claimed today that we are getting back to the perfection of Pentecost, that tongues are the only evidence of Holy Spirit baptism, and that only those inducted into the baptism and giving the evidence of speaking in tongues will be caught up in the Rapture to be with the Lord. This makes followers of Pentecostalism a higher type of spiritual people than others, of course—a splendid argument for tongues, and told with much pleading by the woman leader of this cult— but *no Scripture* to back it; and with no Scripture to back it, what folly!

Not once in Scripture are we afforded any warrant for the expectation of a second Pentecost. We need not expect a second Pentecost any more than a second Sinai, or a second Calvary. We do not hesitate in saying that the Pentecostal signs were not intended to be permanent. There is no Scripture to say that they are permanent, neither is there a single verse which gives warrant for the seeking of tongues, and other signs. The miracles of the manna and the pillar of cloud and fire were withdrawn when their purpose was accomplished—so might we expect the miracles of Pentecost to cease, else by their continuance they would lose their nature and evidential value as miracles. The proof that tongues and the other signs were withdrawn is full and clear. The Later Epistles are silent with respect to tongues—the logical inference is that they ceased. In the Later Epistles we have the record of the sickness of Epaphroditus and Trophimus—but no miracle of healing was performed (Phil. 2:25-27; II Tim. 4:20). Sir Robert Anderson says, "A miracle at the court of Nero might have shaken the world. Never indeed was an evidential miracle more needed, but miracle there was none." When Paul was imprisoned at Philippi a mighty earthquake shook the prison to its foundations (Acts 16), but when he was in prison at Rome the heavens were silent. Why this tremendous change? Tongues and others signs had served their purpose in the foundation period of the Church—now that the Jews have rejected the Kingdom offers, and the Church is established, and the New Testament revelation given, there is no longer need for evidential miracles. The present is not an age of sensuous signs, and to seek signs is to endeavor to induce God to repeat what is no longer needed. It is, therefore, gross sin to seek to restore "tongues"—it is a sin against God's Word and God's will, it is a sin of unbelief, to say the least.

Every attempt to restore tongues has resulted in the same phenomena. Here is the variety of manifestations: epileptic seizures, falling, jerking, shaking, quaking, whirling, barking, meowing, jumping, laughing, babbling, hugging, gulping, belching and foaming at the mouth. The spiritual fruits of the "Tongues Movement" have invariably been ignorance, selfishness, conceit, dishonesty, fornication, adultery, unnatural vices and blasphemy. The present McPherson tongues movement is no exception to this rule. The phenomena is the same as that of the other movements. They have cateleptic trances accompanied by shaking, jerking, falling, prostration, peeping, muttering unintelligible sounds, babbling, shrieking, foaming at the mouth, and hugging. Abundant evidence can be shown that immorality abounds in the present tongues movement. One man after receiving "the gift" testified that his thoughts were constantly evil and with these thoughts evil lusts prevailed. Deluded people are known to band together and pray that those who oppose will be stricken dead—which in principle is nothing short of murder. What shall be said of these manifestations? Does the Spirit of God produce and promote such phenomena? If these be the works of the Holy Spirit, then, who and what is the Spirit? Many Tongues people have admitted the working of counterfeiting spirits. The phenomena is the same as is found in paganism, spiritualism, occultism and the black art. Savages who rank at the bottom

of the social scale possess the same ability to speak in tongues as the Tongues people. During the witchcraft delusion of the seventeenth century, the witches showed the same ability. J. Boudin of Angiers, an ancient authority on demonology, says that "the devil may speak through the mouth of the possessed, and use all the idioms, known and unknown." Dr. Nevius in his well known book, "Demon Possession and allied Themes," describes the same phenomena as occurring among the heathen, and the heathen attribute these works to evil spirits, while deluded people in America call it the Holy Ghost. We therefore without hesitation term this phenomena as a counterfeit work of Satan, attributing it to wicked mischievous spirits.

The evidence is full and complete. The history is harmonious. The tongues movement of Mrs. McPherson is nothing new—it is a recrudescence of the same old and age-long heresy, only dressed in new and attractive garments. The phenomena which occurred under Montanus, under the Camisards, the Shakers, Irvingites and Mormons—the demon phenomena of shaking, jerking, falling, babbling, peeping, shrieking and muttering—is all recurring in the McPherson "tongues" movement. Beware of this unscriptural and demoniacal fad! Sound the alarm! All sane Christians should stand against this demoniacal fanaticism as they do against the antichristian delusion of Spiritsm, Eddyism, and Russelism.

SEVENTH DAY ADVENTISM

by J. C. O'Hair

ONE of the most subtle devices of Satan in this day of apostasy, when he is playing havoc with unsuspecting or willing victims with his religious schemes, is Seventh Day Adventism. We are constantly being reminded that America grants to all religious liberty and that there are good people in all religions, so the cry is on every side, "religious tolerance." Such a cry never goes forth from a true child of God, who always accepts the Bible as the Word of God, as final and absolute authority for his faith as well as his protest against false doctrines. This Word says, "Try the spirits whether they are of God" (I John 4:1).

For the test, God-breathed Scriptures are profitable for doctrine, etc. (II Tim. 3:16).

In the light of the Word of God, Seventh Day Adventism is found to be a spurious religion, a counterfeit propagated in the name of Christianity and Bible phraseology. To be sure many of the leaders are earnest and sincere; but sincerely wrong. Many of them are religious, but not spiritual. Those who may be saved among their number are saved by what faith may they have in the Gospel of Christ in spite of the heresy of the cult to which they belong. Many of them are moral and profess great and profound respect for the law of God, reverence for the God of the Bible, and real zeal for Christ and His cause. We are not criticizing the moral character of the messenger, but the false and dangerous message which he proclaims.

SEVENTH Day Adventism is Judaism. It is the deadly heresy which called forth Paul's Epistle to the Galatians. Of all modern false religions this one most nearly corresponds to the heresy which first merited the curse: "If any man preach any other gospel . . . let him be accursed." O'Hair's discussion is incisive, but absolutely fair.

As we pity their gullible victims we think of these verses which Paul wrote to Timothy:

> Now the end of the commandment is love out of a pure heart, and a good conscience, and FAITH UNFEIGNED: From which some having swerved have turned aside unto VAIN JANGLING:
>
> Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm (I Tim. 1:5-7).

Who ever heard of an Adventist preacher with unfeigned faith? Who ever saw one who did not spend his

THEREFORE, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. —II Thess. 2:15

time in vain jangling? And how accurately are they described in the seventh verse, "Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

> Love worketh no ill to his neighbour: therefore love is the fulfilling of the law (Rom. 13:10).
>
> Love is the end of the commandment. Love is the fulfilling of the law. Love is the fruit of the Spirit; against such there is no law. (Gal. 5:22)

Contrast with these statements several concerning the law:

> Because the law worketh wrath (Rom. 4:15).
>
> The ministration of death, written and engraven in stones (II Cor. 3:7).
>
> The ministration of condemnation (II Cor. 3:9).
>
> Moreover the law entered, that the offence might abound (Rom. 5:20).
>
> When the commandment came, sin revived, and I died (Rom. 7:9).
>
> That sin by the commandment might become exceeding sinful (Rom. 7:13).

Love is never the fruit of the flesh; always the fruit of the Spirit. The Holy Spirit comes into the hearts of those who are born from above. The law never brought new birth to any sinner. We love because He first loved us and gave Himself for us. Regeneration is the result of faith in Christ and His Gospel. "By the . . . law there shall no flesh be justified in His sight" (Rom. 3:20).

The end and full force of the law is love: "Thou shalt love." But the end was never reached in any sinner's life because of the "thou shalt" of God; but because of the "Thy will be done" of the One Who fulfilled the law and became the end of the law for righteousness to every one that believeth. (Rom. 10:5).

When God gave the law about fifteen hundred years before Christ died, He gave the commandments to a people who were on redemption ground and in covenant relation with Himself; but "they could not endure that which was comanded" (Heb. 12:20). It was because of this that David out of a heart of distress cried to God for Israel:

> It is time for Thee, Lord, to work: for they have made void Thy law (Ps. 119:126).

It is because of this that the Son of God said to this same people: "My Father worketh hitherto and I work" (John. 5:17). It is because of His bleeding work in Gethsemane and on Calvary when He drank the cup and cried, "It is finished," that He can still say with authority, "Come unto Me and I will give you rest." The Lord Jesus Christ is the Lord of the Sabbath day. Sabbath means rest. The only rest any sinner can find is Christ: "For he that is entered into His rest, he also hath ceased from his own works, as God did from His" (Heb. 4:10). God in creation rested in a perfect work of creation. The Lord Jesus Christ after He had died and abolished death sat down at the right hand of God. Israel found no rest under the law; only condemnation and wrath. It was their schoolmaster to bring them to Christ that they might be justified by faith (Gal. 3:24). The schoolmaster was not the ceremonial law alone but the moral law. The next verse states that the believer is no longer under a schoolmaster, which plainly confirms the declaration of God in another verse: "For ye are not under the law, but under grace" (Rom. 6:14).

On the Sabbath Israel was to cease from works. But before the Sabbath was ever given to Israel, Abraham entered into God's rest by faith which was reckoned to him for righteousness. When does the New Testament saint cease from His works? Not on the Sabbath day either the first or the seventh; but the moment he enters by faith into Christ and receives rest and eternal life. He then and there receives not a portion of land and earthly prosperity in Caanan, but heavenly citizenship in the Body of Christ. He does not worship in Jerusalem, but is blessed with all spiritual blessings in the heavenlies, and is raised up to sit together in the heavenlies with Christ Jesus. The first day of the week is not the Christian Sabbath. Nor has the Christian anything to do with the seventh day; for the Saviour by Whom the believer is crucified to the law and also dead to the law, was dead on the Sabbath day and arose on the first day of the week to begin a new covenant. "Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13). Christ is the believer's only Sabbath. We do not rest on a day, but in a Person.

God said to His earthly people, that which He has never said to His heavenly people:

> It is a sign between Me and you throughout your generations (Ex. 31:13).
>
> The children of Israel shall keep the Sabbath . . . It is a sign between Me and the children of Israel (Ex. 31:16-17).

The Sabbath was not a sign between God and Abraham; for he had no Sabbath day. It is not a sign between God and the Body of Christ. The Body of Christ is not Israel any more than Jerusalem is heaven. Those who claim to be Christians and Israel should carefully read Romans 11:25: "A blindness in part is happened to Israel."

BUT avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. —*Titus 3:9*

There could not be a universal Sabbath, with morning in one part of the earth while it is evening in another.

Israel had a Sabbath, but no rest. The New Testament saint has rest but no Sabbath. The Sabbath-keepers nailed Jesus to the Cross. They had murder in their hearts several times because this great Benefactor wanted to heal one of God's suffering creatures on the Sabbath day. How can a loving God rest when the whole creation is travailing in pain? Sabbath-keepers are austere, critical, and never filled with the Spirit. They prefer to be Levites with the stones to kill the offender for gathering sticks on the Sabbath. But this is true legalism. Levites, stones and death go with the Sabbath. You cannot have one without the other.

The Apostle to the Gentiles, Paul, mentions in his epistle several of the commandments; but he never instructed a gentile believer to observe the seventh day. His statement concerning the matter is this:

> One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it (Rom. 14:5-6. Read also Colossians 2:16.)

THE LAW COVENANT TEMPORARY

> What the law could not do in that it was weak through the flesh, God sending His own Son, etc.
>
> Wherefore then serveth the law? It was added because of trangressions, till the Seed should come to whom the promise was made (Gal. 3:19). (Rom. 8:3). Christ is the Seed.

I ONCE attended a Seventh Day Adventist convention where there was a large gathering of these deceived people. There was a genuine religious atmosphere, much resembling the camp of Israel with its Judaism rather than the spiritual blessings which attend a gathering of members of the Church of Christ.

I found myself suddenly plunged into an argument with two of their amateur preachers, and presently surrounded by a crowd of their followers. When the crowd perceived that their two champions were being routed by the bombardment of God's Word, one of their number hastened to the auditorium for their Goliath and with him came another crowd.

In this human circle the debate continued and the big chief seemed overjoyed at the oportunity of exposing the stupidity of one who would dare challenge the scriptural validity of his religion. With little difficulty he willingly and readily answered from the Bibile a number of questions which I put to him very rapidly. Then said I, "You seem to know your Bible quite well: will you please explain to this audience Galatians 3:19?" "Certainly," said he, "just as soon as I read it." Then he read: "Wherefore then serveth the law? It was ADDED because of transgressions, till the Seed should come to whom the promise was made."

He was silent for some moments; not so quick to answer as before. I said, "We are waiting for the explanation." "Well," said he, "let's have your explanation." I said, "This is the first time you have asked this, and I have been leading you up to this question." A few more silent moments and turning of the leaves. I turned to the people and said, "Will any of his disciples volunteer to explain the verse in his stead?" More silence. The preacher looked at me and said, "We are waiting for your explanation." I said, "I know you do not understand that verse of Scripture, for if you did, and were honest, you would leave and denounce Seventh Day Adventism immediately." He gave up so far as an explanation is concerned.

Much of Galatians has to do with the ceremonial law of Israel; but the verses immediately connected with this nineteenth verse have to do with the moral law. So when God asks of the Christian, "Wherefore serveth the law?" He is referring to the law given at Sinai on the tables of stone. For it was this law that was added because of transgressions. I said to the Adventist preacher, "Please explain what the law was added to." But neither he nor any member of that circle knew.

I said, "If the law was added, it was unknown to man before it was added, or in the Bible language, 'before it entered that the offence might abound.' 'It was added . . . TILL.' Till something happened. That something has happened. Therefore the law covenant was a temporary covenant, and has served the purpose for which God intended it."

It was added to the gospel which God preached in His covenant with Abraham. It was added till Jesus Christ broke down the middle-wall of partition between Israel and the gentile on Calvary's Cross (Eph. 2:15).

Before the law, God preached the gospel to Abraham (Gal. 3:8). The covenant was by promise and the law did not and cannot disannul it (Gal. 3:17). The fourth chapter of Romans shows the relation of the law to the Abrahamic covenant fulfilled in the One Who was delivered for our offenses and raised again for our justification.

Why did Christ recognize the authority of hypocritical and corrupt Pharisees in His day? Because they

sat in Moses seat (Matt. 23:1-3). Jesus Christ came not to destroy the law, but to fulfill it. Therefore while He was under the law He did not unseat those who sat in Moses seat. This was accomplished by His death. The Son of God was made under the law (Gal. 4:4). The Christian is not under the law (Rom. 6:14). It is therefore apparent to any intelligent Bible student that Jesus Christ lived in a different dispensation than does the Christian. Jesus Christ lived as a man before the middle-wall was broken down by His death on the Cross which was under the Old Testament; whereas we live since that event, in the New Testament. The middle-wall of partition was standing when Jesus preached the Kingdom of Heaven message and the Sermon on the Mount. Jesus Christ was a minister to the circumcision (Rom. 15:8). In His Kingdom of Heaven message He was sent only to the lost sheep of the House of Israel (Matt. 10:5-8; 15:24).

We have the record of a lawyer's question put to Jesus in the tenth chapter of Luke, verses 25-29. When this lawyer asked his great question, "Master, what shall I do to inherit eternal life?" did Christ not know that by the deeds of the law no flesh shall be justified in God's sight? Did He not know that the law is the ministration of death and condemnation? Most assuredly He did. Then why did He answer, "What is written in the law?" He certainly did not mean as some apostates are teaching today that any sinner could attain unto eternal life by keeping the law, when God says, "Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10).

Jesus Christ was made under the law to redeem them that were under the law after establishing His right to the title, "Jesus Christ the righteous." He exposed the unrighteousness of those who thought they were righteous under the law. The lawyer was tempting Jesus, and Jesus was under the law dispensation, and therefore did not say, "By grace are ye saved, not of works." In the grace Gospel of John, the Saviour never mentioned the law to one in quest of eternal life.

The lawyer's question asked by the Philippian jailor in a new dispensation was answered in these words, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

By the law is the knowledge of sin, but Christ said the Holy Spirit will convict the world "of sin, because they believe not on Me" (John 16:8-9). "He that believeth on the Son is not condemned" (John 3:18).

The Adventists have failed, with many others, to see that the sin question was changed to the Son question when the Saviour cried, "It is finished," and they are ignorant of what constituted the middle-wall of partition which was broken down when Christ yielded up the Ghost.

If it be true, as Adventists claim, that by the "blotting out of the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross" (Colossians 2:14), the Lord does not mean the ten commandments, then the Christian is still under the curse, for there is not one Christian in this age, who loves God and his fellowman, including his enemies, with a perfect love. But the verse preceding explains the fourteenth verse, "having forgiven you all tresspasses." Sin is the transgression of the law, and if the law was not included in the blotting out, we are yet in our sins. "By Him (Jesus) all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39).

"Now therefore why tempt ye God, to put a yoke upon the necks of the disciples, which neither our fathers nor we were able to bear?" (Acts. 15:10). The perverted gospel, the mixture of the Old and New Testament messages preached by these Judaizing teachers, subverted souls. The same thing is being done today by the Adventists whose chief delight is to proselyte. Was leading a lamb to the altar or dressing in priestly robes for the sacrifice, a yoke? Was circumcision a yoke? That was here before the law was given to Moses. The yoke was the ministration of death written on tables of stone which was not the ceremonial law.

"To every man that is circumcised, that he is a debtor to do the whole law" (Gal. 4:3). This is true of every one who has a religious "pork" ordinance or a seventh day Sabbath. "O foolish Adventists who hath bewitched you?"

There is only one New Testament must: "Ye must be born again."

TAKE heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

—I Tim. 4:16

THE RIGHTEOUSNESS OF THE LAW

THE righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit (Rom. 8:4). No man is saved because he walks in the Spirit. He is saved because Christ is the end of the

law for righteousness to every one that believeth (Rom. 10:1). Nor will he be lost if he does not walk; but he should manifest his new life by his walk.

The matter of the sinner's righteousness is settled when he receives Christ, Who fulfilled the law, Who is the end of the law for righteousness to every one that believeth; because Christ met the full penalty for the law-breaker's weakness and sin when he was made sin on the Cross (II Cor. 5:21). By faith in this act we are made the righteousness of God in Christ. Thus our standing is perfect in Christ. A sinner not only needs pardon for sin, but he needs absolute righteousness to enter into Gods holy presence. This is the possession of every believer in Christ.

The believer does not have to prove to God that he is righteous. God knows it. But unless his acts are righteous and he daily manifests the Spirit of Christ by walking in the Spirit the world will have little confidence in his profession. The believer's faith in the finished work of Christ settles his standing forever. His standing is as perfect the first moment he receives Christ as it shall be in eternity. His state is and always will be on this earth imperfect, but it should improve every moment from the time he is saved. He should grow in grace and in the knowledge of the Lord Jesus Christ by desiring first the sincere milk of the Word. He should add many things to his faith; but it is not the addition that saves him or keeps him saved. He is saved and kept by the power of God through faith.

The believer is a child of God, a joint-heir with the Son of God, and delights to gather with God's children on the first day of the week, which is not the Christian Sabbath. And in the proportion that he feeds upon the true manna from heaven and yields constantly to the Holy Spirit for His guidance and filling, just so will he love God and his fellow-man which is the righteousness of the law. Such a one is not likely to steal, murder, commit adultery, bear false witness, covet, profane God's name or dishonor his parents. Then says the Adventist, "Why exclude the fourth commandment?" For the reason that God buried it with Christ Who arose for a new order on a new day, and we have no right to Israel's Sabbath, or their holy city, Jerusalem, or their temple, any more than did Abraham, the father of the faithful who was justified in uncircumcision. "The law is not made for a righteous man, but for the lawless" (I Tim. 1:9).

BLASPHEMY—NOT ATONEMENT

THE Adventists dwell much on their devout respect for God's law. They use their Sabbath propaganda to cover up other antichristian doctrines. They will admit that a sinner is not saved by the law, but teach that he is under the law after he is saved. Their scheme of redemption is one of the most blasphemous and pernicious doctrines taught today in the name of Christianity. It is a damnable heresy.

A MAN that is an heretick after the first and second admonition reject; knowing that he that is such is subverted, and sinneth, being condemned of himself.

—Titus 3:10-11

They deal out a religious concoction to their unwary victims, a mixture of Leviticus, the sixteenth chapter, and Daniel, the eighth chapter. They teach that the slain goat of the sixteenth of Leviticus is the Lord Jesus Christ on the cross, that the scapegoat is Satan, and that the wilderness is a type of the bottomless pit of the twentieth of Revelation; that the Son of God began the work of redemption on the cross as the slain goat, then went into the sanctuary where He cleansed the sanctuary in the nineteenth century, but did not make final atonement for sin. They teach that sin will not be fully removed from the sinner until the devil is turned loose on this planet in darkness for one thousand years, by which act the scapegoat will take the Christian's sin off into the wilderness. Think of a sane man swallowing such poison for the Gospel of Christ! but we should never discount the deceiving power of the god of this age, who hath blinded the minds of them that believe not. The one who beguiled Eve has removed many from the simplicity which is in Christ (II Cor. 11:1-4; 4:2-4).

There are scores of verses in the Scriptures as to the full efficacy of the Saviour's work on Calvary for the sinner's sin, "Who His own self bare our sins in His own body on the tree" (I Pet. 2:24). But where is there even a part of a verse that has the slightest suggestion that Satan is a sin-bearer? When God told Aaron to come with two kids of the goats for a sin offering (Leviticus 16:5), He did not say that one of them should be perfect as a type of Christ and the other full of blemishes as a type of the sinfulness of Satan. Think of such a criminal as Satan as a sin-bearer. If you have attended the meetings of the promulgators of such sacrilege, ask God for Christ's sake to forgive you your sin.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:8).

Christ, "neither by the blood of goats and calves, but by His own blood entered in ONCE into the holy place, HAVING OBTAINED ETERNAL REDEMPTION FOR US" (Heb. 9:12). He cried on the Cross, "It is finished." "He . . . put away sin by the sacrifice of Himself" (Heb. 9:26; 10:10-14). What apostle ever asked a sinner to believe on Satan as a sin-bearer?

SOUL SLEEPING

ANOTHER pernicious doctrine of this satanic cult is the heathenish teaching concerning soul sleeping; that at death the soul is as unconscious as the body, asleep in death, awaiting the final atonement by Satan and the resurrection. And of course with this the devilish doctrine of annihilation. You have perhaps heard the explanation of "Today shalt thou be with Me in paradise. Orthodox people get the comma in the wrong place! They say "today" indicates the time of the saving and not the time of being in paradise.

When Stephen was dying he did not look down into the ground where the worms destroy the corruptible body of all alike, but he saw heaven opened and the Son of Man at the right hand of God, and in the moment of death he cried, "Lord Jesus, receive my spirit" (Acts 7:56,59).

When Paul spoke of leaving his earthly tabernacle he did not say, "Having a desire to depart, and to be with the worms, which is far better"; but "Having a desire to depart and be with Christ; which is far better" (Phil. 1:23). To be with Christ in that sense is to be with Him where Stephen saw Him; in the third heaven where Paul had already talked with Him (II Cor. 12:1-6).

Paul said again: "Willing rather to be absent from the body, and to be present with the Lord" (II Cor. 5:8).

The Christian is a child of God, receiving eternal life as the free gift of God the moment he receives Christ. At that moment he passes out of death into life (John 5:24). Christ has brought life and incorruptibility to light through the Gospel (II Tim. 1:9-10). Life is the believer's present possession; incorruptibility his heritage when Jesus Christ returns, at which time the dead in Christ shall be raised and we which are alive shall be caught together with them to meet the Lord in the air (I Thess. 4:12-18). There will never be any soul sleeping for any sinner saved by grace, for the moment he receives divine life into his soul he receives eternal life. Soul sleeping is a heathen and devilish doctrine. Even the sinner who leaves this body goes in a conscious state to Hades to await the resurrection and the White Throne judgment at which time death and Hades shall be cast into the second death, not to be annihilated, but to remain in a conscious state. Some one asks, "How can they be dead and yet conscious?" "How about the sinner who today is living in pleasure and yet dead while he liveth?" The sinner today in this life is both dead and alive. Punished ones in "after death the judgment" will be dead but alive.

THE HUNDERED AND FORTY-FOUR THOUSAND

THERE are several religious sects in this country who claim they will be the hundred and forty-four thousand sealed Israelites of the seventh chapter of Revelation. The long-haired tribe at Benton Harbor, Michigan, are positive that they will be. The disciples of Pastor Russell of Millennial Dawn fame—or infamy—likewise make this claim. But the Seventh Day Adventitst say they are all wrong; that they will be the sealed ones, because they are the true Israelites and they will refuse to receive the mark of the beast, which is the Sunday law passed by the civil governments influenced by the ecclesiastical bodies, the beast and the image. They teach that the Antichrist is the Roman Catholic Church with its pope; that great persecution will be directed by the Antichrist against the Seventh Day Sabbath-keepers because they refuse to strictly observe the first day as Sabbath. We have only to look about and see how the Catholics desecrate the Lord's day to see how foolish is this Adventist claim.

The Adventists hate the Roman Catholic Church and yet they have much in common with them. They both have meat ordinances; they both have holy water, the Catholics put it on the head, the Adventists on the feet; they both observe days. "Ye observe days, and months, and times and years. I am afraid of you" (Gal. 4:10-11). They have both returned to Judaism and are fallen from grace (Gal. 5:4). Adventism is the result of the same leaven of Judaism which has brought the errors of Romanism.

Such is the folly of confusing the Body of Christ with Israel.

These foolish people teach that those who hear their true message about the Seventh Day Sabbath and refuse to heed it will have their names blotted out of the Book of Life, and support their arguments with Matthew 5:19:

> Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

But they are wholly ignorant of the dispensational importance of this statement made by the Son of God, made under the law, which was the schoolmaster to bring Israel to Christ to be justified by faith, and that in this day of grace, this is His commandment:

> That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment (I John 3:23).

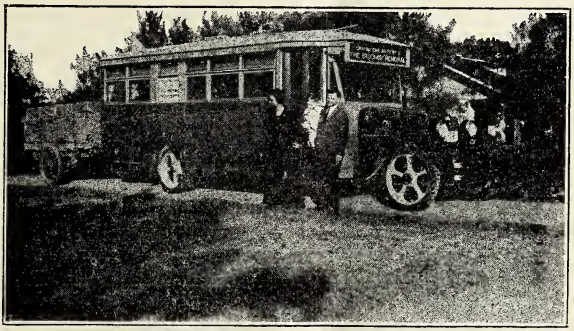
Thus we see that the Christian's creed is Christ; his law is love. The Christian who loves the Lord Jesus Christ in sincerity and truth, will love God and his fellow-man, and against him there is no law. He will fulfill the righteousness of the law and have no pleasure in sin which is the transgression of the law.

IN THE HARVEST FIELD

Some of the difficulties encountered by missionaries South America are set forth in an extract from a recent er received from Mrs. William Hunrichs, who is oring with her husband among the Indians in Brazil. e gives an interesting account of a recent testing which ne to them, and the marvelous way they were delivered His grace, which is always sufficient:

"It was necessary for us to come to Caceres to arrange more food supply as about $600 worth of food and sonal clothes were destroyed and stolen by the Revolu- nists at Tapirapoan, a point where we had left supplies be sent for later, and as for weeks we were without d except dried meat and farinha (a sawdust-like pro- t from mandioca plant) someone had to make the mile mule trip to make the arrangements for buying re oxen for transportation, etc., so we came down at s time. It was truly a faith trip as we started ou with y little food ourselves and the Lord supplied all along way in a most marvelous way.

"For example, our dried meat was low, could not last a day or two more, and we were still one week's rney from our destination, and as that was our one d with farinha, we looked definitely to the Lord for sh meat. One morning as we rode along, Will and I, ll suddenly whispered, "Stop!" and stop I did, while dismounted and gave me the bridle of his mule. He l seen two ears far off in the grass. I prayed earnestly t he might get something as he crept nearer and arer to those 'ears.' shot, and away er the hill went ping and bound- g a lovely deer. mehow I wasn't appointed, much I hungered for sh meat, as I ew the Lord knew actly what we eded and would pply. Then I saw ill go to a spot d there was a out for me to come and he dragged t to the road the male deer, the ale having been ing hidden and aving bounded way at the shot hich killed his ate. Will had only en the ears, but ooting below ose ears' had oken its neck. We rely praised the rd for His con- ant supply of our eds."



"Jack" and "Bee"

The above gives us a glimpse at the Loshs and the Chapel Car, "Brockway Memorial." Rev. and Mrs. John L. Losh were at one time students in D. B. I., and it affords us no little pleasure to see this picture of them and to hear the good reports which come to us from time to time concerning the fruitful work they are doing in the neglected neighborhoods of Arizona. Pray for them!

Surely Phil. 4:19 is still good, even in South America! Remember the Hunrichs in prayer.

In a recent letter received from Rev. Stanley R. Skivington (class of '25), who is now at Carupano, Venezuela, he gives us an interesting account of how the heathen of South America celebrated Easter and the opportunity he and the other missionaries had in getting the testimony of truth out to them. In the same letter he also gives a bit of personal news which is quite refreshing in its humor. We quote from his letter the following extracts:

"This is Holy Week and the most remarkable holy week I ever saw. The town is just filled with people from the country and everybody is out on the street dressed in their best at all hours of the night and day. In the evenings they have gigantic processions with all kinds of make-ups, such as an image of Christ carrying His Cross, Mary looking for her dead Son, etc. We are having a hard time to get anything to eat because people aren't very interested in doing business anyhow, and besides, they won't kill any meat this week and all the extra people in town buy all the other things. We are holding meetings in the chapel from about 7 to 10 every evening in order to attract the attention of some of the people on the streets. It also offers a fine opportunity to give out tracts and gospels.

"You would be interested to know of what use my horn is down here. Well, it is quite a curiosity. Here in Carupano they have a little sense about it, but in the country communities around about they don't know what to make of it. When I go to one of these places to play I never fail to have almost the whole town to meeting. The trouble is that when the music stops, they leave. As no one else here plays anything but a piano, I am quite in demand. I have played a couple of solos at the chapel here in Carupano on special occasions, and if you were to have attended the

Easter Sunday evening service you would have had the privilege of hearing 'yours truly' render 'The Holy City.'"

Mrs. Skivington and Miss Anna Thorell (both of the class of '25) have just recently recovered from an attack of fever which kept then in bed for some time. Do not forget to pray much for these missionaries whom we love so well, that God may strengthen and protect their bodies from harm and encourage their souls in the "good fight of faith" down in dark South America.

It gives us great pleasure to report the good work being done by Clarence W. Brown (Class of '26) in connection with the American Sunday School Union. Mr. Brown just recently began his work with this organization and already good reports are coming back to us which indicate God's blessing upon the efforts of our dear brother. The following letter from Brother Brown will be of interest to "Grace and Truth" readers, inasmuch as Mr. Brown, while attending D. B. I., worked his way through school by helping in the printing of "Grace and Truth." In addition to this, he gives us some news concerning the work which was done by Mr. and Mrs. Sprague while they were out in the Gospel Truck ministering to the spiritual needs of souls in the neglected districts of Colorado. We print the letter as follows:

"Dear friends of D. B. I.,

"An incident of interest to you came to my attention a short while back. On one of my visits to W....., I noticed a young man who seemed to show quite an interest in the meeting. His earnest attention brought him to my notice, and in greeting the people as they left, I found opportunity to speak to him alone. To my inquiry as to his soul's welfare, he quickly replied, 'Yes, I am trusting Jesus Christ as my Saviour.' Then he went on to tell me quite briefly of a man who had conducted meetings near where he had lived. This man lived 'in a house on a truck,' and went from place to place preaching the Gospel. It was in these meetings that he had reached a decision.

"Upon further questioning I found that the man spoken of was none other than our Brother Harry Sprague (class of '21), and the truck the one in which he goes about in his work. The faithful ministry of our Brother Sprague, supplemented by the singing and playing of his co-worker, Mrs. Sprague (class '21), is not soon forgotten by those with whom they come in contact. This young fellow now grown to young manhood will have all eternity to thank God that He sent our Brother Sprague that way.

"Brother Sprague's work in rural and remote districts has much in common with the work of the American Sunday School Union. This society seeks to promote the establishment of Sunday Schools in such places, and to help these people to a knowledge of the Lord and His Word.

"Many blessed opportunities to 'witness a good confession' are given one in this work. As one goes about, many homes are visited, the Word of God opened and read, and prayer offered. Very often homes are encountered where they do not have a Bible. The worker seeks to place a copy of the Word in such a place upon leaving. Souls who are in need of spiritual help in these out-of-the-way places find the missionary a welcome visitor, and upon acquaintance learn to look forward to his visits.

"In many such places Satan has had much his own way for many years, without much to counteract his deadly work. We must find some way to counteract his activities as much as possible. One of the best ways is to gather the boys and girls into Sunday Schools and give them some incentive for resisting his temptations. This is a work which we strive to promote as we find an opening in the ranks."

Remember Mr. Brown in your prayers.

Once again Commencement Week is upon us. This year six young people are to graduate from the regular course of the Denver Bible Institute. What a blessing to know that six more lives are equipped in a special way the things of the Word of God to meet the problems the Christian life and to preach "the unsearchable rich of Christ." The six who comprise the graduating cla of 1927 are:

Nelson J. Gerhart, Class President
C. Reuben Lindquist
Roy Rolland Boese
Florence E. Jones
Eulalia Mae Carson
Marjorie Skivington

We extend our congratulations to these happy graduate

The Commencement week program is as follows:

BACCALAUREATE

May Twenty-ninth

Rev. E. L. Goonasekera, India Christian Mission, Speak
Chorus, "Glorious Redeemer".....Lillen
Institute Choir

COMMENCEMENT WEEK PRAYER MEETING

June First

Mr. Harry A. Sprague, D. B. I. '21, Speak
Solo, "My Deliverer".....McClellan
Miss Lucille Amsden

ANNUAL ALUMNI MEETING

June Second

Rev. J. W. Bailey, '26, Louisville Baptist Church, Speak
Memorial Address, Rev. H A. Wilson, D. B. I. '18
Male Chorus, "I've Found a Friend".....Sanke
D. B. I. Male Chorus

GRADUATION EXERCISES

June Third

Dean Clifton L. Fowler, Presiding

I

(a) Overture Medley of Gospel Songs
(b) March, "Coronation" Adapted and arr. by R. J. Oliver and Lance B. Latham
D. B. I. Orchestra

II

(a) Hymn No. 106, "Like a River Glorious" Mountain
(b) Hymn No. 313, "His Promise to Me" Morton
Entire Congregation

III

"The Gospel Ship" (A Medley) R. J. Oliver and L. B. Latham
Institute Chorus

IV

Scripture and Prayer

V

"Strengthen Thou Me" Wilson
D. B. I. Male Quartet

VI

Graduation Address Dean Clifton L. Fowler

VII

Presentation of Diplomas Dean Clifton L. Fowler

VIII

"D. B. I. School Song" Fowler
D. B. I. Chorus and Orchestra

IX

Benediction

By the time this issue of "Grace and Truth" goes to press the graduation exercises will have been held, and the students of D. B. I. scattered through many states of the Union. Pray for both faculty and students during the summer months.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Third Quarter, Lesson 10. **Sunday, September 4, 1927.**

SOLOMON'S WISE CHOICE

Lesson Text: I Kings 3:4-15.

Golden Text:

"Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3:13).

Solomon is a twofold type.

He is first a type of the Saviour. His humility and his willingness to do the will of God are typical representations of the Saviour's first appearing in humility and with the express purpose of rendering obedience to the will of God, even though it led to the death on the cross. But his riches, his wisdom, and his glory are typical of the Kingdom of Christ. Then it shall be recognized that the silver and the gold are His and the cattle on a thousand hills; then He shall judge His people with equity and reprove for the meek of the earth; and then glory shall be given to His name until the knowledge of the glory of the Lord shall cover the earth as the waters cover the sea. (Ps. 50:10; Ps. 72:15; Hag. 2:8-9; Isa. 11:4; Hab. 2:14)

Solomon is also a type of the believer in the Lord Jesus Christ. And inasmuch as it is manifestly impossible for us in our study to do justice to all the wonderful typical teaching of the lesson, we will content ourselves with what has been said already concerning its prophecy of the Saviour and turn our attention more particularly to the typical presentation of the believer in Him.

I. THE PROFFER

(verse 5)

God gave Solomon a most wonderful invitation. He said, "Ask what I shall give thee" (I Kings 3:5). What unlimited possibilities this suggests; it almost amounts to a promise that He will give Solomon anything which he may ask. What Christian has not thought at one time or another, "I wish God would say such a thing to me."

But has not God made us the same proffer which He made to Solomon? Has He not said, "Ask what I shall give thee?" and in so saying has He not assured us that He is standing willing and ready to do great things for us? How many wonderful prayer promises come to mind as we consider this. Surely in them He is saying to us, "Ask and it shall be given you." Indeed, He even goes so far as to reveal to us a certain way to get from Him the desires of our heart, which is to "delight ourselves in Him." (Matt. 7:7; John 16:23-24; I John 5:14-15; Ps. 37:4; Jer. 33:3)

II. THE PETITION

(verses 6-9)

Now see what Solomon asked. How many things he might have asked. But he asked one thing only: "Give therefore Thy servant an understanding (a hearing) heart to judge Thy people" (I Kings 3:9). What a request!

There are four things especially noteworthy about this request. The first is **its faith.** Before making his request Solomon testified to the Lord's mercy and faithfulness in dealing with David. This showed that he believed His Word and was willing to trust Him to continue such mercies in his own life. Next see **its gratitude.** Solomon acknowledged that it was God Who made him king over Israel. He was not forgetful of the One Who had conferred upon him the high privilege of reigning over His people. See also **its humility.** Though he was king over all Israel, yet Solomon testified that he was but a "little child." In this he recognized his own helplessness and dependence upon God. His high position was not an occasion of pride, but of humility, for it threw him back more definitely upon the Lord. And finally notice **its surrender.** It was God Who had appointed Solomon to be king over Israel. To judge His people was God's appointed will for his life. In his petition Solomon asked not for personal benefits but only for the necessary wisdom to prepare him to do well the work which God had given him to do. In this there was a dedication of himself to the purposes which God had for his life. In other words he yielded his life to the Lord, giving first place in it to His will.

This was a wise choice in itself. The Scripture says, "The fear of the Lord is the beginning of wisdom," and the fear of the Lord was certainly the spirit of Solomon's request. Surely God had begun already to work in him to will and to do of His good pleasure. (Prov. 9:10; Phil. 2:13)

Solomon's choice was also an example for the believer. It exhibited the spirit that must be in our hearts if we are to know the continued joy of answered prayer and fellowship with God. And the elements of Solomon's prayer are the elements of all true prayer. We may well take it as a model for our petitions as well as an example for our lives. If we would know the blessing of many answers to prayer, and if we would know the joy of continual and close fellowship with our Lord, we too must come before Him in faith, in thanksgiving, in humility and with the life laid down upon the altar of His will. (Jas. 1:5-8; Phil. 4:6-7; Col. 4:2; I Pet. 5:6; John 15:7)

III. THE PROMISE

(verses 10-14)

God was pleased with Solomon's request. Of course He was! He always is pleased when men come to Him with such a spirit. "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy" (Ps. 147:11).

God expressed His pleasure in the promise which He gave to Solomon. Like the petition, this promise involved four things. First we see its **appreciation.** Solomon met Him in the spirit of faith, without which it is impossible to please God (Heb. 11:6), but which when He finds it, is always pleasing to Him. And God took pleasure also in the fact that He found in this man a heart of unselfish obedience in which His will was put first. Now while the limitation of our human understanding makes Solomon's faith and obedience appear two separate and distinct things, in reality they are one, for disobedience is always unbelief. Be that as it may, Solomon's spirit pleased the Lord. Next we note the **assent** of this promise. God did according to Solomon's word. This in itself is evidence that Solomon was walking in obedience to the will of God. Only when this is our attitude can God do what we desire Him to do. Again this promise is noteworthy for its **abundance.** God not only gave what Solomon had asked, but He added to it what he had not asked—riches and honor. And finally we see its **admonition.** After giving Solomon the promise of wisdom, riches, and honor, God went on to say, "If thou wilt walk in My ways, to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days" (verse 14).

Such is God's dealing with the believer. When we come to Him in the spirit of believing prayer and obedience, His heart takes pleasure in us. He does what we ask Him to do, and He adds to it the exceeding abundance of grace. And then if we but continue willing and obedient He heaps on additional innumerable and indescribable blessings. (Heb. 11:6; Rom. 12:1-2; I Sam. 15:22; Matt. 21:22; I John 3:22; 5:14-15; Eph. 3:20; II Cor. 9:8)

IV. THE PERSUASION

(verse 15)

Solomon's faith is further seen in the manner in which he received God's promise. Immediately after it was given he went and stood before the Ark of the Lord which was at Jerusalem, and there he offered peace offerings and burnt offerings and made a feast for his servants. This was the action of faith. Solomon acted so because he was persuaded that what God had made known to him was true, and that His promise was dependable, and that what He had said would most surely come to pass.

In this also Solomon sets the believer an excellent example. Even after we have trusted the Saviour and grown in grace and in the knowledge of the Lord and Saviour, Jesus Christ, still we need to grow and increase in faith. So when we read in God's Word of wondrous promises which He has made to us, let us not shrink back in unbelieving fear, but let us by faith boldly step out upon the promises of God. He is faithful that promised. (Num. 23:19; II Tim. 2:13; II Cor. 1:20; I John 5:13-15; II Thess. 1:3)

Third Quarter, Lesson 11. **Sunday, September 11, 1927.**

SOLOMON DEDICATES THE TEMPLE

Lesson Text: I Kings 8:1-11, 62, 63. Read entire chapter.

Golden Text:

"I was glad when they said unto me, Let us go into the house of the LORD" (Psa. 122:1).

Like the last one, this lesson is rich in typical teaching. The Temple itself is typical of the Temple of the Kingdom (Ezek. 40:1 to 44:4). The ministration of the priests and the worship of Israel look forward to the Kingdom worship which will center in the Temple at Jerusalem (Zech. 14:16). And the glory which filled the house is the same glory which will fill, not only the Temple, but also the whole earth in those days (Hab. 2:14). Another clear type is seen in Solomon's prayer which suggests the present intercessory ministry of the Lord Jesus Christ (Hebrews 7:25). But we must be satisfied with this quick glance at these wonderful prophetic pictures, for it is our purpose to consider the personal message in this lesson.

From the personal angle this is a lesson in consecration. Its particular relationship to our personal lives lies in the fact that God uses the Temple to symbolize the body of the believer in Christ Jesus. This He says plainly in I Cor. 6:19-20, in which He also states the message which is typified in the dedication of Solomon's temple. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19-20).

I. THE OFFERING OF THE BLOOD

(verses 1-5)

At the dedication of the Temple a stupendous offering was made, of sheep and oxen that could not be numbered for multitude. This, like every other offering in the Bible, was typical of the shedding of Christ's blood. And, while we have used the word "stupendous" to describe the offering of King Solomon and the people of Israel, we are at a loss for any word adequately to describe the greater offering of Calvary. "Unspeakable" is the best word, or perhaps "unthinkable," for truly no human mind has ever comprehended its measure and no tongue has ever done it justice. It was very fitting that an offering should have occurred at the dedication of the Temple, for the offering of the blood of Christ is of tremendous importance in considering the subject of the believer's personal consecration.

The shed blood of Christ is the basis for the yielding of our lives. This God states in Romans 12:1 where He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." We have already quoted I Corinthians 6:20 which says, "Ye are bought with a price," and then proceeds to base His appeal for the yielded life on this fact, saying, "Therefore glorify God in your body, and in your spirit, which are God's." What this price is, we are told by the Holy Spirit when speaking through Peter. He says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18-19). The shed blood of the Lord Jesus Christ, then, is the basis for a decision to yield the life to the Lord. It is the strongest argument which can be adduced to prove its reasonableness.

But the shed blood is also the ground of our approach unto God. Had Christ not shed His blood, the way to fellowship with Him would forever have been barred to sinful men. Indeed, there would have been no way at all, for it is only by faith in the shed blood of the Son of God that we can ever dare enter His holy presence. It is the blood which secures our pardon: and it is the blood which makes peace between a trembling sinner and an angry God. So the Scripture says that we have boldness to enter into the holiest "by the blood of Jesus" (Heb. 10:19-20). It is the blood of the Lord Jesus Christ which admits us into the presence of God, and this alone is the basis for God's acceptance of a life which is yielded to Him. (Rom. 3:25; Rom. 5:9; Eph. 1:6-7)

II. THE INCOMING OF THE ARK

(verses 6-9)

The next outstanding incident was the placing of the Ark in the most holy place in the Temple. This also has a typical message concerning the yielded life.

It speaks to us first of the presence of God in the believer. This is suggested in the First Corinthians passage, which says, "Your body is the temple of the Holy Ghost, which is in you, which ye have of God." This incident is, therefore, a pictorial presentation of the truth of regeneration. When a soul believes in the Lord Jesus Christ as his Saviour (which was typified in the bloody offerings of Solomon), then the Holy Spirit comes into his body to dwell there. His incoming involves the impartation of eternal life (which is God's life), and the begetting of a new nature in the believer's soul. This the Scripture definitely calls "the divine nature," and "Christ in you the hope of glory." And so from the day when we first accept Christ as our Saviour, by His Spirit, and the new nature which he gives, God dwells in our bodies, which are thenceforth the temples of the Holy Ghost. (Rom. 8:9-11; Col. 1:27; II Pet. 1:4)

Again, the incoming of the Ark speaks to us of the preeminence of the Saviour in the life of the believer. The Ark was brought into the innermost chamber in the Temple. So the believer, by the surrender of his will, should enthrone the Saviour in the very innermost room in his life. Nothing less than this will satisfy the heart of God, for nothing less than this is His rightful due. As someone has well said, "If Christ is anything, He is everything." This is true to the believer in the realm of surrender. We cannot honestly say that He means much to us unless He is given the preeminence in our secret thoughts, as well as in our words and deeds. God has given His Son the preeminence in everything. He wants Him to have the preeminence in our hearts and lives, and in our daily expcrience. In other words, the believer is to be occupied in Christ. This is the only true way to give Him the preeminence. (Col. 1:18; Col. 3:1-3; Phil. 4:8; Prov. 23:26)

III. THE MANIFESTATION OF THE GLORY

(verses 10-11)

Having borne the Ark into the innermost place in the Temple, the priests withdrew. "And it came to pass that when the priests were come out of the holy place, the glory of the Lord filled the house of the Lord."

Notice first the purging which occurred. The priests came out of the holy place. That was reserved for the Lord alone. No man had any right there. The priests would have contaminated it by their presence, and it would have been fatal to them. Thus in our lives God wants us so to give Him preeminence that self shall have no place. We do not mean by this that we are to "get rid of the Old Nature." This is impossible in the present life, and to teach any such thing is a violation of the plain teaching of Scripture. But the Word does plainly teach that we should give the Lord the first place in our lives. Our own desires should give way to His, by being brought into subjection to Him. Our purposes should be set aside, that His might be realized. Our hopes and ambitions should be subjected to the searching light of the Word of God, and if found displeasing to Him, they should be set aside that His will may be paramount. We should gladly yield to Him full control of our lives. This is very important, for so long as we are putting self first in our lives, we are not putting Him first. And, so long as this is the case, a transformed life is impossible. God wants us to be filled with the Spirit, but if this is to be realized we must be emptied of self. This was the spirit of the Saviour, and it should be our spirit, too. (Rom. 15:1-3; Phil. 2:5-8; Phil. 2:20-21; Eph. 5:18)

Next observe that this incident suggests the transformation which God wants to work in our lives. The glory of the Lord filled the Temple. So, too, God wants His glory to be manifest in the life of the believer. But only as we have withdrawn from the most holy place and given Him undisputed possession can this be done. If, however, this is our decision, and if it is our momentary attitude of heart, the transformation is bound to follow. God's glory is manifest in the lives of His children just in the measure of our yielding to Him and occupation in Him. (II Cor. 3:18; Rom. 12:2; I Pet. 1:8)

Third Quarter, Lesson 12. **Sunday, September 18, 1927.**

THE KINGDOM DIVIDED

Lesson Text: I Kings 12:12-20. Read verses 1-24.

Golden Text:

Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

Today's lesson is a study in the separating power of sin. The Lord spoke of this in the days of Isaiah when He said to Israel, "Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" (Isa. 59:1-2). Taking this as the inspired statement of a principle, let us first see how this principle worked out in the incident narrated in our lesson, and then let us see its operation in other directions in the expreiences of men.

I. SIN SEPARATED THE KINGDOM FROM REHOBOAM

It was sin which caused the kingdom to be wrested from Rehoboam. As the seed of David, he should have had the kingdom established in his hand, but sin separated between him and his people. In the first place, the sin which separated his kingdom from Rehoboam was the sin of Solomon. Wise as he was, this man disregarded the Word of God and married wives from among the strangers in the land, whom the Lord had commanded that the children of Israel should not marry. And the thing which the Lord had prophesied, if His Word were disobeyed in this matter, came to pass in Solomon's life. His heathen wives turned his heart away from God to worship idols. As the result of this sin, God pronounced judgment and prophesied that his kingdom shoud be torn from his son and given to another. (Read I Kings 11:1-33.) But Rehoboam's own sin also played a large part in his loss of the kingdom. He was guilty of pride, and folly, and abuse of authority. (See I Kings 12:1-14.) As a result of his sin and his father's sin, the kingdom of Israel was taken from Rehoboam.

II. SIN SEPARATED ISRAEL FROM JUDAH

As we have seen, the sin of Solomon, coupled with Rehoboam's sin, caused a division between Israel and Judah. The one followed Rehoboam and the other followed Jeroboam, according to the prophecy of Ahijah. But sad as this division was, the gulf was widened by additional sin on the part of Jeroboam. Rather than seeking the good of Israel, he sought his own good. Fearing lest the Temple worship at Jerusalem might prove to be a magnet to draw Israel back once more to Rehoboam, Jeroboam faithlessly ignored the promises which God had given him (I Kings 11:38) and began to scheme how he might secure his kingdom and prevent the healing of the breach. Out of the evil imaginings of his heart was born the plan to make two golden calves

for the people to worship, and this plan he speedily put into execution. Thus in the pride and rebellion of his heart, Jeroboam led his people into the same horrible idolatry which had previously contaminated Israel and brought about the downfall of Solomon's kingdom. This widened the rift which had already come between Judah and Israel, until it became a terrible breach which has existed ever since, and which will continue until the Kingdom of the Lord Jesus Christ, when He will cleanse them from their abomination and make them one nation upon the mountains of Judah. (Ezek 37:19-23)

III. SIN SEPARATES THE SOUL FROM THE BODY

Now we come to the more personal aspect of the separating power of sin. It is seen first in the fact that sin separates the soul from the body. We call the separation "death," and it is well to bear in mind that death is always a separation. It is never a cessation of being, or a state of unconsciousness. In physical death, the soul leaves the body, and the body is laid away in the grave. Had sin not entered into the world, there would have been no death; but sin has entered, and death has passed upon all men because of sin. When individuals die, it is no sign that they are any greater sinners than anyone else, but every individual death is a mute testimony to the truth of the Scripture which says, "The wages of sin is death" (Rom. 6:23). It certainly is an evidence that the blighting, devastating curse of sin has fallen upon the human race, and it is an evidence of its separating power (Rom. 5:12).

IV. SIN SEPARATES THE SINNER FROM GOD

Another outworking of the same principle stated in Romans 6:23, "The wages of sin is death," is the standing of the sinner. Naturally every man is separated from God because of his sins. He is "dead in trespasses and sins" (Eph. 2:1). He may be a highly respectable man, so far as human standards are concerned, and he may be eminently religious. But no matter who he is, to what position he may have attained, or what a remarkable reputation he may have built up among his neighbors and friends, still without Christ he is separated from God because of sin. There is no human possibility of his ever coming into fellowship with him. He is doomed to eternal punishment and banishment from the light of the Lord's countenance. (Rom. 5:12; Matt. 25:41; Eph. 2:1)

V. SIN SEPARATED THE SAVIOUR FROM THE FATHER

Because He was willing to pay the price necessary to redeem our souls, the Lord Jesus Christ died upon the Cross; and here is seen the climacteric demonstration that sin separates. Of course the Saviour was no sinner—never did He commit a single sin—and yet when He hung upon the Cross of Calvary His soul was separated from God the Father and He was left to suffer alone infinite depths of agony. The reason for this was that God in mercy had laid upon Him the iniquities of all mankind; and because His holiness forbade Him to look upon sin, the Father turned His back upon His only begotten Son, and in so doing plunged Him into the agonies of hell. It was out of the unfathomable depths of that agony that Jesus cried, "My God, My God, why hast thou forsaken me?" Yes, sin separated the Saviour from the Father; but thank God! that separation was endured that the sinner might be saved through the payment of his debt. Because the Saviour was separated from the Father on the Cross, no soul need ever again be separated from God for a single moment. Sin separated the Saviour from the Father, but when it did He bore our guilt and shed His blood as the price of our redemption. (Matt. 27:46; Mark 15:34; Isa. 53:5-6; I Pet. 2:24; I Pet. 3:18; Eph. 1:7; Col. 1:14)

VI. SIN SEPARATES THE BELIEVER FROM THE SAVIOUR

This was the experience which the Apostle Paul described when he testified: "When the commandment came, sin revived, and I died" (Rom. 7:9). This is what always happens when the Christian falls into sin. Let us proceed carefully in our discussion of this, however. There is an infinite difference between the separation of the unbelieving sinner from God, and the separation of the believer who sins. The one involves salvation, for the unbelieving sinner never has received eternal life. But the other involves only fellowship, for the believer is a child of God in spite of his sins. Nevertheless there is a very real separation in the hour of the believer's backsliding. Sin brings a cloud between his soul and the One Who loved him and gave Himself for him. It breaks fellowship, and broken fellowship is separation. (Rom. 7:11-13; I John 1:6-7)

VII. SIN SEPARATES A BELIEVER FROM HIS BRETHREN

Another realm in which sin in a believer's life causes a separation is in the realm of fellowship with his fellow-believers. Scriptural fellowship is impossible when there is sin in a life. A Christian cannot be in fellowship with God, and at the same time have fellowship with those who are sinning against Him. Of course, the reverse is true, and it is impossible, at the same time to be out of fellowship with God, and in fellowship with those who are walking with Him. So sin causes divisions among Christians. It breaks the unity of the Spirit. It leads to Church quarrels and backbitings and criticisms. It hinders the testimony of Jesus Christ, and the root of the whole trouble is the divisive power of sin. (I Cor. 5:11-13; I Cor. 10:20-21; II Cor. 6:14-18; Eph. 5:11)

VIII. SIN SEPARATES THE UNBELIEVER FROM HEAVEN

There is one more separation which we must consider, and this is the most terrible of all because it is eternal. Sin finally separates the unbeliever from God forever, in spite of the fact that Christ died to save sinners. For every other separation caused by sin God has provided a remedy in the Cross and Resurrection of Jesus Christ. But, for the second death, which is the final and eternal separation of the unbelieving soul from God, there is no provision. The soul who will not trust the Lord Jesus Christ as his Saviour in this life, in the day of God's judgment must be turned into hell. This the Scripture calls the Second Death. From this there is no hope of escape. Christ died to save the sinner and to give him eternal life and to unite him forever with Himself; but when the soul rejects Him, He is compelled to mete out judgment instead. How terrible is the separating power of sin! (John 3:18; Ps. 9:17; Matt. 25:41; Rev. 20:14-15)

REVIEW: THE EARLY KINGS OF ISRAEL

Third Quarter, Lesson 13. **Sunday, September 25, 1927.**

Golden Text:

"The Lord hath prepared His throne in the heavens; and His Kingdom ruleth over all" (Ps. 103:19).

One method of review for this quarter would be to assign to each pupil one of the characters studied: Samuel, Saul, David, Solomon, Rehoboam, or Jeroboam. This assignment could be to prepare a sketch of the life story of each man, and then in the light of other Scriptures to suggest a spiritual lesson which may be learned from his life. Or the assignment could take such a form as this: "Find out whether Saul was a believer, and furnish Scripture proof for your answer. If so, was his life consistent with his faith? What was the secret of his failure (or success)?" etc., applying such questions in turn to each of the characters studied. The teacher could furnish

ch help as is needed, but would do well to encourage the pils to do original research work with the help of a ncordance. Another helpful method would be to assign fferent pupils to learn what the New Testament has say about each one of the characters studied.

For those who wish such assistance, however, we fur-sh the customary

QUESTIONS FOR REVIEW

esson 1—"Saul Chosen King"
(I Sam. 10:17-25; 11:12-15. Read chapters 9 to 11.)
(Golden Text: Micah 6:8)

1. Has God a plan for every believer's life?
2. How can believers frutsrate God's plan for their lives?
3. Does failure to measure up to God's plan mean that e can never be of use in His service? If not, what rovision does He make for those who fail to accept His rst choice for their lives?
4. What is the outcome of stubbornness in our lives?

.esson 2—"Samuel's Farewell"
(I Sam. 12:1-5; 19-25. Read the whole chapter.)
(Golden Text: Ps. 26:3)

1. What is the effect of a consistent Christian life upon ur friends and associates?
2. How should Christians deal with sin in the lives of ther Christians?
3. Having faithfully reproved, rebuked, and exhorted, vhat further responsibilities have we to sinn...g believers?

.esson 3—"Samuel Anoints David"
(I Sam. 16:4-13)
(Golden Text: I Tim. 4:12)

1. Is David a type of Christ?
2. Wherein is David a type of Christ?

.esson 4—"David and Goliath"
I Sam. 17:31 37, 40-42, 48-51. Read the entire chapter.)
(Golden Text: Ps. 27:1)

1. Was Goliath a real giant?
2. Was Goliath a worshipper of the true God?
3. Why was David willing to fight the giant single-anded?
4. What was the outcome of the battle?
5. What types are there in this story?
6. What giants does the believer have to fight, and ow may we overcome them?

Lesson 5—"David and Jonathan"
(I Sam. 18:1-4; 19:1-7. Read I Sam. 20:1-42; 23:15-18; II Sam. 1:17-27.)
(Golden Text: Prov. 18:24)

1. What is a scriptural friendship?
2. What are the characteristics of a scriptural friend-ship?
3. What are the blessings of a scriptural friendship?

Lesson 6—"David Spares Saul"
(I Sam. 26:7-14, 17, 21)
(Golden Text: Rom. 12:21)

1. Is it right for the believer to get angry and to quarrel with others?
2. What should be our attitude toward those who hate us?
3. How should we treat those who injure us?
4. Should we try to "get even"?
5. Should we ignore a fellow-believer's enmity or how should we deal with it?
6. What blessings can come out of persecution and hatred?

Lesson 7—"David Brings the Ark to Jerusalem"
(II Sam. 2:3-4; 5:1-3; 6:12-15. Read II Sam. 2:1-4; 5:1-5; 6:1-15; Ps. 24.)
(Golden Text: Ps. 65:4)

1. Is there any man who should not worship God?
2. Should the church have bazaars, bake-sales, etc., to help pay expenses? Should the church include in its program dancing, card playing, theatricals? What should be the believer's attitude toward such things?
3. What part has the Word of God in our worship?
4. What is the act of worship which is most pleasing to God?
5. Should the believer be cold and dull in his Christian life?
6. What other things should enter into our worship?

Lesson 8—"God's Promise to David"
(I Chron. 17:1-12. Read the entire chapter.)
(Golden Text: Heb. 1:8)

1. Upon what condition does the fulfillment of God's promises depend?
2. Can we hinder the fulfillment of God's promises? How? For how long?
3. How can God give the believer so many wonderful promises as He does, when we are so utterly unworthy?

Lesson 9—"Nathan Leads David to Repentance"
(II Sam. 12:1-10, 13. Read II Sam. 11:1 to 12:25; Ps. 51:1-19.)
(Golden Text: Ps. 51:17)

1. Whose sin is easiest for us to see, our own or the other fellow's? Whose sin is the worst?
2. Why does the believer always judge most harshly in others the sins which are in his own heart and life?
3. How does God deal with a sinning believer?
4. What responsibility have other believers to a sinning believer?
5. What happens when a sinning believer repents?

Lesson 10—"Solomon's Wise Choice"
(I Kings 3:4-15)
(Golden Text: Prov. 13:13)

1. Does God make any offer to the believer such as He made to Solomon when He said, "Ask what I shall give thee"?
2. What four things are especially significant about Solomon's choice?
3. What was the promise made to Solomon, and what are the lessons which we may learn from it?
4. When God's Word gives us a promise, what should be our attitude toward it?

Lesson 11—"Solomon Dedicates the Temple"
(I Kings 12:12-20. Read verses 1-24.)
(Golden Text: Ps. 122:1)

1. What was the typical teaching in the fact that Solomon made a bloody offering?
2. What is the typical teaching in the placing of the Ark in the Holy Place? What does the Temple typify?
3. What lesson may we learn from the manifestation of God's glory in the Temple?

Lesson 12—"The Kingdom Divided"
(I Kings 12:12-20. Read verses 1-24)
(Golden Text: Prov. 16:18)

1. What is the result of sin?
2. What was its results in Israel's history?
3. What are its present results in the life of the unbeliever?
4. What are its results in the life of the believer? his relations with his God? In his relations with fellow believers?
5. What are its ultimate results in the life of unbeliever?
6. What were the results of sin at the Cross of Chri
7. What is the remedy for sin?

WHO DOES NOT LIKE TO GET A LETTER?

YOU
ARE
ABOUT
TO
RECEIVE
A
LETTER
!

IT
WILL
ARRIVE
IN
THE
NEXT
FEW
DAYS
!

IT
WILL
TELL
YOU
OF
AN
UNEXCELLED
OPPORTUNITY
!

WATCH
FOR
IT
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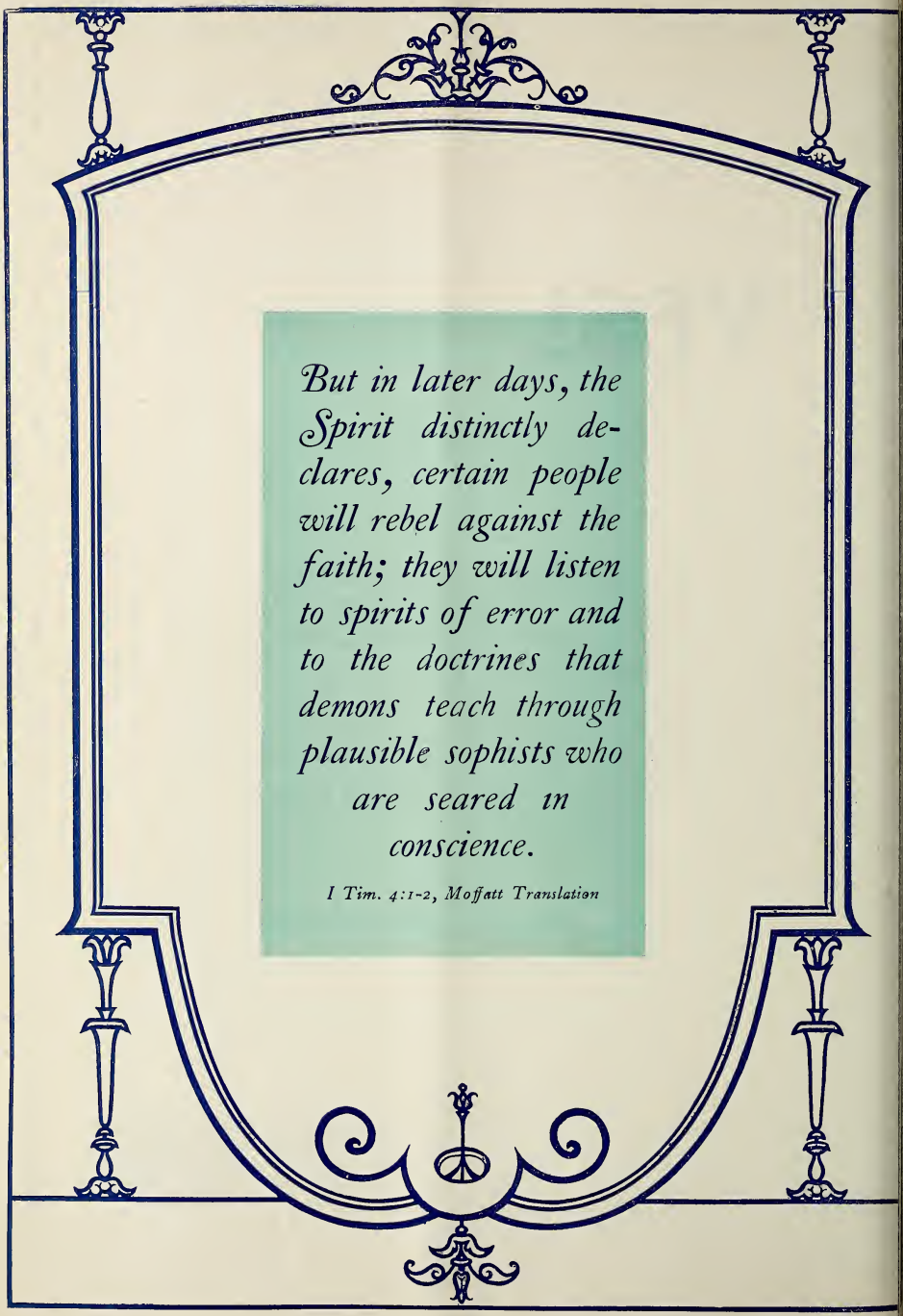
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But in later days, the Spirit distinctly declares, certain people will rebel against the faith; they will listen to spirits of error and to the doctrines that demons teach through plausible sophists who are seared in conscience.

I Tim. 4:1-2, Moffatt Translation

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Clifton L. Fowler, Editor

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The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

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The personality of Satan. Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Keeping a Day

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind (Rom. 14:5).

GOD wants the conscience of His child clean. Paul's teaching shows clearly that God does not put as much emphasis on "day keeping" in this age, as many men put upon it. Paul's words are most illuminating—"One man esteemeth one day above another." Such a man would be the Jew or the Seventh-Day Adventist. Paul does not turn upon such men with denunciation. But by his next words he makes room for those who "esteem every day alike." Logically, this is a most adroit and powerful blow at the legalizing Sabbath keepers. For if the ignorant man (so considered by the Adventist) who "esteemeth every day alike" is to have the privilege of being "fully persuaded in his own mind," and that with the sanction of Scripture, then it may be said with certainty that the Scripture is not demanding the keeping of any day for this age.

God is not now exalting days! When the Colossians were drifting into law-bondage Paul, inspired of God, sounds the note of warning so greatly needed in this mixed and muddled hour.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the SABBATH DAYS (Col. 2:16).

The Christian who enters into the experience and the enjoyment of the liberty whereunto Christ hath set him free, will not allow any man to judge him as to the Sabbath. He will join the ranks of those who esteem "every day alike." The Christian who knows aught of the glories of grace will not be fooled by the thunders of Sinai, but will gladly yield his whole being unto God and being fully "persuaded in his own mind" and because of the clear teaching of the Word will esteem "every day alike." The Christian who is willing and obedient will not drag all his days down to a selfish or fleshly level, but knowing that God hath said "whatsoever ye do, do all to the glory of God," will lift all his days to the lofty standards of the Holy Word. To him every day is holy. To him every day is sacred. He has stepped into the joy of esteeming "every day alike" in glorious consecration and blessed abandonment to the matchless service of Calvary's Crucified Victim and Olivet's Coming King.

Let no man judge you on Sabbaths.

Walk in liberty!

HAVE YOU

taken the whole problem of the D. B. I. "rent drain" to the Lord in your "alone time" to learn from Him what He would have you do in this hour of crisis?

We Thank You!

THROUGH the happy generosity of the "Grace and Truth" family, the eighty-five expiring missionary subscriptions which we advertised in the April and June numbers of "Grace and Truth" are fully provided for. Not one of these faithful messengers of the Cross, who have so frequently testified of its blessings, will have to miss the monthly visits of "Grace and Truth" during the coming year. For the fine spirit which you, our readers, have shown, and for your generous gifts which have made it possible for us to continue these subscriptions, we thank you.

We wish it were possible for us to pass

on to our readers all the enthusiastic testimonies of blessing received which come to us from the missionaries to whom you are sending "Grace and Truth," but the number is such as to make it quite out of the question. Here is just one sample from one who is preaching the unsearchable riches of grace among the Indians in Central America:

> I take this opportunity to kindly thank you for sending your valuable paper for the months of last year. It never failed to bring rich blessings to me, and often its messages have been translated and passed on to the natives.
>
> I was especially helped by the "Joy Number" which came at a time when my soul was "cast down and disquieted within me" by some things which have arisen lately. But by meditation upon the joy messages I was able to rise above the depression once more. Praise the Lord! The messages in that number were certainly inspired by the Holy Spirit.
>
> That same night, Sunday, I had the pleasure of teaching the Sunday School lesson from that paper, which shows that the Christians are "salt" and "light" to a number of Indian Christians and they were much helped by the same.

Surely it is a worthwhile ministry to be able to send "Grace and Truth" to those on the firing line in foreign countries with the assurance that God is using its testimony to bring uplift and encouragement to them in times of great spiritual need, and with the further assurance that He is permitting the testimony to be extended and to bring blessing even to natives who cannot read it for themselves through the agency of the missionaries. We delight in the privilege of such a ministry. But in the final analysis it is not our ministry, but yours who through your prayers and gifts have made it possible. Again in the Name of our blessed Saviour we thank you!

Now what could be more delightful or more fruitful than for us to be able to extend this testimony during the coming year? Since the dear Lord has so richly blessed the testimony of "Grace and Truth" to those to whom we have had the privilege of sending it in the past, could He not as richly bless it in the lives of others who as yet have never received it? Would it not be a blessed good thing to increase very largely our missionary gift subscription list during the coming year? Is it too much to ask that our gracious God will make it possible in the near future for us every month to put a copy of "Grace and Truth" in every mission station among the faith missions of the world? It can be done! Pray with us to this end, and as God leads participate in this blessed ministry.

—H. A. W.

A Verbally Inspired Bible

THE doctrine of the verbal inspiration of the Scriptures is taught in the Bible, and it is the only doctrine of biblical inspiration which is consistent with the claims and contents of the Bible message.

A writing which is given by divine inspiration is self-evidently inspired in the expression, in the language, in the *words*. To say that only the thoughts or ideas are inspired, is foolish and thoughtless. How can thoughts and ideas be communicated without words? Can there be a sum without figures? Can there be music without notes? It is every bit as logical to talk about a sum without figures, and music without notes, as to talk about revelation, communication and inspiration without words. To separate thought and word is difficult and dangerous. The boundry line between the two has never been found. Canon Wescott says, "Thoughts are wedded to words, as necessarily as soul and body." Thoughts must be clothed with words.

Does the divine inspiration of the Bible extend to the words? Without hesitation we answer, "Yes! it extends to the very words." That is our contention. Every word is God's Word. God may not have spoken every word, yet every word is God's Word in the sense that He caused it to be recorded. Verbal inspiration is that method of communication employed by God in written revelation to man, whereby the Holy Spirit has chosen the very words used, causing the Scriptures to be immutable, infallible and inviolable in the original text. The truths of the Spirit of God are clothed in the words of the Spirit.

The necessity of verbal inspiration is paramount. There can be no infallible Bible except it be verbally inspired; and with infallibility gone authority is lost. It is objected, "If inspiration were verbal, then a constant miracle would be required in the giving of the Bible." That is just exactly our claim and contention—that God gave the Bible word by word, a constant miracle being required—"line upon line, precept upon precept." "To err is human"—and the writers of Scripture were human—men like as we are—that is why we are contending for verbal inspiration. Had not God moved and controlled the writers and given the *words*, we would have a fallible Bible. *No breath, no syllable; no syllable, no word; no words, no Bible; no Bible, no Christianity*. There can be no Word of God without the divinely inspired words. The sum of our contention is, that since the words are inspired, therefore the Bible is divinely inspired *"in toto"*. Leave out this precious and vital doctrine, and Christianity is not worth defending.

—M. G. D.

Why We Keep Sunday Instead of Saturday

IT IS well for the child of God to inquire as to the reasons which God has presented in the Word for our present custom of keeping Sunday instead of Saturday. We briefly submit seven of these reasons:

1. *Because we are not Israelites.* The law commanding Sabbath observance was not given to us but to the children of Israel.

> Speak also unto the CHILDREN OF ISRAEL, saying, Verily My sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the LORD that doth sanctify you.
>
> Ye shall keep the sabbath therefore; for it is holy unto you. Every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.
>
> Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death.
>
> Wherefore the CHILDREN OF ISRAEL shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.
>
> It is a sign between Me and the CHILDREN OF ISRAEL for ever: for in six days the LORD made heaven and earth, and on the seventh day He rested, and was refreshed (Ex. 31:13-17).

> And God spake all these words, saying,
> I am the LORD thy God, Which have brought thee out of the land of Egypt, out of the house of bondage.
>
> Remember the sabbath day, to keep it holy (Ex. 20:1-2, 8).

2. *Because we are not under the Law.* The Sabbath keeper is a bond-slave of the Law.

> For sin shall not have dominion over you: for ye are not under the law, but under grace (Rom 6:14).
>
> Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.
>
> But after that faith is come, we are no longer under a schoolmaster (Gal. 3:24-25).

3. *Because one who observes special days is so far removed from grace, that Paul looks upon labor bestowed on him as "in vain".*

> Ye observe days, and months, and times, and years.
>
> I am afraid of you, lest I have bestowed upon you labour in vain (Gal. 4:10-11).

4. *Because we are specifically commanded not to allow any man to judge us in respect to Sabbaths, which were but shadows of things to come.*

> Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the sabbath days:
>
> Which are a shadow of things to come; but the body is of Christ (Col. 2:16-17).

5. *Because to cling to Sabbath observance is to cling to the Law which is the ministration not of life, but of death.*

> The ministration of death written and engraven in stones was glorious, . . . which glory was to be done away (II Cor. 3:7).

6. *Because the early disciples of the church age worshipped on Sunday.*

> And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight (Acts 20:7).
>
> Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come (I Cor. 16:2).

When it was their aim to reach the Jews they went to their Synagogues on the Sabbath (Acts 16:31; Acts 17:2; Acts 18:4), but when they assembled for the breaking of bread and worship it was on the first day of the week.

7. *Because Christ rose on Sunday.*

> In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre (Matt. 28:1).

In the light of these Scripture facts the pathway of the enlightened Christian is plain indeed.

We solemnize the day after Saturday, in contradistinction to those who call this day---Saturday---their Sabbath.

—Tertullian, A.D. 200

THE JEWISH SABBATH ABOLISHED

by D. M. CANRIGHT

THE Author of this delightfully clear discussion was a prominent writer and preacher of Adventism for twenty five years. His testimony consequently carries special value and weight. This article has been published in tract form by the Fleming H. Revell Co., Chicago, Ill. Reprinted in "Grace and Truth" by special permission.

IF ADAM, or the Patriarchs before Moses, kept the Sabbath, it is not so stated in the Bible. Whether a Sabbath had been kept before or not, it is evident that a new day was given to the Jews at the exodus. The Sabbath is first mentioned in Exodus 16:23, over twenty-five hundred years after creation. God then made known the Sabbath, and gave it to the Jews only. Proof: "Thou camest down also upon Mount Sinai, . . . and madest known unto them Thy Holy Sabbath" (Neh. 9:13-14). "I gave them My Sabbaths, to be a sign between Me and them" (Ezek. 20:12). The Sabbath, then, was given to the Jews only. Hence it is properly called the Jewish Sabbath. It was a sign between God and Israel. Hence it could not have been for others. Their deliverance from Egypt was commemorated by the Sabbath. Proof: "Remember that thou wast a servant in the land of Egypt, . . . therefore the Lord thy God commandeth thee to keep the Sabbath" (Deut. 5:15).

THE requirements concerning the Sabbath show that it was not meant for all the world:

1. It must be kept from sunset to sunset (Lev. 23:32). But in the extreme North there are months together when the sun is not seen. It is all night. There they cannot obey this law. When they go around the earth they cannot do it, for they have to add or drop a day.

2. Gentiles dwelling among them must keep it (Ex. 20:10). But Sabbatarians cannot now obey this law and compel Gentiles to keep the Sabbath.

3. No fire must be built on the Sabbath (Ex. 35:3). Sabbatarians break the law every Sabbath. They would freeze to death if they did not.

4. They must neither bake nor boil on the Sabbath (Ex. 16:23). Sabbatarians do both, so break the Sabbath.

5. Sabbath-breakers must be stoned (Ex. 31:15). They cannot do this now. This shows that the Sabbath was not designed for all the world.

THE Sabbath, with all Jewish holy days, was to be abolished. "I will also cause all her mirth to cease, her feast days, her new moons, and her Sabbaths" (Hosea 2:11). Plain enough. Paul says the Sabbath, with all these days, was abolished at the Cross (Col. 2:14). "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days" (Col. 2:16). Plain enough, if men care to see. Paul warned the Galatians against keeping any of the holy days of the old law. "Ye observe days, and months, and times and years. I am afraid of you. . . . Tell me, ye that desire to be under the law," etc. (Gal. 4:10, 11, 21). This includes the Sabbath, with all Jewish holy seasons of the law. Again: "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind" (Rom. 14:5). "Every day" must include the Sabbath. No Sabbatarian would use language like this. Plainly Paul's idea was that the Sabbath was abolished.

That Col. 2:16 includes the weekly Sabbaths is proved by these facts:

1. Time and again in the Old Testament the weekly Sabbath is associated with new moons, feast days, meats, etc., just as Paul here gives it. (See Lev. 23; Num. 28; I Chron. 23:30-31; II Chron. 2:4; 8:13; 31:3; Neh. 10:33; Ezek. 45:17; 46:1-11; Hosea 2:11, and Col. 2:16).

2. If Paul had meant to name the weekly Sabbaths, he must have used just the words he did, "Sabbath days," for that is the only term that is ever used for the weekly Sabbaths. See the following, where exactly the same

term means the weekly Sabbath: Ex. 31:13, "My Sabbaths;" Lev. 19:8; 23:38, "The Sabbaths of the Lord;" Isa. 56:4; Ezek. 20:12-13; Luke 4:31, "The Sabbath days;" Luke 6:9; Acts 17:2, and Col. 2:16.

3. In the Greek precisely the same word and form of word, sabbaton, is repeatedly applied to the weekly Sabbath. (See Matt. 28:1; Luke 4:16, etc.).

4. The word Sabbath occurs sixty times in the New Testament. In fifty-nine times out of the sixty, it is freely admitted by all Sabbatarians that the weekly Sabbath is meant; but in the sixtieth case, where exactly the same word is used both in Greek and English, they say it must mean some other day.

5. "Feast days and new moons" include all the other holy days of the Jews; hence, "the Sabbath day" must mean the weekly Sabbaths.

6. In the original Greek the word sabbaton here used by Paul is never applied to the annual Sabbaths, except to just one, Lev. 23:32, which would not be "Sabbath days," plural.

The Sabbath was a shadow or type of Christ. So Paul directly says: "The Sabbath days: which are shadows of things to come; but the body is of Christ" (Col. 2:16-17). Then it must have ended at the Cross. (See also Heb. 4:1-9).

KNOWING that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law for by the works of the law shall no flesh be justified.

—*Galatians 2:16*

WE DO not keep the seventh day under the Gospel, because we are under a "new covenant" (Heb. 8:6-13); "a new and living way" (Heb. 10:20), and "are not under the law" (Rom. 6:14). Nothing is binding on us Gentile Christians merely because it was once commanded in the Old Testament. There God commanded them to offer sacrifices, circumcise their sons, keep the Passover, the new moons, the Pentecost, etc. We do none of these now. Why not? Because not required in the New Testament. So the Sabbath being commanded in the Old Testament is no proof that we must also keep it under the New. Turning to the New Testament, we find no command to keep the seventh day. Jesus never said, "Keep it." Paul never said so, nor did James or John or any apostle. There is no blessing promised for observing it, no penalty for breaking it. There is a total silence as to any requirement concerning it for Christians. The duty enjoined in each of the other ten commandments is plainly commanded in the New Testament. Thus: first commandment, Acts 14:15; second, I John 5:21; third, James 5:12; fifth, Eph. 6:1; sixth, seventh, eighth, ninth and tenth, Rom. 13:9. But where is the seventh day enjoined? Nowhere in the Gospel. The ommission cannot be accidental, but designed. Why is this, if the old Sabbath is still binding?

Jesus kept the Passover, Pentecost, new moons, and all Jewish days as well as the Sabbath, so no argument can be drawn from His observing it. Jesus said that man was superior to the Sabbath and that he was Lord of it (Mark 2:27-28). After the resurrection, there is not recorded a single meeting of Christians on the seventh day, except as they met with Jews in Jewish worship. Here are all the cases where the Sabbath is mentioned: Acts 13:14, 27, 42-45; 15:21; 16:13; 17:2; 18:4; Col. 2:16. When Christians met by themselves, it was not on the Sabbath, but on the first day of the week (Acts 20:7). Every time Paul went to a meeting on the Sabbath, it was to preach to the Jews. So he circumcised Timothy on account of the Jews (Acts 16:3). Those who still held to the Sabbath were to be treated as weak brethren (Rom. 14:1-5).

The law of which the Sabbath was a part was fulfilled at the Cross. Thus the keeping of the law was decided to be "a yoke upon the necks of the disciples" (Acts 15:10); "Ye are not under the law" Rom. 6:14; "Ye are also become dead to the law" (Rom. 7:4); "We are delivered from the law" (verse 6); "Christ is the end of the law" (Rom. 10:4); "The ministration of death written and engraven on stones . . . is done away" (II Cor. 3:7-11); "The law was our schoolmaster to bring us to Christ. . . . We are no longer under a schoolmaster" (Gal. 3:24-25); the law was nailed to the Cross" (Col. 2:14-16); "There is made of necessity a change also of the law" (Heb. 7:12); "The law made nothing perfect" (verse 19); "The law was a shadow of good things to come"

(Heb. 10:1). So the law does not bind the seventh day upon us.

All the apostles and first converts to Christianity were Jews, raised up to keep the Sabbath, and, hence, naturally would have favored its continuance. Yet the great fact stands out clear that the Christian church from the very beginning has not observed the seventh day but has kept the first day. This stupendous fact can only be accounted for upon the supposition that this change was made by divine authority.

TURNING to the apostolic Fathers, who immediately followed the apostles and were familiar with their teachings and the customs of the churches established by the apostles, we find them agreeing that the Jewish Sabbath was abolished at the Cross.

Thus Justin Martyr, one of the most celebrated of the Fathers, who wrote an Apology to the Emperor in behalf of all Christians, A. D. 140, or only forty-four years after the death of St. John, shows that the Sabbath was abolished. Elder Andrews, Seventh-Day Adventist, makes this confession: "It does not appear that Justin, and those at Rome who held with him in doctrine, paid the slightest regard to the ancient Sabbath. He speaks of it as abolished, and treats it with contempt" (Complete Testimony of the Fathers, page 33). Of Gentile Christians, Justin says: "The Gentiles, who have believed on Him, and have repented of the sins which they have committed, they shall receive the inheritance along with the patriarchs and the prophets, and the just men who are descended from Jacob, even although they neither keep the Sabbath, nor are circumcised, nor observe the feasts" (Dialogue with Trypho, Chap. 26). At that time, then, only forty-four years from the last apostle, Gentile Christians did not observe the Sabbath. For some time the Jewish Christians continued to keep the Sabbath together with Sunday. But they were regarded as weak brethren to be borne with, if they did not urge others to keep it also. Of them Justin says: "But if some, through weakmindedness, wish to observe such institutions as were given by Moses, along with their hope in Christ, yet choose to live with the Christians and the faithful, as I said before, not inducing them either to be circumcised, like themselves, or to keep the Sabbath, or to observe any other such ceremonies, then I hold that we ought to join ourselves to such, and associate with them in all things as kinsmen and brethren" (Dialogue with Trypho, Chap. 47).

BUT Sunday is the day on which we all hold our common assembly, because Jesus Christ, our Saviour, on the same day arose from the dead.

—Justin Martyr
—A.D. 140

Sabbath keeping was only tolerated as a weakness. Of Justin, the "Encyclopedia Americana" says: "One of the earliest and most learned writers of the Christian church." Schaff-Herzog Encyclopedia says: "Justin professes to present the system of doctrine held by all Christians." This, then, was what Christians generally held a few years after the Apostles. The Jewish Sabbath was abolished—was not observed by Christians.

Barnabas, A.D. 150: Though not the work of the Apostle Barnabas, yet it was written by a Christian about A.D. 120. Andrews says: "He presently asserts the abolition of the Sabbath of the Lord" (Testimony of the Fathers, page 22). Here are his words: "Incense is a vain abomination unto Me, and your new moons and Sabbaths I cannot endure. He has therefore abolished these things" (Epistle of Barnabas, Chap. 2).

Tertullian, A.D. 200, or within 104 years of the last apostle, was one of the most notable of the Fathers. His writings are numerous. No one denies that he wrote them at that time. He was well aquainted with the practice of the church, and was orthodox in faith. Over and over he argues the abolition of the Jewish Sabbath. Elder Andrews confesses this thus: "Tertullian cites Hosea 2:11 and Isa. 1:13 to prove that the Sabbath is now abrogated." "He denies that the Sabbath is still to be observed; classes it with circumcision; declares that Adam was 'inobservant of the Sabbath,' etc., (Testimony of the Fathers, pages 72, 73, 75). Tertullian says of Christians in his day: "We solemnize the day after Saturday in contradistinction to those who call this day their Sabbath" (Apology, Sec. 16). Again: "We neither accord with the Jews in their peculiarities in regard to food, nor in their sacred days" (Apology, Sec. 21). Again: "The old law is demonstrated as having been consummated at its specified times (at the Cross); so also the observance of the Sabbath is demonstrated to have been temporary" (Answer to the Jews, Chap. 4). Tertullian lived right there, and knew what Christians believed and what they did. He says the Saviour abolished the Sabbath, and that Christians did not keep it. Didn't he know? He agrees with Justin Martyr.

Victorinus, about A.D. 300, was bishop of Petua, Germany. Elder Andrews says: "He believed that the Sabbath was abolished by the Saviour" (Testimony of the Fathers, page 101). Here is what this bishop says: "On the former day (the sixth) we are accustomed

to fast rigorously, that on the Lord's Day we may go forth to our bread with giving of thanks. And let the parasceve (the sixth day) become a rigorous fast, lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophet that 'His soul hateth,' which Sabbath He in His body abolished" (On the Creation of the World, Sec. 4). They kept the first day of the week, but did not keep the Sabbath, for Jesus had abolished it. See how all these Christian ministers in those early days agree that they do not keep the Sabbath, because it had been abolished. Did they know, or didn't they?

A.D. 324, Eusebius, bishop of Cesarea, Palestine, the city where Paul dwelt two years, wrote a history of the church. Of the patriarchs he says: "They did not, therefore regard circumcision nor observe the Sabbath; neither do we" (Eccl. History, page 26). He shows that keeping the Jewish Sabbath was considered a heresy. Of a Jewish sect of disciples he says: "These are properly called Ebionites by the ancients as those who cherish low and mean opinions of Christ. . . . With them the observance of the law was altogether necessary. . . . They also observe the Sabbath and other discipline of the Jews just like them, but on the other hand, they also celebrate the Lord's Day very much like us" (Eccl. History, pages 112, 113). This shows how keeping Saturday was regarded by the early church. It was a heresy.

Here we have the testimony of five of the best known of the apostolic Fathers who lived right there, and well knew what the apostles taught and what the early church practiced. All agree that the Sabbath was abolished. This was long before Constantine; long before the time when Adventists say the Pope changed the Sabbath to Sunday in the fourth century. The Sabbath was observed a while by Jewish Christians, but was denounced by all others. Thus "Johnson's New Universal Cyclopedia, Art. Sabbath," says: "For a time the Jewish converts observed both the seventh day . . . and the first day. . . . Within a century after the death of the last of the apostles . . . the Jewish Sabbath was denounced, together with circumcision and other Jewish and anti-Christian practices."

So the Schaff-Herzog Encyclopedia, Art. Sunday, says: "The Jewish Christians ceased to observe the Sabbath after the destruction of Jerusalem (A.D. 70). The Ebionites and Nazarites kept up the habit even longer." Again, the Ebionites "observed the Jewish and Christian Sabbaths" (Ruter's Church History, page 29). Neander says: "Churches consisting of Jewish converts, although they received the festival of Sunday, retained that also of the Sabbath for three centuries" (Page 186). Mosheim says: "The seventh day of the week was also observed, not by the Christians in general, but by such churches only as were principally composed of Jewish converts" (Eccl. History, Book I, Cent. 1, Part II, Chap. 4, Sec. 4).

OUR regard for the Lord's resurrection, which took place on the first day of the week, will lead us to celebrate it.

—Anatolius, Bishop of Laodicea
A.D. 270

The learned Gilfillan, who devoted years of research to the subject, says: "The fathers of the first three centuries believed that the Jewish Sabbath-day had been set aside" (The Sabbath, page 377).

In the light of these facts, what shall we say to the assertion of the Seventh-Day Adventists, that the Sabbath was kept by the Christian church for hundreds of years till changed by the Pope, A.D. 364? Even Elder Andrews unwittingly confesses that the Sabbath was not kept in the early church. Thus, in his History of the Sabbath, page 308, he says: "The reasons offered by the early Fathers for neglecting the observance of the Sabbath, show conclusively that they had no special light on the subject by reason of living in the first centuries, which we, in this latter age, do not possess." What a confession that is from the ablest historian the Seventh-Day ever had! He admits that "the early Fathers" "in the first centuries" neglected "the observance of the Sabbath." What further need have we for witnesses?

FINALLY, numerous attempts have been made to revive the keeping of the seventh day, but all have failed. A party tried it at the Reformation, but failed. In England the Seventh-Day Baptists tried it two hundred and fifty years ago. They had many churches, but now only one remains. In America they have tried it for two hundred years, and have made only ten thousand converts. Seventh-Day Adventists have tried it for fifty years, and have made only a few thousand converts, and half of them are proselytes from other churches. It does not work.

The effort to keep the Jewish Sabbath makes men narrow, and sets them against all other Christians. Their principal work is not to preach Christ and convert sinners, but to oppose other churches, create divisions, and make proselytes to their peculiar ideas. After a fair trial for these long years, what practical good have they done for the church or for the world? None whatever. God is not in it.

THE CHRISTIAN SABBATH
WHAT IS IT AND WHEN IS IT?

by C. J. Baker

SOMETIME since, we received a letter which began as follows: "Dear Brother, kindly inform me if you are endeavoring to keep holy the seventh day of each week? and what reference can you give from Scripture that excuses any from obedience to the Fourth Commandment?

"The idea is, I have been endeavoring to leave off labor on Sunday, which is generally called the Lord's day, but I see no satisfactory authority for calling Sunday the Lord's day," etc.

The above are very important questions, in view of the fact that thousands in these days are being led by Judaising teachers, back to the seventh-day Sabbath keeping, some even going so far as to make their salvation depend upon it. This is doubtless encouraged by the fact that even godly Christians who are well instructed in other truths, seem to be in ignorance and bondage on this question.

Let us then search the Scriptures, and endeavor to "rightly divide" them on this point. (II Tim. 2:15)

FIRST then, let us look at Col. 2:16-17:

> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath DAYS: (the word DAYS in the King James' Version is in italics which denotes that it is not in the original), which are a shadow of things to come; but the body is of Christ.

The word "therefore" at the beginning of verse 16 connects it with what has gone before, and we find by looking back to verse 14,

> Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.

Therefore let no man judge you in respect to the Sabbath or any holy *day*. Why? Because these are shadows of things to come, and we have the substance now, so have no need for the shadow. "The body is Christ's" (Revised Version). This one Scripture it seems to us is sufficient to show that the Fourth Commandment is not now binding on the Christian.

But now let us turn to a divine commentary on the Sabbath, (Heb. 4:9):

> There remaineth therefore a rest to the people of God, or "keeping of the Sabbath," as the margin reads, or a "Sabbath rest" (R.V.).

This verse is generally applied to the future, as it is in the future tense, but I think if we examine the context we will find it is a present thing. The Apostle is speaking in this and in the previous chapter of the Hebrews, bringing to their remembrance that God had promised them rest in the land, which they failed to obtain through unbelief.

> Again, He limited a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear His voice, harden not your hearts. For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest for the people of God (Heb. 4:7-9).

The argument here is that God wanted to lead them into rest through Joshua, but they did not get it because of their unbelief, So David speaks of a rest that is yet future in his day, but it is present now to the people of God, and how is it obtained? Verse 3:

> WE WHICH HAVE BELIEVED DO ENTER INTO REST, or commence to keep Sabbath.

Christ is the antitype of the Old Testament Sabbath. He is God's resting place and

THE revered and honored author of this article is now with the Lord. He was a successful business man of Kansas City for many years. Despite his large commercial responsibility he found time for much writing on spiritual themes. His message on the Sabbath is of unusual value.

We keep the eighth day with joyfulness, the day also on which Jesus rose from the dead.

—*Barnabas, A. D. 150*

nine, and all the time I am walking by faith in Him, Sunday, Monday, Tuesday, Wednesday, Thursday, Friday or Saturday, I am keeping Sabbath, I am remembering the Sabbath day to keep it holy. I do not break the Sabbath by blacking my boots or riding in a street car, on Saturday or Sunday, but I do break it if I doubt my Saviour or His Word, or the efficacy of His precious blood on Monday, Tuesday or any other day.

Twenty-five years ago when I trusted in Him I began to keep Sabbath and it is my privilege to rest in Him three hundred and sixty-five days of each year.

> This is the day the Lord hath made; we will rejoice and be glad in it (Ps. 118:24).

The verse just quoted is evidently prophetic of the Lord Jesus as the antitypical Sabbath, the rest of the sinner. Verse 20 is prophetic of Him as the Door, (John 10;9), the Way to God, (John 14:6). Verse 22 as the Stone rejected by the builders, (Matt. 21:42). The Foundation for the sinner to build on, (I Cor. 3:11). The inspired heading of the ninety-second Psalm says it is "A Psalm or Song for the Sabbath day." Verse 4 of this Psalm says,

> For Thou Lord hast made me glad through Thy work; I will triumph in the works of Thy hands.

The Fourth Commandment says,

> Six days shalt thou labour and do all thy work.

Spiritually speaking a man had no right to rest or keep Sabbath until all of his work was done; in other words, until he had kept all of God's commandments, which we know he never did, as David by the Spirit says,

> It is time for Thee, Lord, to work; for they have made void Thy law (Ps. 119:126).

In such a case how blessed to know that another has done it for us. To be able to sing this song for the Sabbath day,

> FOR THOU LORD HAST MADE ME GLAD THROUGH THY WORK; I WILL TRIUMPH IN THE WORK OF THY HANDS.

The Pharisees were continually finding fault with our Lord because He did not keep the Sabbath. (Mark 2:23-28; Luke 6:1-11; 13: 10-17)

There is a remarkable expression in this connection in John 5:17. The Lord had cured an impotent man on the Sabbath, and what was worse had told him to take up his bed and walk. This was very shocking to the Jews, and they persecuted and sought to slay Him "because He had done these things on the Sabbath day." But Jesus answered, "*My Father worketh hitherto and I work.*" As much as to say, "You have been pretending to keep Sabbath, but My Father and I have not." God created all things in six days and finished the work and pronounced it all very good and rested the seventh day; but the rest was of short duration for Him; sin came in and broke His creation rest. Then doubtless Father, Son and Holy Spirit went to work on redemption and there was no rest for Them until the way back to God had been opened for poor fallen man. So at the end of thousands of years, the body was prepared for the God-provided Lamb and "this Man after He had offered one sacrifice for sins forever *sat down on the right hand of God.*" There is rest again for God and there is rest for me. The way is again opened back to the very presence of God, "By the blood of Jesus, by a new and living way," and Jesus says to you and to me:

> Come unto Me all ye that labour and are heavy laden, and I will give you rest (Matt. 11:28).

This then is how a sinner finds rest without works, by simply believing in Jesus. He is born again by the Spirit and Word of God, but he is created in Christ Jesus unto good works (Eph. 2:10). So the saint finds rest after he is saved, by obeying the Word of the Lord:

> Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls (Matt. 11:29).

HEBREWS 4:10 says, "He that *is entered* into His rest, he also *hath ceased from his own works, as God did from His.*" Notice that it is present possession in both the third and tenth verses, and this tenth verse says that if we are resting in Him we have ceased from our own works. That is, ceased from our own works as a means of salvation or an aid to keeping saved. If I keep one day above another or do anything else as an aid to my salvation it is a plain sign that I have not fully entered into "His rest." This is what Paul by the Holy Spirit calls "the weak and beggarly elements, whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years. I am

afraid of you, lest I have bestowed upon you labour in vain" (Gal. 6:4-11). This going back to law is what Scripture calls falling from grace. In these days if a professing Christian falls into sin of any kind they say, "He is fallen from grace." But that is not the Scriptural use of the term.

> Christ is become of no effect unto you, WHOSOEVER OF YOU ARE JUSTIFIED BY THE LAW; ye are fallen from grace (Gal. 5:4).

So the Sabbatarian is fallen from grace.

> The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are no longer under a schoolmaster (Gal. 3:24-25).

So after we have learned our lesson from the schoolmaster; that we are lost, ruined helpless, hopeless sinners our mouth stopped, and have pleaded guilty before God, then we are fit subjects for His grace: then we are where God can reveal His son to us, where He can have mercy on us, through the blood of our Lord Jesus Christ. Where He can open our devil-blinded eyes, and reveal to us "that Christ died for our sins," yea, He brings it closer, and we are able to say with the Apostle, "Who loved *me* and gave Himself for *me* (Gal. 2:20). And now the sinner finds rest and is "no longer under the schoolmaster," no longer under the law "which was done away in Christ" (II Cor. 3:7-14). And now praise and worship begins for the first time to ascend to God. We see for the first time, that it is, "not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). We sing for the first time, "Thou Lord hast made me glad *through thy work; I will triumph in the work of Thy hands.*" For the first time we cease from our own works as a means of salvation, and begin, through the energy of the new life imparted to us by the Holy Spirit, to work for Him who worked for us.

> *AND upon the first day of the week, when the disciples came together to break bread, Paul preached unto them.*
>
> —*Acts 20:7*

WE ALSO believe with our questioner quoted at the beginning of this tract, that "There is no satisfactory reason for calling Sunday the Lord's day." The only Scripture used to support this, is Rev. 1:10. "I was in the Spirit on the Lord's day," which is asserted by some to mean the first day of the week.

A friend who was distributing bills announcing Gospel Meetings on "Lord's day" was asked by a Sabbatarian what day he meant by that, was it Saturday or Sunday? The friend answered that Sunday was the Lord's day. The questioner said, "Was not Saturday the seventh day, the Sabbath?" This was admitted. He was then referred by the Sabbatarian to the words of our Lord (Luke 6:5),

> The Son of Man is Lord also of the Sabbath.

So he triumphantly asserted, "Saturday is the Lord's day." And we submit he had at least as good proof for his theory as my friend had for his. In the face of so much Scripture that can be cited to show that the Lord has not enjoined any particular day on His people in this dispensation it surely seems unbecoming to dogmatize on it. Some think that the phrase, "Lord's day" refers to the day of the Lord, which is yet in the future, when the Lord will manifestly take control of the affairs of the world again, and that John was in it in prophetic vision. We read of the Lord's day in Luke 17:24:

> For as the lightning, that lighteneth out of one part under heaven, shineth unto the other part of heaven; so shall also the Son of Man be in His day.

This whole dispensation is "man's day." See I Cor. 4:3, margin. This is the time when man is getting his fling, and we believe it to be utterly unscriptural for the Lord's people to be laboring to enact laws to compel unsaved men to observe Sunday. It is putting them in a false position; there are multitudes of unsaved Church members who think they are helping their chances for heaven by going to Church and keeping what they call the Sabbath, and looking with compassion on the Sabbath breaker. But we are sure it would be more pleasing to God for an unsaved one to be out walking on Sunday than taking the communion. If it were true that the keeping of the first day of the week was enjoined on Christians, the unsaved would have no part nor lot in the matter. They cannot please God by keeping Saturday, Sunday or any other day, or by anything that they can do.

> They that are in the flesh cannot please God (Rom. 8:8).
>
> For whatsoever is not of faith is sin (Rom. 14:23).

The Sabbath in the Old Testament was not given to the nations, and there is no authority in the Scriptures for enjoining it on unsaved ones now. And we submit

hat it is against all New Testament teachings that the Lord would be satisfied for me, His child, to have one lay for Him and six for myself. I know there are many of the Lord's children who are in bondage through wrong teachings concerning this.

> One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it (Rom. 14:5-6).

We do not see how anyone can consistently dogmatize on the sacredness of the day in the face of such Scriptures.

There is an interesting addition to the received text of Luke 6:1-5 in one of the ancient versions of the Greek New Testament, in what is called the "Beza" manuscript, where the Lord and His disciples plucked the ears of corn on the Sabbath and were rebuked, as usual, for breaking the Sabbath. After telling of the unlawful thing that David did when himself and followers were hungered, in eating the shewbread, He makes the statement quoted above, "The Son of Man is Lord also of the Sabbath." The "Beza" M. S. has this interesting addition between the fifth and sixth verses, "And on the same day seeing a man at work on the Sabbath, He said to him, "Man if thou knowest what thou art doing, blessed art thou; but if thou knowest not, thou art accursed and a transgressor of the Law" (Variorum Bible). This is thought by some eminent scholars to be a genuine tradition of our Lord. Whether this may be so or not, we believe it is according to truth, and is in accord with Romans 14:22-23.

> *UPON the first day of the week let every one of you lay by him in store, as God hath prospered him.*
>
> —*I Cor. 16:2*

BUT WE are thankful to the Lord, and to the powers that be, that we have one day in seven in which we can rest from toil, and it is a blessed thing for our souls and bodies. But although the Lord has not enjoined it on us, yet we believe it is well pleasing to Him for His people to set apart one day each week for Him, for prayer, meditation and assembling ourselves for worship, teaching and preaching the Gospel to the perishing. And we should be exceedingly grieved if what we have said in this tract should lead any of God's people in any measure to relax their setting apart the day for Himself. We think that any spiritual Christian will not need any command to observe it, but it will be his meat and drink to do it. It reminds us of the objection we have often met from carnal Christians and mere professors against remembering the Lord in the breaking of bread every first day of each week. They say there is no command to do it, and why should we? You might ask that young mother who is so constantly kissing that darling baby of hers, "Why do you do that? you cannot find any command in the Bible for kissing that baby so often." She would say, "I do it because I love to, I don't *need* any command to do it. I would need rather a command before I would refrain from kissing it."

And what a heartless thing for one redeemed through the precious blood of Jesus, to say, "Well He says, This do for a remembrance of Me, but He doesn't say how often, so if I do it once in six months or a year it will be often enough." But to one with the love of Christ constraining him, when he reads that, "The first day of the week the disciples came together to break bread" (Acts 20:7), although this is not a command to keep the first day, nor to remember the Lord each first day of the week, such an one will do it, not because he is commanded to, but because he loves to do it. And in the nature of things in thus remembering the Lord there would be no command as to how often. And in keeping this day for Him it would also be a thing for the heart, we keep the feast and we keep the day, like the mother kisses the baby, because we love to do it.

And we find the early Christians did so gather, on the first day of the week (John 20:19-26; Acts 20:7; I Cor. 16:2), but we look in vain for any command to do it. But we are no more in bondage on Sunday, unless we refrain lest we should stumble a weak brother, than Monday. And we see no more authority for making Sunday binding as the Lord's day, than we do for Saturday as the Sabbath.

It is not by observing days or refraining from observing them, by eating meat or refraining from eating that we walk well pleasing to God, but by walking in love, by putting off the old man and putting on the new—not by keeping holy days, but by cultivating holiness of heart and conscience. We keep holy the Sabbath day when we:

> Rest in the Lord and wait patiently for Him" (Psalm 37:7).

THE OLD Testament Scriptures concerning the Sabbath have blessed typical teachings to us if we understand that Christ is the antitypical Sabbath, and that it is our privilege and responsibility to be keeping the New Testament Sabbath at all times. Read Isaiah 58:13:

> If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words.

Not doing thine own ways, but "doing the will of God from the heart" (Eph. 6:6). Not finding thine own pleasure, but seeking to please Him, Who loved us and gave Himself for us. Nor speaking thine own words, but "let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16).

Again we read in Jeremiah 17:21-22:

> Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem, (which would mean carrying to or from the Lord's table), neither carry forth a burden out of your houses on the Sabbath day.

This is one of the ways God's people are continually breaking the Sabbath, carrying burdens instead of casting them on the Lord.

> Casting all your care upon Him for He careth for you (I Pet. 5:7).

Read again Deuteronomy 5:15:

> And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm: therefore the Lord Thy God commanded thee to keep the Sabbath Day.

Pharoah is a type of Satan, and Egypt is a type o his realm; it is called the iron furnace (Deut. 4:20) There was no Sabbath keeping, no rest, but the las of the taskmaster in Egypt. And so it is now; there i no Sabbath, no rest for the slaves of Satan, the unsaved here or hereafter.

> The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked (Isaiah 57:20-21).

That is how it is now. And for the future it will b the "iron furnace," "prepared for the devil and hi angels" where "the smoke of their torment ascendeth u for ever and ever: and they have *no rest* day or night" (Rev. 14:11). But God's people who have been deliv ered from the power of Satan, by the mighty hand o God, who "have redemption through His blood, ever the forgiveness of sins" (Col. 1:14), therefore the are commanded to keep the Sabbath day. When Three hundred and sixty-five days in the year, thos who have found rest to their souls through the precious blood, should *"Remember the Sabbath Day to keep i Holy."* "This is the day the Lord hath made we will rejoice and be glad in it" (Ps. 118:24).

Peace, perfect peace in this dark world of sin?
The blood of Jesus whispers peace within.
Peace, perfect peace, by thronging duties press'd?
To do the will of Jesus—this is rest.
Peace, perfect peace, with sorrows surging round?
On Jesus' bosom naught but calm is found.
Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe, and they.
Peace, perfect peace, our future all unknown?
Jesus we know; and He is on the throne.
Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.
It is enough: earth's struggles soon shall cease!
And Jesus call us to heaven's perfect peace.

Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.

—Galatians 4:10-11

THE MEANING OF THE SABBATH REST

by H. A. Wilson

THE fourth chapter of Hebrews is the classic of all literature dealing with the Sabbath question. Coupled with Colossians 1:16-17, it furnishes a final answer to all those Judaizing teachers who insist that the believer of this age is duty bound to observe the Sabbath day, and that none can be saved who fail to observe it. It answers in a most satisfying manner all the questions which may have arisen in the hearts of God's children because of such false teachings, and in so doing it dispels the clouds of doubt and fear which such questions have produced. Not only so, but it also affords a glorious revelation of the grace of God and fills the believer's heart with rapturous joy in beholding a fresh vision of his Saviour's love.

HERE is a helpful approach to the Sabbath subject which will bring blessing to all. Wilson calls the Christian to the sweet and wholesome rest which belongeth unto every child of God.

I. THE WARNING EXPRESSED

> Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it (Hebrews 4:1-2).

THIS chapter opens with a warning against unbelief. This warning is based upon the conclusion of the preceding chapter, which says that when they came up to the promised land the first time the children of Israel could not enter in because of unbelief. It calls attention to the fact that that generation had the Gospel preached to them, but were not profited by it because they did not believe it. And it uses this fact to point a warning lest we, to whom also the Gospel has been preached, should fall after the same example of unbelief and thereby fail to enter into the rest of God.

Apart from the unpardonable sin, which is a form of unbelief and rebellion, unbelief is the worst sin men can commit. From every other God has provided salvation, but for salvation from the sin of unbelief no provision has been made. And inasmuch as salvation both from the penalty and power of every other sin rests upon faith in God's provision in Christ Jesus, the sin of unbelief makes it impossible for God to save men from other sins. Unbelief kept Israel out of the promised land until the carcasses of the men of that generation lay rotting in the wilderness. It keeps the sinner from salvation; and though he is saved by his initial act of faith, unbelief keeps the soul who has trusted the Lord Jesus Christ as his Saviour from the joy of his salvation. What a terrible thing is unbelief!

An example of the damning power of unbelief is found in John 3:18. The Spirit has just finished telling of God's love in giving His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life, and then He says,

> He that believeth in Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God.

And the hideousness of this sin is shown in I John 5:10:

> He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son.

Now let it be borne in mind that to show the folly of unbelief and to save men from it by leading them to trust the Lord Jesus Christ is the preeminent purpose of this Scripture which we are studying. From first to last this is uppermost. It may not seem, at first thought, that this has any special connection with the

Sabbath, but the connection will become apparent as we proceed; and to bear in mind that the Spirit is seeking to save men from the sin of unbelief will help one to understand many things which otherwise would be confusing.

II. THE REST PROVIDED

> For we which have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world.
>
> For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works.
>
> And in this place again, If they shall enter into My rest.
>
> Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:
>
> Again, He limited a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear His voice, harden not your hearts.
>
> For if Jesus had given them rest, then would He not afterward have spoken of another day.
>
> There remaineth therefore a rest to the people of God (Hebrews 4:3-9).

THIS passage next assures us that God has provided a rest for His people. It opens with the testimony, "We which have believed do enter into rest." It then calls attention to the fact that in speaking of Israel's failure to enter His rest, God made provision that others might enter. It identifies this rest as the Sabbath rest, and then it repudiates the idea that the entrance into the promised land under the leadership of Joshua (here called "Jesus" according to the Septuagint translation of the word "Joshua") was the fulfillment of this promise. This is deduced logically from the fact that even after the children of Israel had entered the promised land, God yet spoke of another day of opportunity. And finally it concludes with the words:

> There remaineth therefore a rest to the people of God (Hebrews 4:3-9).

It is evident from this that God has made it possible for men to enter into His rest, and it is also evident that we are still in the day of opportunity.

This passage indicates what the Sabbath rest means from the national standpoint. Israel's failure to enter into the promised land under the leadership of Moses is interpreted as a failure to enter into the rest of God. And while she did enter the land under the leadership of Joshua, her possession of the land and her enjoyment of the promised blessings was only partial. Something better has been provided for her. From other Scriptures we know that Israel will once more enter into the land of promise, this time under the captaincy of Another, of whom Moses and Joshua were only types. Israel's final entrance into the promised land, when she will enjoy to the full the blessings promised to Abraham, will be in the Sabbath of the ages, the seventh dispensation, the Millennial Kingdom of the Lord Jesus Christ. This is one reason the Scripture says,

> If Jesus (Joshua) had given them rest, then would He (the Lord) not afterward have spoken of another day (Heb. 4:8).

For Israel the final day of opportunity will be the Kingdom of Christ. This is the national meaning of the Sabbath type. It is then that the nation Israel will enter into the rest of God. And it is to be noted that when Israel enters the blessings of the Kingdom it will be with joyous faith in her Messiah, the Son of God, our Lord Jesus Christ.

But from the personal angle the Sabbath type has another meaning. We shall shortly see the explanation which is given in the Scripture itself. But before we turn our attention to this let us pause to emphasize two facts which are of great importance if we are to apprehend the force of the explanation which follows.

The first fact is this: this passage identifies the rest of God with the Sabbath day. This it does with unmistakable clarity. First it quotes the Scripture which says,

> God did rest the seventh day from all His works (Gen. 2:2).

Then it reverts to its former quotation from the Old Testament:

> And in this place again, If they shall enter into My rest (Heb. 4:5).

The Spirit of God here uses His rest as synonymous with the Sabbath. To any reasonable and fair-minded man this is demonstration. To enter into the rest of God is to keep the Sabbath. This is further emphasized by the fact that the literal translation of Hebrews 4:9 is,

> There remaineth therefore a keeping of Sabbath to the people of God.

The second fact which this Scripture states, and which we wish to emphasize, is this: to believe is to enter

ON ONE day, the first day of the week, we assemble ourselves together.

—Bardesanes

—A.D. 180

with which this particular part of the discussion opens:

> We which have believed do enter into rest (Heb. 4:3).

It is evident from this that the way to enter into the rest of God (or in keeping with the other statements of the Scripture to keep Sabbath) is simply to believe. From other Scriptures we know that by believing here must be meant believing in the Lord Jesus Christ as one's personal Saviour, for no faith which is not Christ-centered can avail. This is seen in Acts 16:31 which says,

> Believe on the Lord Jesus Christ, and thou shalt be saved.

Not all who simply believe *something* are saved, for this would include all the heathen, but only those who believe in the Lord Jesus Christ. That this is the meaning of the testimony which we are considering is apparent when we consider also the context, for it appears in the heart of an extended discussion directed toward leading the reader to put his faith in Christ. This passage teaches, then, that the only way one can enter into the rest of God is to believe in the Lord Jesus Christ, and to fail to believe in Him will keep one from entering that rest.

III. THE EXPLANATION AFFORDED

> For he that is entered into his rest, he also hath ceased from his own works, as God did from His (Heb. 4:10).

NOW what does it mean to enter into the rest of the Lord? Since the Spirit so clearly identifies this rest with the Sabbath, if we can ascertain what it means to enter into the rest of God, we will also learn what is God's ideal of Sabbath keeping. The next verse in this passage is tremendously significant. It is the inspired interpretation of all that the Scripture teaches about the Sabbath. Face once more its clear statement:

> For he that entered into His rest, he also hath ceased from his own works, as God did from His (Heb. 4:10).

To enter into the rest of God is first of all to cease from one's own works. But there is a positive side to this, as well. We are to cease from our own works "as God did from His." Now how did God cease from His own works? If we will turn to Genesis 1:1-2 to which this verse refers we will gain new light on its meaning. These verses read,

> Thus the heavens and the earth were finished, and all the host of them.
>
> And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made (Gen. 2:1-2).

God rested from His work because His work was finished. This makes the explanation very lucid. The believer is to rest from his own works because a work has been finished, and this can be none other than the finished work wrought upon the Cross of Calvary by the Lord Jesus Christ.

This is the significance of the typical Sabbath day. Six days the children of Israel were to labour, gathering the manna for their daily food. But on the seventh no labour was to be done. They were to rest, and they were to feed upon the manna which God had miraculously provided and prepared especially for their use on that day (Ex. 16:16-30). If on any other day they gathered more than was necessary for the day and left it over, by the next day it had bred worms and stank. But on the Sabbath day the manna gathered the day before was still pure and sweet. The Lord Jesus Christ interpreted the meaning of the manna in the sixth chapter of John when He said,

> I am the living bread which came down from heaven. If any man eat of this bread he shall live forever (John 6:51).

And later He said,

> This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever (John 6:58).

What a beautiful type is this! It is a message of salvation by grace. The children of Israel were to cease from their own works. They were not to gather manna on the seventh day. They were to feed upon the bread which God had sent from heaven and preserved for their use by a miracle of grace, which was typical of the Lord Jesus Christ. How could the Spirit more plainly have told us in the language of typology that salvation was entirely by grace without any works of our own? Men were not to labour on the Sabbath, even for their necessary food, and every one who did so was to be put to death (Ex. 35:2). God will not brook any mingling of human works with the finished work of Christ.

Herein lies one of the clearest revelations of the into the rest of God. This is the force of the testimony

ON the day of the sun (Sunday) . . . and let there be a cessation of law-suits, business, etc.

—Law of the Christian Emperors of Rome - - - A.D. 386

folly of those who tell us that we must keep the Sabbath day in order to be saved. This is one of the forms and ceremonies of the ritual of Israel. All attempts to keep it are works of man's righteousness. And the Scripture plainly says,

> Not by works of righteousness which we have done but according to His mercy He saved us (Titus 3:5).

To attempt to be saved by Sabbath keeping, according to the ordinance of the Law, is to do violence to the Scriptures which teach salvation by grace.

But on the other hand to believe in the Lord Jesus Christ as our Saviour is to enter into an eternal Sabbath keeping. It is to become part of the body of which the old Sabbath ordinance was only a type. It is to become part of the substance which cast the shadow embodied in the Sabbath days and in all other ordinances of Jewish ritual. This is the meaning of Colossians 2:16-17,

> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days:
>
> Which are a shadow of things to come; but the body is of Christ (Col. 2:16-17).

For a soul simply to trust the Lord Jesus Christ as his Saviour, then, is to enter into the Sabbath rest of God. In this connection let us remind ourselves once more of two facts which we have already faced. The first is that the tenor of this whole passage is that unbelief is folly and men should trust the Saviour; and the other is that the Scripture definitely and unequivocally says,

> We which have believed do enter into rest (Heb. 4:3).

Some points of Bible interpretation may be subject to question, but here is one which cannot be questioned. God's Word plainly says that truly to keep the Sabbath is simply to cease from all our own works and to rest by faith in the finished work of the Lord Jesus Christ. The message of the Sabbath type is the same message which is stated in Ephesians 2:8-9,

> For by grace are ye saved through faith; and that not of yourselves; it is the gift of God:
>
> Not of works, lest any man should boast (Eph. 2:8-9).

Since salvation by grace is the fulfillment of the Sabbath type, and since the believer by faith becomes a member of the Body which cast the shadow embodied in the Sabbath day of the Old Testament, how foolish it is to worry about keeping the Sabbath day. To do so is as foolish as for a man to chase his own shadow. Yes, it is worse. For a believer to attempt to keep the Sabbath day with any thought that this can add anything to his salvation or that to fail to do so can detract from it is to "fall from grace." We do not say to lose his salvation, for this is not the meaning of this expression in the Scripture. But for the believer to fall into such a delusion is for him to believe a lie which logically annihilates the grace of God. No wonder the Apostle Paul said of such,

> But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
>
> Ye observe days, and months, and times, and years.
>
> I am afraid of you, lest I have bestowed upon you labour in vain (Gal. 4:9-11).

Our discussion of this subject would be incomplete, however, if we failed to recognize the application of this truth to the life of the believer. After a soul has trusted the Lord Jesus Christ as his Saviour from the penalty of sin, and is fully persuaded that his works have nothing to do with this salvation, yet to enter fully into the joy of salvation he needs to make the application of this principle in another direction. The believer may enjoy victory over sin and power in service on exactly the same basis as that on which he received his salvation from the penalty of sin. And this is the only way he can experience these things. Victory over sin and power in service are not obtained by self-effort, but only by ceasing from our own works and resting in the work of Christ. We need to learn that

> It is God which worketh in you both to will and to do of His good pleasure (Phil. 2:13).

And we need further to learn the truth of the Saviour's words:

> Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.
>
> I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for WITHOUT ME YE CAN DO NOTHING (John 15:5-6).

It is a blessed good thing when a believer learns in the realm of Christian living to enter into the rest of God. We are very slow to recognize how full and complete is the truth of the Scripture which says,

> Therefore if any man be in Christ, he is a new creature: for old things are passed away: behold, all things are become new.
>
> And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation (II Cor. 5:17-18).

How blessed it is when we learn to cease our striving and straining to overcome sin or to do our Lord's bidding, and simply yield ourselves into His hands for Him to work in us according to His own good pleasure. When we have learned this lesson we will be able to testify with the Apostle Paul:

> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me and gave Himself for me. (Gal. 2:20).

IV. THE INVITATION EXTENDED

> Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief (Heb. 4:11).

NOW notice the invitation which concludes this section. The thought of faith is still uppermost in the mind of the Spirit, for the exhortation to "labour" to enter into that rest is given "lest any man fall after the same example of unbelief." This emphasizes the truth which we have already discussed. Faith in the Lord Jesus Christ is the one and only way to enter the rest of God.

But the words "Let us labour to enter into that rest" seem contradictory. If (as we have seen the Scripture plainly teaches) to believe in the Lord Jesus Christ is the only way to enter into the Sabbath rest of God, and if to enter into this rest means that one has ceased from his own works, what can it mean that we should "labour" to enter into it? The explanation of this difficulty lies in a mistranslation in the King James version. The word translated "labour" in the original is the Greek word *spoudadzo* which literally means "be diligent," and which is so translated in Titus 3:12 and II Peter 3:14. Some lexicographers give the meaning of this word as "to use haste or speed" and the evidence points to this as its primary meaning. This sheds radiant light upon what otherwise would be a very perplexing Scripture. This passage is not exhorting men to make any effort to enter into the rest of God by their own labours. If it were doing so it would be entirely inconsistent with the plain teaching of the rest of the passage, and of many other Scriptures whose meaning is unmistakably clear. Rather this is an exhortation for an immediate decision to trust the Saviour. It implies the necessity of speed. As to Israel God said,

> Today, if ye will hear His voice, harden not your hearts (Heb. 3:15),

so He is saying to men today,

> Now is the accepted time, now is the day of salvation (II Cor. 6:2).

Now there is another thing involved in this Scripture to which we must briefly call attention. In exhorting us to be diligent to enter into that rest, the Spirit of God is assuring us that we *may* enter into it. In this appears the invitation which is extended to all men everywhere. Surely it behooves us immediately to respond to it. If we have not already trusted the Lord Jesus Christ as our Saviour, let us do so at once. Let us cease working for our salvation (for to suppose that salvation must be obtained by our own good works is the fatal error in all false religions and in the philosophies of the natural man) and let us trust the Lord Jesus Christ as the One Who can save our souls from hell by virtue of His shed blood. And if we have trusted Him as our Saviour from the penalty of sin, let us stop depending upon the power of our own wills, and let us quietly rest in

> Him Who is able to keep you from falling and to present you faultless before the throne of His presence with exceeding joy (Jude 24),
>
> Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ (Phil. 1:6).

Let us forget "days and months and times and years" and by joyous faith in the Lord Jesus Christ let us begin really to "keep Sabbath" every day in the year.

THE SABBATIC DISPENSATION

by JESSE ROY JONES

FROM the prophetic point of view the Jewish Sabbath affords a study which is filled with interest and helpfulness. Literally, the word "sabbath" means "to repose," i.e., "desist from exertion," or "to rest." It also has many other derived meanings, such as: "(cause to, let, make to) cease"; "celebrate," etc. (Strong's Concordance). In other words, its use in the Scriptures determines the various shades of meaning which the Holy Spirit places upon it. Sometimes it is used to mean a particular day, while other times it is used to indicate a number of days, and yet again it is used to refer to a year (Lev. 23, 24, and 25).

THE King is coming! The Kingdom is coming! The Sabbath Dispensation draweth nigh. Every believer in Christ Jesus will find comfort and encouragement in the message which Jones gives us in this helpful study.

Rather than to dwell at length on any one phase of the Sabbath in its relation to the future, let us consider the striking points of similarity between this seventh day or seventh year, as the case may be, and the seventh dispensation commonly called the King-

THEREFORE by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.

—*Romans 3:20*

dom, or the Millennium.

1. *The Sabbath is peculiarly Jewish in Character.* It is important for us to see this fact first. A failure to recognize it opens the door for confusion in two directions: first, in calling Sunday—the first day of the week—the Sabbath; and, second, in trying to persuade ourselves—Gentiles—that we are Jews under the Law. Both of these errors indicate a failure to rightly divide the Word of Truth as we are commanded as Bible students to do (II Tim. 2:15). The very first occurrence of the word "sabbath" clearly signifies that it is the seventh and not the first day of the week (Ex. 16:23-26). Furthermore, the first day of the week—Sunday—is peculiarly Christian in character, the orthodox Jews are not even considering it in their religious rites or ceremonies. Then, also, we find that it was a definite part of the Law, given to the Jews as a nation (Ex. 16:28-29). It was a sign between the Lord and Israel. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever" (Ex. 31:16-17).

The Kingdom (or Millennium) is peculiarly Jewish in character. This is clearly demonstrated by the fact that David is to be raised up and placed on the throne as king over Israel (Jer. 30:9) and the twelve disciples of Jesus are to sit upon twelve thrones judging the twelve tribes of Israel (Matt. 19:28). Jerusalem will be the political and religious capital of the nations of the whole earth (Zech. 14:16-17). Jesus shall be King of kings and Lord of lords; David His servant shall be viceroy reigning from Mount Zion (Jerusalem) over all Israel, with the twelve apostles as his governors over the twelve tribes. It will be an absolute monarchy, and from the human standpoint unmistakably Jewish in character.

2. *The Sabbath was a day of rest.* "Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings" (Lev. 23:3). The extent to which work was to be abandoned and rest entered into is set forth in the first occurrence of the seventh day, where we read: "And on the seventh day God ended His work which He had made; and He rested on the seventh day from *all His work* which He had made" (Gen. 2:2). When the children of Israel found a man in the wilderness gathering sticks on the sabbath day, they were commanded of the Lord to stone him to death (Num. 15:32-35). They were not even to buy or prepare food (Neh. 10:31; Ex. 16:25-29), nor carry burdens (Neh. 13:19), nor even walk more than a limited distance (Acts 1:12) on the Sabbath day, so rigid and exacting were the laws governing that day which God had given them as a memorial. Not only was this rest confined to the people, but the animals and land were to profit by the Sabbath rest (Ex. 20:10; Lev. 25:4-5).

The dispensation of the Kingdom is to be a time of rest. A vivid prophetic picture of Kingdom rest is given in the fourteenth chapter of Isaiah. The prophet reaches a climax in his description of the blessings of this condition in the seventh verse, where he says, "The whole earth is at rest, and is quiet." Individuals shall rest from their labors. Nations shall rest from turmoil and war. All creation shall be delivered from the bondage of corruption. It shall even be a rest unto the Lord, and best of all, it shall be rest forever.

Rest from labor,
Rest from war,
Rest supernal,
Rest evermore.

Thank God! "There remaineth therefore a rest to the people of God" (Heb. 4:9).

3. *The Sabbath is characterized by the number seven.* Israel was not to gather any manna on "the seventh day," because that was "the sabbath" (Ex. 16:26). The "seventh day" was the "sabbath of the Lord" (Ex. 20:10). The "seventh day" was "the sabbath of rest" (Ex. 31:16). The "seventh year" was to be a "sabbath of rest unto the land" (Lev. 25:4). And the "seven sabbaths of years" was to characterize the "year of jubilee" (Lev. 25:8).

The dispensation of the Kingdom is the seventh dispensation in God's dealing with mankind upon the earth. The age in which we now live, as we believe the Word plainly indicates, is the fifth dispensation in the order of events as God views human history.

The first dispensation closed with the expulsion of our first parents from the Garden of Eden after the fall. The second period closed with the deluge, when all the wicked were brought under that terrific judgment. The third closed with the confusion of tongues at Babel on the plains of Shinar. The fourth closed with the dispersion of the Jews and the Cross of Christ. The fifth and present age will close with the confusion of religions and the catching up of the Church (all believers) to be with Christ. Immediately following that event will be a short dispensation—the sixth—of approximately seven years length, which will close with the Battle of Armaggeddon and the return of the Lord to the earth. This great and notable day also marks the beginning of the seventh dispensation, at which time the Kingdom of our Lord Jesus Christ shall be ushered in. (For Scripture proof and details, see dispensational chart by Dean Clifton L. Fowler, published and distributed free of charge by the Institute Publishing Company)

It is this seventh dispensation that marks the culmination of God's dealing with human beings upon the earth. It is this seventh epoch in human history that shall be known as the believer's fullest realization of rest—the Sabbath. Yes, it will be true rest, characterized by the number seven—the perfection of rest.

4. *The Sabbath was a day set apart for special worship unto the Lord.* "Ye shall keep the sabbath therefore, for it is *holy unto you.* . . . Six days may work be done; but in the seventh is the sabbath of rest, *holy to the Lord*" (Ex. 31:14-15). God regarded the Sabbath so holy that if any person of Israel were found working on that day he was to be put to death (Ex. 31:14-15). It would not take long to depopulate the world if God were dealing with mankind in like manner today. But we are not under the law, but under grace (Rom. 6:14). The Lord is not commanding worship to-day, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance (II Pet. 3:9). The love of Christ is the only thing that constrains men to true worship of God today. The "true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (John 4:23).

The Kingdom is to be a dispensation of special worship unto the Lord. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts" (Zech. 14:20-21). Think of the decorations on horses ascribing holiness unto the Lord. Today horses and dogs and automobiles, yes, even people are decorated with everything else under the sun but that which ascribes holiness unto the Lord. Today many Christian women will not even wear modest apparel, to say nothing of wearing that which would especially recommend itself as being holy unto the Lord. No, we are not living in the Kingdom yet. The conditions do not measure up to the standard laid down in God's Holy Word. Furthermore, in that dispensation, all the families of the earth shall go to Jerusalem to worship the King, the Lord of hosts (Zech. 14:16-17). And if they will not go up to worship the Lord at Jerusalem, punishment will be inflicted upon them just as punishment was inflicted upon the people of Israel who violated the Sabbath of old by working instead of worshipping.

5. *Finally, the Sabbath (the year of Jubilee) was a time of adjustment, a time of liberty and restoration.* "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family" (Lev. 25:8-10). What a great day this was for all Israel, and also for the sojourner and stranger within her gates. The poor were relieved, lands and property that had become involved through the years were all adjusted and everyone involved received justice. Servants were set at liberty, the rich and the poor treated alike and the spirit of equality and fairness literally reigned supreme. Truly it was a great jubilee Everybody was happy because everybody was restored to liberty and to their possessions. What a picture of the grace of God! Imagine any who were under bon-

BUT the Lord's Day we celebrate as a day of joy, because on it HE ROSE AGAIN.

—Peter, Bishop of Alexandria

—A.D. 306

dage at the time of jubilee remaining so when the declaration of freedom was made. Human beings are not made that way. And yet, how sad to think of Christians today who have a perfect standing before God —who are blessed with all spiritual blessings in Christ, yet remaining in bondage to the old nature and servants to sin. Shall we not rather heed the exhortation of the Apostle Paul in Gal. 5:1 and "stand fast in the liberty wherewith Christ hath set us free, and be not entangled again with the yoke of bondage?"

The Kingdom will be a dispensation of final and full adjustment of all world problems together with the blessings of liberty and restoration. The Kingdom will be universal (Micah 4:1-2). Environment will be perfect (Isa. 35). Social and economic conditions will be adjusted (Isa. 66:21-23). Politics will be clean and righteous (Isa. 61:11; Rev. 20:4-6). Good health and longevity will be the rule instead of the exception, as is the case today (Isa. 35:5-6; 66:20). The problem of education will be completely solved, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9). The disarmament question will be forever settled and there will be no further need of peace conferences, for the nations "shall beat their swords unto plowshares, and their spears unto pruning hooks: nation shall not lift up a sword against nation, neither shall they learn to war any more" (Micah 4:3). Israel shall be regathered and restored (Micah 4:6-8). There shall be universal prosperity (Micah 4:4). In fact, it will be the golden age concerning which the poets in all ages have sung, about which philosophers from time immemorial have dreamed, and the hope of which the prophets of old have written. In commenting on this glorious age, C. C. Cook writes the following: "The Millennial Age will be a time of overflowing mercy. 'Seven vials hold Thy wrath, but what can hold Thy mercy?' 'Blessed are they that put their trust in Him.' It is the consummation of blessedness. Those who live with Him in the Millennial Age will be with Him, and be like Him, beyond which there can be nothing conceived as more desirable."

The points of our analogy might be extended to even greater limits, but we have seen sufficient to convince us that the Millennium, or Kingdom, is to be indeed and in truth a Sabbatic dispensation, filled with glorious rest for all the weary nations of the earth, and worship that will be the joy of man and all creation.

THE SABBATH

by I. M. Haldeman

1. The original Sabbath was not given as a command. Reasons:

a. Because, considered as a day of *rest*, the Sabbath is for those who have labored.

Up to that time man had not labored.

He had no need of rest, nor of a rest day.

If he had not sinned, he never would have labored.

The Sabbath therefore, originally, had no place for man as a command.

b. Because, the only person who rested on the first Sabbath was God Himself.

God did not rest in the day because He had need of recuperation from toil.

If God rested in the day at all, it was a moral and declarative rest.

But God did not rest in the day, as a day; He rested in the man whom He had created.

We always rest in the last thing we do; the last thing we do, is the place both of outward and inward rest, rest of mind and body.

The last thing God made was man.

In man God rested, on the seventh day.

The seventh day has the sacramental number seven to qualify it; seven is the number of completion; man was the completion, the completion of creation; in the man, on that day, God rested.

HALDEMAN always strikes twelve. This virile, convincing and Biblical discussion of the Sabbath is calculated to answer every question propounded by the votaries of a legalizing Sabbatarianism.

The first Sabbath therefore has nothing to do with the rest of man, but, of God.

The first Sabbath, by so much, cannot be a command to the man.

c. Because, after man sinned God could not rest in man.

He could not rest in any mere day out of man; for God's rest was not a rest from weariness but a moral rest.

As God could not rest in any mere day after man's sin, He could not command man to rest in any day; He could not command him to rest where all was the unrest of sin.

Thus the Sabbath was not a command either before or after the Fall.

d. Because, God could not rest in a creation marred by sin.

God cannot command man to rest where He cannot rest.

Hence even if the first Sabbath had been a command before the Fall, it could not be a command after the Fall.

To sum up the reasons why the first Sabbath was not given as a command:

Before the Fall man had no need of physical rest.

After the Fall he had no place of moral rest; and God cannot give a command that has in it no moral significance.

Man's sin broke up both the moral rest of God and man.

Sin set both God and man to work.

> In the sweat of thy face shalt thou eat bread (Gen. 3:19).
>
> My Father worketh hitherto, and I work (John 5:17).

Thus the First Sabbath looked at in any wise has no place as a command to man.

It was simply a declaration of God's moral rest in man.

It was God's creation rest in man.

2. *The Sabbath was first given as a command nearly two thousand years later to the children of Israel; and only given to them after the Exodus.*

> Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness:
>
> Moreover also, I GAVE THEM MY SABBATHS, to be a sign BETWEEN ME AND THEM (Ezek. 20:10-12).

3. *The Sabbath was given to the children of Israel as a memorial of creation, that the children of Israel might know that their Redeemer was also the Creator and Ruler of the universe.*

4. *The Sabbath was given only after the blood of the passover lamb had been shed, and the people by an outstretched hand of power had been typically brought into the place of resurrection on the other side of the Red Sea.* By this God would teach that He could not find creation rest in this world; that His rest in relation to this earth henceforth must be on the basis of sacrifice; that He could rest only in a man who should shed his blood and rise from the dead. That henceforth His rest must be Redemption Rest. And therefore, and never forget it, He gives the first command to keep the Sabbath, AFTER THE BLOOD.

THE SABBATH AFTER THE BLOOD; that is the Sabbath that was given as a command. That first Sabbath rest of God after the Fall was the rest of Redemption, redemption by blood.

5. *The Sabbath was given to Israel as a covenant between them and God, that they might know He was the Lord.*

> A sign between Me and them, that they might know that I am the Lord (Ezek. 20:12).

6. *Those who violated the Sabbath were under the penalty of death.*

A man who gathered sticks was stoned to death. (Num. 15:32-41)

In this incident there is, in passing, a profound spiritual lesson.

Gathering sticks is manifesting works.

Works can bring in death only to the imperfect man.

Life is to be found without works by RESTING WHERE GOD RESTS, IN THE BLOOD OF REDEMPTION, IN THE MAN WHO HAS BROUGHT IN REDEMPTION THROUGH BLOOD.

7. *The Sabbath was never given to any other nation but Israel.*

> Speak thou also unto the children of Israel, saying, verily My Sabbaths shall ye keep: for it is a sign between ME AND YOU throughout your generations.
>
> A sign between ME and THE CHILDREN OF ISRAEL FOREVER (Exod. 31:13-16).

8. *The Sabbath was never given to the Gentile world.*

The world never has been, and is not now, commanded to keep the Sabbath day.

And this ought to be self evident.

The Sabbath was only for a people separated from the world and brought nigh to God.

It was not for a world far off in sin, a world that knew not God, nor His statutes.

It is as absurd and spiritually illogical to ask a world dead in trespass and in sin to keep the Sabbath, as it would be to exhort a dead man to bring forth evidences of life; or to ask an unregenerated man to bring forth the fruit of the Spirit.

9. *The Church of Christ is not commanded to keep the Sabbath.*

The fact that the Sabbath has been given exclusively to Israel would be reason and argument enough; but

there are many, and cogent reasons.

a. Because, the Sabbath is a part of the Law.

To be under the Sabbath is to be under the Law.

But the Church is positively *not* under the Law.

For ye are not under the law (Rom. 6:14).

b. Because, the Sabbath is the day of A DEAD CHRIST.

It was on the Sabbath that Jesus lay dead in the tomb.

To keep the Sabbath is to memorialize His silence, and His dead body, still in the tomb.

The Church does not stand for a dead Christ.

The Church stands for a Christ risen from the dead.

To keep the Sabbath is to join hands with the unbelieving Jew, and seek, with the seals of Rome, to keep the Saviour of the world in the cerements of the grave.

c. Because, the Sabbath was a memorial of the old creation under doom.

But the Church stands for a New Creation freed from doom.

d. Because, Christ did not rise from the dead on the Sabbath.

To keep the Sabbath is to deny the resurrection of Christ.

Those who keep the Sabbath are saying every moment by their attitude:

He is here (here in the tomb), He is NOT risen.

e. Because, the Sabbath has to do with the ceremonial law, with Aaron and all earthly priesthood.

But the Church of Christ has nothing to do with the Aaronic, or Levitical priesthood; the Church has to do alone with the Melchizedeck priesthood of Christ in heaven.

f. Because, the Sabbath has to do with the man on the earth, and not with the Man in heaven.

But the Church is linked up with the Man in heaven, and not with the man on earth; the Church is called, not to dwell in earthly places, but with the Risen One in heavenly places.

g. Because, the Sabbath was made for a man in the flesh.

But the standing of the Church and every Christian is not in the flesh at all, but in the Spirit.

h. Because, the Sabbath has to do with the first man, Adam.

But the Church has to do exclusively with the Second Man, Christ.

For these reasons, and the principles they include the Church is never commanded to keep the Sabbath.

10. *After His Resurrection, Christ and His disciples never met on the Sabbath.*

If the Sabbath had been intended for the Church, the Church would have met on that day.

11. *The Church met to worship, to break bread, on the first day of the week.*

And upon the first day of the week, when the disciples came together to break bread (Acts 20:7).

Each time therefore that the Church met under Apostolic ordination it denied the Sabbath as the day of the Church; and it denied it too, not after the Roman heresy had come in, but long before, centuries before, and under Apostolic authority.

12. *So far from keeping the Sabbath, Christians are directly commanded not to keep it.*

Let no man therefore judge (rule, command, authorize) you in respect of the Sabbath (Col. 2:16).

Read the context and you will see that these are ordinances in relation to the earth and to an earthly people but the Christian has passed through the judgment with Christ, he has been baptized into His death, he has taken part with Him in the resurrection; yea, he has ascended with Him into heavenly places above the law and ordinances of the earth; and therefore, in the next chapter, in the opening verse, he is exhorted to seek the things that are above, to recognize himself as in the heavens with the risen Christ.

To such a person the keeping of the Sabbath would indeed be a coming down to the earth and the plane of the flesh; it would be selling the birthright of a son of God for a mess of pottage.

Raised up with Christ, and in Him taken to the heavenly places outside the realm of the law, the Christian in the very nature of the case has nothing to do with the Sabbath.

But further, the context shows that the system of law and ordinances of which the Sabbath was a part were against us, and that Christ has blotted out their handwriting and nailed them to the Cross.

As it is written:

Blotting out the handwriting of ordinances that was against us, which was contrary to us, and TOOK IT OUT OF THE WAY, NAILING IT TO HIS CROSS (Col. 2:14).

In the far East when a mortgage is to be cancelled, it is taken and nailed up over the door of the house and then blotted out, made illegible; so that every passer-by may know that it no longer has any claim on the inmate.

Precisely so, in that far day on the Cross, the Son of God for us men and our salvation, took this law and all its ordinances of condemnation and restriction and nailed them to His Cross, blotting them out in the blood which, answering to every demand of justice against us, cries, "It is finished."

The old law and that old Sabbath are crucified to every Christian, and buried in the grave of Jesus Christ, from whence we have risen with Him in the liberty of

the Spirit and of life, above all ordinances for the flesh.

Looking at that law, looking at that Sabbath ordinance which was a part of it, seeing them nailed together on the Cross of Christ and marred, blotted by His streaming blood, we cry:

> Cancelled, cancelled by the blood.
> Buried with Him in baptism, wherein also ye are risen with Him (Col. 2:12).
>
> Dead.
>
> Buried.
>
> Risen.
>
> Ascended.
>
> Seated with Christ in heavenly places.

To keep the Sabbath is to deny all this; to deny that we are risen with Christ; to affirm that we are under the ministration and bond of death.

13. *The Sabbath is the Seventh day, not the First.*

Nothing can be more unscriptural, and nothing can be more dishonoring to the Word in nomenclature, than to speak of the Sabbath under such titles as "The European Sabbath," "The American Sabbath," "The New Testament Sabbath."

14. *The Sabbath was never changed from the Seventh day to the First.*

In the nature of the case there is no such record in the Word of God.

15. *The children of Israel will yet keep the Sabbath in their own land.*

> And they shall hallow my Sabbaths (Ezek. 44:24).
>
> There remaineth therefore a rest (margin: SABBATH KEEPING) to the people of God (Hebrews, to whom this epistle is written) (Heb. 4:9).

16. *The First day of the week is the day to be observed by the Church.*

The proof has already been seen in the fact that the apostolic Church met on the First day of the week to "break bread."

17. *The First day of the week is a witness to the Church of the resurrection of Christ and Christians.*

18. *The First day of the week is the witness of Redemption achieved.*

19. *The First day of the week is the memorial of the beginning of a New Creation of God.*

The Sabbath stood for the completion and, at the same time, for the END of the OLD creation; the First day of the week stands for the BEGINNING of a NEW Creation and, at the same time, for the consummation, the completion, and the glory of the New.

20. *The First day of the week links the Christian to* THE MAN IN THE GLORY and to the INHERITANCE IN THE HEAVENLY PLACES.

21. *The First day of the week links Him to the unfailing intercession of the* HEAVENLY PRIESTHOOD.

And now mark the contrast between the Sabbath and the First day of the week.

The Sabbath stands for:
The Earth.
Flesh.
Man in sin.
Man under Law.
Man under doom.
Man under sentence of death.

Man, the sentenced criminal, bound up with the old creation on which is the curse of God.

A dead Christ.

Death; nothing but death. *Aye! the penalty for its violation has never for a moment been suspended.*

But look at the First day of the week.

It stands for:

Heaven.

Spirit.

Man in Christ.

Man above Law.

Man in Grace.

Man in life.

Man in the New Creation.

Glory.

Eternity of Blessing.

Put the two days side by side and lo! THE GRAVE OF CHRIST IS BETWEEN THEM.

The Sabbath is on THIS SIDE OF THE GRAVE.

The First Day is on THE OTHER SIDE OF THE GRAVE.

The Sabbath is on this side of the grave and KNOWS NOTHING OF THE RESURRECTION.

The First Day is on the other side of the grave and, thank God! KNOWS THAT IT IS EMPTY, AND THAT THE MAN WHO LAY IN IT ON THE SABBATH DAY HAS RISEN OUT OF IT.

Ah! the one day, the Sabbath, is as MIDNIGHT.

The other day, the First Day, is as MID-NOON.

Those who teach the Sabbath substitute Law for Grace, Moses for Christ, Works for Faith, Earth for Heaven, the Old Creation for the New, a Dead Christ for a living Christ.

To teach the Sabbath as obligatory either to the Church or to the world, is to be guilty of perverting the Word of God; and in the light of that Word, proving a blindness and spiritual darkness without excuse.

Let us turn then to the First Day of the week and prize it as never before, saying with the inspired Psalmist:

> This is the day which the Lord hath made; we will rejoice and be glad in it.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 1. **Sunday, October 2, 1927.**

ELIJAH ON MOUNT CARMEL

Lesson Text: I Kings 18:30 39.
Read the entire chapter.

Golden Text:
"Choose you this day whom ye will serve" (Joshua 24:15).

The name "Elijah" means "My God is Jehovah." How significant this is when considered in the light of the incidents on Mount Carmel! Surely Elijah's actions there were consistent with the testimony of his name. He came before King Ahab and the children of Israel in the Name of his God, Jehovah, and before the day was over, God had so wonderfully worked in their midst that the children of Israel united in the testimony, "Jehovah, He is God!" Though there were in it times of weakness and waywardness, yet the spirit of Elijah's life was in the main in keeping with the spirit of his name, and such should be the spirit of every believer. As we study this lesson, therefore, let us seek the personal truths which will help us in everything to do all to the glory of God and in harmony with His will.

I. THE SIGNIFICANCE OF THE MIRACLE

The miracle which was wrought on the mount that day was a real miracle. No one who really believes his Bible can doubt it for a minute. The incidents narrated occurred exactly as the Scripture describes them. Every detail of the account is literally true. But there are some things involved in this miracle which are not apparent on the surface, and these need to be understood in order to appreciate how normal it was that such a miracle should have been wrought as it was on that day.

The Scriptures clearly indicate that God's most commonly employed method of accepting an offering was to send fire from heaven to consume it. Undoubtedly this was the way He showed His acceptance of Abel's offering, and it was the withholding of the fire which showed His rejection of Cain's (Gen. 4:3-5). Such was God's method of accepting David's offering for the people of Israel (I Chron. 21:26); and such was His token of acceptance when Solomon made his offering at the dedication of the Temple (II Chron. 7:1). When the fire had been sent, however, it was the responsibility of the priests, both in the tabernacle and later in the Temple, to keep it burning (Lev. 6:12-13). Only by this fire of divine origin could acceptable sacrifices be made. Any attempt to offer sacrifices with fire of human kindling met with immediate judgment, as for instance in the case of Nadab and Abihu (Lev. 10:1-2).

So there was an especial need for God to send fire from heaven in the days of Elijah. Because the hearts of the people had strayed from the Lord, the fire on His altar had been allowed to die out, and the altar itself had been broken down (I Kings 18:30). It was therefore impossible for Israel to offer acceptable sacrifices to the Lord. The only way His worship could be restored was for Him to kindle again the fire which was ordained as the means of sacrifice. In this lay the special need for this miracle. This in itself should reveal the folly of those who take occasion from such a miracle as this to expect God to work similar miracles in our days. God never works a miracle purposelessly; and since on the Cross, Christ became the end of the Law, and since the need for material sacrifices has ended, we need not expect that God will send fire from heaven in our day, as He did in Elijah's time. (Rom. 10:4; II Cor. 5:7; I Cor. 10:11)

There is another notable false teaching concerning this miracle, and this is that it typifies the baptism of the Holy Spirit, which according to these fanatics is to be received only by extended agonizing in prayer, and which they further teach is signalized by speaking in tongues. In support of this position the Scripture is quoted which says, "He will baptize you with the Holy Spirit and with fire" (Luke 3:16). A little careful consideration, however, will make it evident that the baptism with the Holy Spirit is the believer's privilege. (In this age it is received by every believer the instant he trusts the Lord Jesus Christ as his Saviour). But the baptism with fire on the contrary is God's judgment upon the unbeliever. (See Luke 3:17.) No, this miracle has no such typical significance as that which the Pentecostalists have sought to inject into it.

II. THE SYMBOLISM OF THE OFFERING

Now Elijah's offering was fraught with wonderfully instructive symbolism of the Christian life.

Elijah made an acceptable offering to the Lord. In the believer's life this offering finds its counterpart in yielding of ourselves to the Lord. So the Spirit uses this language in speaking of the yielded life, when He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). The believer's sacrifice, therefore, is a life poured out upon the altar of God's service; and we are assured in advance that such a sacrifice is acceptable to the Lord. We may be assured that as we respond heartily to this appeal God will use our sacrifice of a life just as really as He did that of Elijah to bring to sinners both conviction and conversion. (Rom. 6:13; Prov. 11:30)

Elijah's offering, however, was in striking contrast with the offering of the prophets of Baal. That offering led only to shame and confusion and death. This suggests the contrast of Romans 6:13, "Neither yield ye your members as instruments of unrighteousness unto sin: but yield

yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." In these two offerings is typified the truths taught in the sixth chapter of Romans, in which the service of the flesh is contrasted with the service of the Lord; the end of the one being death, while the end of the other is life and peace. (See Rom. 6:16-22.)

III. THE SIMPLICITY OF THE PRAYER

Elijah's prayer is also a model for believers. It was based upon the shed blood of sacrifice, indicating that in order to pray acceptably a soul must come pleading the merits of Christ's shed blood. In this spirit the publican prayed literally, "At the mercy seat meet me the sinner," or as others translate it, "Be mercy-seated to me the sinner." It is a matter of common knowledge that the mercy-seat was the place of sprinkled blood. **This prayer was also prayed in the spirit of obedience,** for Elijah said, "I have done all these things at Thy Word" (I Kings 18:36). Let this serve to remind us that one prime condition of answered prayer is a spirit of obedience (I Sam. 15:22-23; John 15:7). **Again Elijah's prayer was a prayer according to the will of God.** He had done all these things according to the Word of God, therefore he was in the will of God. God always hears and answers such a prayer (I John 5:14-15). Let us learn from this that the Word of God is the standard by which to test our prayers. And let us base our prayers upon the clear teaching of the Word, while at the same time we seek in the Lord's strength to maintain in our lives the standards of the Word. Only in this way can we learn to pray effectively. **And finally Elijah's prayer was a prayer of faith.** He counted upon God. Such should be our spirit whenever we come before the throne of God (Jas. 1:5-7). Much more can be said about this prayer, but we must pass on to call attention to the thing which we feel especially led to emphasize.

There is another characteristic of this prayer which is no less practical, though (it must be admitted) less common than the others. It is noteworthy that this prayer was very brief and very much to the point. It can be read in fifteen seconds, and doubtless when Elijah prayed it, it did not take much more time. But if he had prayed for hours his prayer could not have been more effective. Surely this should suggest that public prayer should be brief. How many prayer meetings have been killed by prolix prayers on the part of an individual! Some people pray as though they had not prayed for a month, and were trying to make up for lost time! The public prayers which have been made immortal because the Spirit of God saw fit to record them in His Word are very short. Extended and protracted praying is good, but should be done in private. Public prayers should be brief. It is just as noteworthy, too, that there was no vain repetition in this prayer. Elijah simply asked what he wanted and he got it. Let us leave vain repetitions to the heathen, for such were the prayers of the prophets of Baal. This does not mean that we should not be persistent in our praying, but it does mean that repetition of the same monotonous forms should have no place in our prayer life. When we pray it should be from the heart, and it should be fresh and vital. (Matt. 6:5-13)

IV. THE SANCTIFICATION OF THE PEOPLE

There is another thing, however, which is of special profit in the instruction which it furnishes for our personal spiritual lives, and this is the significance of the slaughter of the false prophets. This typifies the truth expressed in the words, "If ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). The pernicious activities of these prophets was chief among the reasons for the appalling condition of Israel's spiritual life and for the withholding of God's blessing, which was evident in the drought which had prevailed in the land for three and one-half years. Now, however, Elijah puts the prophets to death, and God's blessing immediately follows—not only in the restoration of Israel, but also in the outpouring of the needed rains. Likewise when the believer puts off the old man with his deeds and puts on the new man, his own soul is refreshed and through him the waters of God flow to refresh others. Are we hindering God from pouring out His blessing on us by our cherishing the affections and lusts of the flesh? (Col. 3:5-10; Eph. 4:22-24; Rom. 13:14)

Note: On this lesson see also the Whole Bible Sunday School Lesson Series , "Grace and Truth," vol. 2, "D. B. I. Number," September, 1924, page 347; and the article, "Does God Answer Prayer?" "Grace and Truth," vol. 1, "Prayer Number," August, 1923.

VITAL-TRUTH ILLUSTRATION

What more dramatic setting for God to manifest Himself to an apostate and renegade people? A scorched and desolate land. A hungry crowd. A bedeviled and bleeding and panting bunch of Baalim. One fiery and blazing prophet of God. No other answer than an answer by fire. No wonder that later a chariot of fire should drive up for this man of fire. Yes, this was long ago, and the occasion exceptional and peculiar; but that Christian has lived in vain who has not discovered that God still answers by fire when He can find an Elijah. I am reading the life of William Booth, the founder of the Salvation Army. When you read it you will not be surprised that I think "Elijah." How the London heathen roared round him, including one named Huxley! How magnificently God sent down the answer! By the way, when you look at General Booth's picture, you will find on his breast these words: **Blood and Fire.**

—Ridgway, in the "Sunday School Times."

Fourth Quarter, Lesson 2. **Sunday, October 9, 1927.**

ELIJAH HEARS GOD'S VOICE

Lesson Text: I Kings 19:9-18.

Read the entire chapter.

Golden Text:

"Wait on the Lord: be of good courage, and He shall strengthen thine heart" (Ps. 27:14).

"Elijah was a man subject to like passions as we are" is the testimony of the Holy Spirit through the pen of His servant James (Jas. 5:17). It was in the incidents which we study in this lesson that his weakness, and in this his kinship with ourselves, most plainly appeared. And let it be noted, too, that it is this very human display of weakness which by the contrast which it presents with the rest of his life most greatly magnifies God's grace in dealing with him and His power in working through him. This lesson should, on this account, be a great encouragement to us, for it proves beyond the question of a doubt that Elijah was just a common man like ourselves, and it encourages us to believe that if we will only let Him, God will manifest Himself through us just as really as He did through Elijah. And while (as we have already pointed out) we cannot expect to see the same outward miracles repeated in our experience, yet the transformation of our lives will be no less miraculous, and it will be identical with the transformation which we see in Elijah's personal life.

I. ELIJAH'S BACKSLIDING

The first part of this chapter tells of Elijah's backsliding. And it was a very real backsliding.

He was overcome with fear. Surely this is surprising, for only a few hours before he had been bold as a lion in the presence of the King and the children of Israel. And none could have accused him of having a "yellow streak" when single-handed he slew the false prophets. Who

would then have expected that within a few hours he would be fleeing like a whipped cur, terrorized because a wicked woman had wagged her tongue? But how many servants of the Lord Jesus Christ have proven weak on this same point, or others just as insignificant! Many a pastor has resigned, and many a Christian has gone contrary to his convictions into worldliness simply because of a wagging tongue. Such fear is not of the Lord! When Elijah feared Jezebel, he backslid. (II Tim. 1:7)

Another thing which entered into Elijah's backsliding was a mock humility. He had what the psychologists would call "an inferiority complex." As Elijah prayed that he might die, it was because he felt his task too great for him, and his "inferiority kink" appears very plainly in the words, "I am not better than my fathers" (vs. 4). This testimony might have been given in a right spirit, and might have betokened real humility, but when it was accompanied by the request that he might die, that "let the cat out of the bag." It clearly was an old nature struggle which prompted it. It showed a most unhealthy and unscriptural discouragement and depression. (Phil. 4:13; contrast with Elijah's spirit that of the Apostle Paul, expressed in Phil. 1:20-25.)

But with this "kink" was linked another which seems most contradictory, for Elijah was very proud. When God asked him what he was doing there, he first boasted that he had been very jealous for the Lord, then after speaking of the decline of Israel's spiritual condition and the slaughter of the Lord's prophets, he gave vent to another utterance which betrayed his own pitiful spiritual condition: "I only am left." Finally he concluded with the complaint, "They seek my life to take it away" (I Kings 19:10). Elijah may have thought himself no better than his fathers, but such a soul condition is exceedingly interesting when we consider that he also thought he was better than any other man in Israel. This is at once a revelation of the insincerity of his professed humility, and an unmasking of his overweening pride. It seems to be a principle in the spiritual experiences of souls that an "inferiority kink" is almost always accompanied by a "pride kink." A soul may appear deeply spiritual in his mock humility and pretended meekness and piety on the one hand, and be as proud as the devil on the other. And the soul in this condition may be so fully deceived by the old nature as to be entirely blind to his real condition. (Rom. 12:3; Phil. 2:5-8; Gal. 6:1-3)

Elijah was also stubborn. Though the Lord had said to him before, "Go forth and stand upon the mount before the Lord" (vs. 11), there is no evidence to lead us to conclude that Elijah did so until after the wind and the earthquake and the fire had passed. Indeed the Scripture seems plainly to indicate that he did not go out until he was summoned the second time, and then he only went as far as the mouth of the cave. How like this is to the petulant stubbornness of a child who at first refuses to do his parent's bidding, and being threatened with punishment obeys with dragging feet and pouting countenance, and then only enough (as he thinks) to avoid the punishment. Yes, Elijah was stubborn. (I Sam. 15:22-23; Ps. 78:8; Ps. 32:9)

And finally Elijah was inconsistent. How inconsistent was his testimony "I am no better than my fathers," when it was followed by the protestation, "I have been very zealous for the Lord God of hosts, for the children of Israel have forsaken Thy covenant . . . and I, even I only, am left." But this inconsistency appears very plainly in another thing. At first Elijah fled for his life (vs. 3), later he requested for himself that he might die (vs. 4), and finally he seems to have become resentful at the thought of death in the service of his Lord, for he said, "They seek my life to take it away" (vss. 10, 14). But inconsistency is to be expected in a backslider, for "a double minded man is unstable in all his ways" (James 1:8).

Now the whole trouble with Elijah, and the secret of his backsliding was self-occupation, or unbelief which amounts to the same thing. The most prominent thing in all Elijah's conversation is the pronoun "I." Had his eyes been stayed upon the Lord, he would not have feared Jezebel, for he would have known that the Lord could protect him. Had his thoughts been centered in the Lord he would not have voiced the complaint of faithless discouragement, "I am not better than my fathers." Of course he was not better than his fathers, but this did not limit the power of God. Had his mind been stayed upon Jehovah, he would not have been overcome in pride, but rather he would have been filled with wonder at the grace of God in using such a miserable worm as he. And had his occupation been in his Lord, he would have been consistent, for he would not have been so much concerned for his own life as for the honor of the Lord. But let it be remembered that self-occupation is always at the root of backsliding, for "the backslider in heart shall be filled with his own ways" (Prov. 14:14).

II. ELIJAH'S DISCIPLINE

God dealt with Elijah very definitely in order to restore him from his backsliding. In this discipline four things were involved. (Heb. 12:6-11)

First the Lord gave Elijah a tender exhibition of His mercy. When, in running from Jezebel, His servant became weary, and faint, and discouraged, God sent an angel to minster to his needs. And what a provision he brought! Two repasts gave him strength for a journey of forty days and forty nights. How suggestive this is of the tender way in which the Lord deals with all backslidden souls. When we are faint and weak and discouraged, God has always at hand the heavenly manna for us to feed upon and to refresh ourselves (John 6:35). And how often He deals in special mercy to recall to our hearts and minds the Saviour Whom for the moment we have forgotten. (Ps. 103:4-5; Ex. 34:6; Ps. 86:15; Ps. 103:8-14)

Next we find the Lord rebuking Elijah. Though he had strengthened him and ministered to his need, yet He sternly asked, "What doest thou here, Elijah?" Is this the place for the servant of God? Why are you hiding thus faithlessly instead of confronting the enemies of your Lord? Why are you silent instead of giving your testimony when Mine enemies are tumultuous? Why are you skulking here in fleshly self-seeking rather than seeking the glory of your Master? Who bade you come to this place? Why, Elijah! what are you doing here? How much power God can put into a simple question! And how His questionings do search our hearts, and discover their secrets! (Gen. 3:9; Prov. 27:5-6; Rev. 3:19)

But with the rebuke God gave His servant wonderful assurance. This, the writer is persuaded, is the meaning of the wind, and the earthquake, and the fire, followed by the still small voice. The first three are typical of judgment, and particularly the judgments of the Great Tribulation. Perhaps Elijah was greatly affrighted by them. But when they were all past, he was safe. God had preserved him alive in conditions in which otherwise no flesh could survive. And it was through these terrible manifestations of the power of God that Elijah started to return to the Lord. So, too, in the Great Tribulation Israel will be kept safe through the terrors and tumult of that time, and through them she will be brought to repentance for her sin, and to confession of faith in the Lord Jesus Christ. And if one wishes to carry the type further, there is blessed significance in the fact that through the storm Elijah was hidden in the cave in the rock, for the Rock, Christ Jesus, will be the refuge of God's people in the coming time of trouble. The still small voice, following the tempest, too is suggestive, for it reminds us of the peace of the Kingdom which shall follow the Great Tribulation. It seems that the wind, and the earthquake, and the fire—all symbolic of judgment—were sent in order that Elijah might see how fully God could and would protect him, even in scenes of violence and danger. Following this he was given the further assurance that there were yet seven thousand men in Israel who had not bowed the knee to Baal, and with this was given the encouragement also of knowing that another could be found beside himself to stand before the Lord as His prophet, and this man was given him as a companion. How much there was to encourage Elijah in all this! And

he encouragement and assurance was surely seen in the esults which followed, for with this his restoration was ffected. (Ps. 23:3; Ex. 14:21; Ex. 15:10; Rev. 6:13; Rev. 1:13; Isa. 29:6; Rev. 16:18-19; Isa. 66:15-16; Rev. 7:1; sa. 32:2)

III. ELIJAH'S RESTORATION

Elijah's restoration is manifest in his obedience to the ord's admonition to engage in further service.

God gave Elijah a threefold commission. He was to noint Hazael king over Syria; Jehu he was to anoint king over Israel; and Elisha he was to anoint as prophet n his own room. With this the Lord also pronounced udgment upon the house of Ahab, and upon all His enemies. We are not told all that transpired in that cave, but it is evident that Elijah there saw his sin and returned o the Lord, else He would not have given him such a commision, and even if the commision had been given t would not have been obeyed.

But it was obeyed, and in Elijah's ready obedience we have the most striking evidence of his restoration. What could be more simple than the statement, "So he departed thence"? and yet what could be more eloquent n its testimony of the restoration of this man of God? And when he departed it was to do as the Lord had said, for the very next words tell us of how he called Elisha o become his successor. Obedience is a sure test of ellowship. The soul which is in fellowship with God will be obedient to what it knows of His will. But disobelience may be both an occasion for the interruption of ellowship, and an evidence of other sins which have already broken it. Elijah obeyed the voice of the Lord. His discipline had not been unfruitful. From his hour of weakness and temptation he came forth with new confidence in the strength of the Lord, with a new depth of surrender once more to engage in His service, and he not only outlived the king who had sought his life, and his successor, but he was translated before he saw death. Blessed is the man that feareth the Lord! (Ps. 84:5; Ps. 84:12; Ps. 112:1; Ps. 51:12-13; Ps. 119:1-2; Ps. 34:16; Isa. 66:2; John 14:21-23)

VITAL-TRUTH ILLUSTRATION

What a man hears determines what he is getting out of life. Evangelist Dick Huston tells of two friends who were walking along a busy New York thoroughfare when one of them asked his companion if he heard a cricket. His friend laughed and replied that no one could hear a cricket with the din of trolleys and motor cars and trucks. The other stopped, lifted up a stone and picked up a cricket and showed it to his friend. "How could you hear it?" the incredulous friend asked. "I will show you," and taking a coin from his pocket he tossed it into the air. When the coin struck the sidewalk several men nearby put their hands to their pockets and looked about to see if they had lost any money. "You hear what you are trained to listen for," the nature lover observed. "My ears are trained to hear the birds and insects and all the sounds of nature."

Our Lord knew all about the many noises of earth that drown out the still small voice of God's Spirit, so He warned: "Take heed how ye hear," and "He that hath ears to hear, let him hear."

—"Sunday School Times."

Fourth Quarter, Lesson 3. **Sunday, October 16, 1927.**

ELIJAH IN NABOTH'S VINEYARD

Lesson Text: I Kings 21:5-10, 16-20.

Read the entire chapter.

Golden Text:
"Be sure your sin will find you out" (Numbers 32:23).

Ahab is one of the most striking characters in the history of Israel, and the thing which made him such was his exceeding wickedness. In preparation for the eaching of this lesson it would be well for the teacher to ead all that the Scriptures have to say about him, in ddition to what is furnished in this lesson. Because some may not have access to an exhaustive concordance, which s necessary if this is to be done, we give here a list of he outstanding among these Scriptures which will be elpful for reference purposes: I Kings 16:28-33; 17:1; 8:1-20, 41-46; 19:1; 20:1-43; 22:1-40; II Kings 9:7-9, 25-9; 10:1-17; II Chron. 18:1-34.

Ahab is a twofold type. He is a type of the Antichrist, nd he is a type of the individual unbeliever.

I. AHAB A TYPE OF ANTICHRIST

That Ahab is a type of Antichrist is seen in seven acts which the Scripture records concerning him.

1. Ahab was an idolater. He built an image of Baal, nd made a grove and altar dedicated to Baal worship. This is suggestive of the idolatry of the Antichrist, with his notable difference: In the case of Antichrist it will be n image of himself which he will set up, and which he vill seduce the children of Israel to worship. (I Kings 6:31-32; II Kings 3:2; Rev. 13:14-15)

2. Ahab was a rebel against the Word of God. This s very apparent in his actions touching Naboth. Naboth's efusal to sell his land to Ahab was based upon the teachng of God's Word that a man should not sell his inheriance (Lev. 25:23; Num. 36:7; Ezek. 46:18). But what was he Word of God to Ahab? He wanted that piece of roperty, and instead of meekly submitting himself to he teaching of the Word of God, he first sulked and hen permitted murder to be done in order that his desire night be fulfilled. This same rebellion against the Word of God was seen in his dealing with Micaiah, who was a faithful prophet of the Lord (I Kings 22:8, 26-27). The Lord uses exceedingly strong language concerning Ahab, for He says, "Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him" (I Kings 16:33). And he says also, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord" (I Kings 21:25). This rebellion, however, merely foreshadows the more terrible rebellion of the Antichrist. (Dan. 11:36-38; Rev. 19:11-19; Ps. 2:1-3; Ps. 83:2-5)

3. Ahab was married to a wicked, heathen woman. This woman's name was "Jezebel." She it was who stirred him to his most abominable deeds, and it was she who took the lead in the persecution of the Lord's prophets, which we shall shortly consider, as well as in the murder of faithful Naboth. So wicked was this woman Jezebel, to the Bible student she has become the synonym for all wickedness; and such seems to be God's estimate of her, for He actually uses her name in speaking of the great city Babylon, in which is filled up the sum of earth's wickedness, and which is the cohort of Antichrist. This fact is perhaps the most convincing revelation of the typical significance of the life of Ahab—God actually uses the name of his wicked wife as a synonym for the wicked city with which Antichrist consorts. (Rev. 2:20-23; Rev. 17:1 to 18:24)

4. Ahab martyred the prophets of the Lord. As we have stated before, Jezebel took the leading part in this, but she did it with the full consent and approval of Ahab and in this he became a party to her crimes. This typifies the wickedness of Antichrist in putting to death those who worship the Lord and refuse to bow the knee to himself. It is exceedingly impressive in this connection that whereas Jezebel was especially active in this, so, too, the Scripture speaks of the wicked city Babylon as being drunken with the blood of martyrs. Ahab is not the only one who commits murder by proxy! (II Kings 18:4; 19:10; 22:8, 27; Rev. 17:6, 24)

5. During the reign of Ahab Elijah wrought mighty signs and wonders in his presence. This is especially significant when we consider that Elijah will be one of the two witnesses who will minister for the Lord in the presence of the Antichrist during the Great Tribulation. And at least one of the signs which Elijah wrought before Ahab will be repeated in the presence of the Antichrist, for as then, in the coming days of the Great Tribulation Elijah will shut up heaven so that it will not rain upon the earth during the days of his prophecy, which will be for identically the same period as that covered by the drought in the days of Ahab, i.e., three and one-half years. There is typical significance, too, in the fact that during part of his ministry in the days of Ahab Elijah was accompanied by Elisha, though another will be his companion in the Great Tribulation. (I Kings 17:1; James 5:17; Rev. 11:3-6; Mal. 4:5)

6. Ahab sought to kill Elijah, but was frustrated in his efforts, for God protected him. This is the self-evident implication of Obadiah's words to Elijah, "There is no nation or Kingdom whither my Lord hath not sent to seek thee" (I Kings 18:10), and it is clearly indicated in the Lord's instruction for him to hide at the brook Cherith (I Kings 17:1-4). It is also evident in the fact that Jezebel had slain all of the Lord's prophets upon whom she could lay hands, and this with Ahab's consent (I Kings 18:4). This is suggestive of the Antichrist's endeavors to slay the two witnesses (of which Elijah will be one) in the Great Tribulation; in which attempt, unlike Ahab, Antichrist will be successful. But his joy in this success will be short-lived, for after three and one-half days they will rise from the dead, and will be caught up to heaven, even as Elijah was caught up in his typical translation. (II Kings 2:1, 9-11; Rev. 11:5-12)

7. And finally Ahab was a man appointed to judgment. This judgment was pronounced upon him by the prophet of the Lord, and the sentence is included in the Scriptures assigned for our lesson today. So, too, God has foreordained the judgment of Antichrist even before his reign has begun. Throughout his kingdom the shadow of his impending doom will overcast the throne. And as certainly as God's word of judgment concerning Ahab and his house was fulfilled, so surely will God's judgment upon the Antichrist come to pass. (See I Kings 22:38; II Kings 9:25-26, 33-37; 10:1-11; Rev. 19:11-20)

II. AHAB A TYPE OF THE UNBELIEVER

Ahab is also a type of the unbeliever. In this connection it should be said that the position which the Antichrist holds in the dispensations, the old nature holds in the life of the individual. Among mankind, the Antichrist is the arch rebel of the ages, but he is no more confirmed or desperate in his rebellion than is the old sinful nature in every man. This old nature is still in a man when he has trusted the Lord Jesus Christ as his Saviour, but in his standing before God the believer is identified with Christ, and the old nature has been judged and put away. He has a new, holy, divine nature which was begotten in him by regeneration. But the unbeliever in his standing before God is identified with the old nature, which is the seed of the devil, and he is responsible for his wickedness for the old nature is the dominating power in the life of the unbeliever. So, while from the prophetic standpoint that wicked old King Ahab typifies the Antichrist, from the personal angle he typifies the wickedness of the unbeliever.

Ahab was a sinner. In addition to his idolatry, this lesson presents him in the bitter bondage of covetousness, and this sin led to the further horrible sin of murder. This is the condition of the unbeliever. He is "dead in trespasses and sins." The very best he can do, in God's sight is but filth and corruption. He is incapable of deeds which are acceptable before Him. (Eph. 2:1, 3; Isa. 64:6; Rom. 8:7-8)

Ahab rejected the Word of God. This he did on a number of occasions, of which his sulkiness at Naboth's faithfulness to it is only a sample. His rejection of the Word of God is apparent in his words to Elijah, "Hast thou found me, O mine enemy?" (I Kings 21:20). This is characteristic of the unbeliever's attitude. The servant of the Lord who dares to speak to him in the Name of the Lord, and to rebuke his sin, he considers his enemy. In reality the faithful messenger of Christ is his best friend and is seeking only his good in seeking to lead him to repent of his sin and to lay hold upon the mercy of God through faith in Christ Jesus. But because the unbeliever is wedded to his sins and cares nothing for the Word of God he regards the minister of God's Word his enemy. And from another standpoint he is not far wrong, for he himself is at enmity with God, and so with anyone who stands as God's representative. (Rom. 8:7; Jas. 4:4; John 3:19-20)

Ahab exerted an evil influence. He corrupted the citizens of Naboth's city by permitting the pernicious plot of his wife. And his own family was so affected by his wickedness that they corrupted all with whom they were thrown in touch, as is witnessed by the fact that in speaking of their wickedness the Holy Spirit seems to regard the simple statement that they were related to Ahab as sufficient explanation. So, too, the unbeliever exerts an evil influence. No man lives or dies to himself. He is bound to be a power for good or a power for evil. If he is no one, he will be the other. He cannot be neutral. The unbeliever, never having come to the Lord Jesus Christ that he might have life and light and liberty, can exert nothing but an evil influence. Even the very good he does is evil in its influence, because it is a Christless goodness, and blinds others to their need of the Saviour. A drunken bum sets an exceedingly bad example, but it is seriously to be doubted whether his influence will do as much harm as that of the respected and highly "moral" business man and philanthropist who is yet an unbeliever. Men can see the folly of the former, because it is material as well as spiritual. But it is more difficult to see the folly of the latter, because it is purely spiritual and is cloaked with a robe of respectability and religion and charity. (II Kings 8:18, 27; II Chron. 21-6; II Chron. 27:2-4)

Though many of his evil deeds were done by proxy yet God held Ahab responsible for all his wickedness. Like many others, Ahab might have thought he was justified by extenuating circumstances. His crime in the murder of Naboth was not instigated by himself. It was done by his wife and the citizens of Naboth's city. He did not murder Naboth himself, but since others had done it, surely it was not only the prerogative but also the responsibility of the King to confiscate for the state the property thus left without an owner, and without an heir to possess it! Many a man has excused himself for the sins which others commit to further his sefish interests simply because he did not do the dirty deeds himself. And on the other hand there is no doubt that much of Ahab's wickedness was stirred up by his wife. He was continually subject to her evil influence. That made his responsibility less, did it not? In popular language, "Yes it did **not!**" As a matter of fact he was more culpable for the very fact that in addition to sinning himself he encouraged others to sin, and to persist in their sin. So God held Ahab responsible both for his own sin, and for the sins which he had countenanced. He was responsible for the slaying of Naboth, which others perpetrated, and for the other abominations which he committed under Jezebel's influence. For the one Elijah was sent to rebuke him and to pronounce judgment upon him, and of the others God says, "There was none like unto Ahab which did sell himself to work wickedness in the sight of the Lord." So, too, God holds the unbeliever responsible for his sins, no matter how good an alibi he may fancy he has built up for himself. (I Kings 21:20; I Kings 21:25-26 Rom. 6:23; Num. 32:23; Gal. 6:7-8)

But Ahab might have been saved by the mercy of God. When he did repent of the murder of Naboth, the execution of his judgment was deferred. His repentance was very slight, it is true, but because he humbled himself even in part, God deferred judgment. This part of the incident suggests nothing which the Scripture teaches concerning Antichrist, unless it be that God does not

mmediately judge his sin, but permits it to continue until t has reached its consummation. There is no indication in the Word that there will be any element of repentance in Antichrist's life. On the other hand, it is very suggestive in the case of the unbeliever, for God's mercy to Ahab suggests His mercy in prolonging the sinner's opportunity to accept the Saviour. No doubt this was the reason He dealt as He did with Ahab, for Ahab could have been saved in spite of all his abominable idolatries, rebellion, covetousness, and even murder, if only he had trusted the Saviour of Whom the ritual of Israel and the testimony of the prophets had so clearly spoken. So, too, the most wicked sinner may be saved and become a child of God and know that his sins are all forgiven, if he will only trust the Lord Jesus Christ Who shed His blood as the price of our redemption. Let it be remembered, however, that like Ahab the unbeliever is already resting under sentence of condemnation and must perish in God's judgment unless he does accept Christ. (Acts 16:31; John 3:16; II Pet. 3:9; II Cor. 5:19; John 3:18)

VITAL-TRUTH ILLUSTRATION

Satan's inducements to work for him are usually accompanied by an offer of wages that seem at first worth while. But take a second look. A striking incident of the war comes out in a news item published by the New York World, giving an interview with Venizelos, prime minister of Greece, in which he tells of a conversation with the German minister at Athens at the beginning of the war. Germany offered Greece "very great and substantial benefits—Monastir and as much more of Serbia as you want," if she would remain neutral, not going to the assistance of her ally, Serbia

Then answered Venizelos, "You will allow me to translate your offer into my own words. You ask me to dishonor my signature, and dishonor my country, and violate its obligations toward Serbia, and as remuneration you offer me part of the corpse of that which I am expected to kill!" And with fine satire, Venizelos concluded, "My country is too little to commit so great an infamy!"

—"Sunday School Times."

Fourth Quarter, Lesson 4. **Sunday, October 23, 1927.**

THE CALL OF THE PROPHET

Lesson Text: I Kings 19:19-20; Amos 7:14-15; Isaiah 6:1-8

Read also Amos 7:10-13.

Golden Text:

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for Us? Then said I, Here am I; send me" (Isaiah 6:8).

In this lesson the committee very appropriately groups three Scriptures, each of which deals with the call of one of the Lord's prophets: Elijah, Amos, or Isaiah. Inasmuch as God has called all believers to definite service, this lesson is most profitable in its revelation of the eminent qualifications of the servant of Christ. May God use the teaching of it to stir the hearts of many to devote themselves to the service of Christ.

I. THE SERVANT OF CHRIST MUST BE WILLING TO SEPARATE FROM ALL WORLDLY ENTANGLEMENTS

This we see in Elisha's call. At first Elisha seems to have wanted to delay. He said, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." This called forth a rebuke, for evidently it was more than a mere desire to spare his parents anxiety because he had disappeared without saying farewell which in itself would have been commendable. In answer Elijah said, "Go back again, for what have I done to thee?" Happily Elisha saw the point, and while he did go back for a little time, it was only to dispose of his property, that he might be free to follow the Lord's will without distraction. He took his yoke of oxen, slew them, boiled their flesh with the instruments of the oxen, and gave them to the people to eat, and then he followed Elijah. In modern parlance, Elijah "burned his bridges behind him." He was not planning to return to the farm after he had given his life to the Lord.

So, too, when God calls men into His service He calls them to separate from worldly entanglements. His call even involves separation from loved ones and from honorable employment in which we might otherwise engage. This may sometimes seem harsh to us, but God knows best. How many many souls have made a "fizzle" of the Lord's work because they went into it with reservations. Surely it is only right that God should have first place in our lives, and when other things interfere they must be set aside. (I Kings 19:20-21; Gen. 12:1; II Tim. 2:4)

II. THE SERVANT OF CHRIST MUST BE WILLING TO GIVE HIMSELF WHOLLY TO THE MINISTRY

From what we have already mentioned about the necessity of being willing to separate from all worldly entanglements it follows that the servant of Christ must be willing to give himself wholly to the ministry. This is the typical significance of Elisha's offering of his oxen. It was a final and complete setting of himself apart to the work of a prophet. He intended to devote himself entirely to the work to which God had called him. He had no time for other occupations.

This is the spirit which every believer should have, for God wants His children to devote themselves wholly to the ministry to which He has called them. If they even so much as engage in honorable employment in order to make a living, it must be on the ground of clear, positive guidance from the Lord. This is the clear teaching of I Corinthians 7:17-24, in which the Spirit plainly indicates that God wants every believer to engage in His service just as far as it is possible for him to do so. In the case of slaves, they are to serve the Lord in spite of their enforced servitude to men. And if they may be made free they are to use their liberty more fully to serve Him. How ready men are to give themselves to almost incredible lengths of sacrifice, merely for the sake of gaining a few paltry dollars! But how reluctant they are to give themselves to the service of Christ, though they know that to do so will result in the winning of many precious souls, and the gaining for themselves a crown of life and righteousness and glory, and one that fadeth not away! Surely, since our Lord has given Himself without stint for our salvation, we should not be niggardly in giving ourselves to His service. (I Kings 19:21; I Tim. 4:15)

III. THE SERVANT OF CHRIST MUST BE A WILLING SOUL—HE DOES NOT NECESSARILY HAVE TO BE HIGHLY EDUCATED

Amos was a mere herdsman, and a gatherer of Sycomore fruit, yet God called him to be a prophet. So, too, Elisha was called from following the plow. And among the Apostles whom the Lord Jesus chose, there were fishermen and publicans and other common folk, but none of the wise men of this world. It is true that later Saul was called to become the Apostle Paul, and he was one of the most highly educated of the men of his generation, but the majority of the Lord's servants were unlearned men. But this should not be cause for wonder, for the Spirit has said, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not

many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence" (I Cor. 1:26-29). One noble lady who was greatly used of God once said that she was thankful for the letter "m" in I Cor. 1:26. It is not that God cannot and will not use the wise and mighty and noble of earth, but rather it is an indication that God does not find among such many who are willing to let Him use them to His own glory. Education may be an advantage in the Lord's work (though it is to be feared that in most cases it is a handicap) but it is not indispensible. What comfort it is to know that God can work through the weak and the foolish, if only He finds in them a heart to do His will. (Amos 7:14; I Cor. 1:26-28; John 7:37-38; Cf. Ex. 4:10-12; Jer. 1:6-9)

IV. THE SERVANT OF CHRIST MUST BE WILLING TO OBEY GOD RATHER THAN MEN

This was the choice which Amos was called to make. The King had said to him, "Prophesy not against Israel," but the Lord had said, "Go, prophesy unto My people Israel." Whom should he obey? His choice was quickly made, for his answer to the King was another prophesy of judgment. How many similar incidents are called to mind! Daniel in the courts of Nebuchadnezzar and Darius (Dan. 1; Dan. 6), Jeremiah before Jehoiakim (Jer. 36:20-32); and Peter before the Sanhedrin (Acts 4:18-20), all are examples of this.

But these are typical of a crisis which is common to lives of earnest believers in the Lord Jesus Christ. All have to face it at least once, and most yielded believers face it many times. The servant of Christ must always be willing to obey God rather than men, for the will of unbelieving men (and sad to say many times of believing men) runs contrary to the will of God. The world is at enmity against our Lord. The will of the world, therefore, is opposed to His will. The servant of Christ is therefore continually called upon to choose whom he will serve. This choice is inevitable, but for the truly yielded believer there can be only one decision. We ought to obey God rather than men. (Acts 5:28-29; Joshua 24:15; I Cor. 7:23)

V. THE SERVANT OF CHRIST MUST HAVE A HUMBLING REALIZATION OF THE LORDSHIP OF JESUS

One essential characteristic of Isaiah's preparation for his ministry was a vision of the Lord. In this vision he caught a glimpse of the majesty and holiness of the Lord. This vision filled him with an overwhelming sense of his own unworthiness, and humbled his soul in confession of sin.

Every servant of Christ needs such a realization of the Lordship of Jesus. He needs to realize His power in order that he may not trust in his own strength, but in the strength of Christ. And he needs to realize His holiness in order that he may be kept from unworthy motives, words, and deeds. Surely in this we are approaching very close to the old, familiar truth of occupation, for only as the servant of Christ is occupied in Him can his service be acceptable and fruitful. This is the surest way to maintain the humility which will make it possible for the Lord to use us, for there is nothing like a vision of the Lord to humble His children. (Heb. 12:1-3; Zech. 4:6; John 15:4; Rom. 6:13; Job 42:5-6; I Pet. 5:5-6)

VI. THE SERVANT OF CHRIST MUST HAVE DIVINE PREPARATION FOR HIS TASKS

Isaiah was prepared for his service by the ministry of the seraph, who touched his lips with a live coal from off the altar. Jeremiah was prepared by the Lord touching his mouth. And the disciples in the upper room on the day of Pentecost were prepared by the baptism of the Holy Spirit. (Isa. 6:6-7; Jer. 1:8; Acts 1:8)

Now here is a wonderful and blessed truth! Every believer is already divinely prepared for the service which the Lord desires him to render. Instantly upon believing in the Lord Jesus Christ, he was baptised and indwelt by the Holy Spirit (I Cor. 12:13 with I Cor. 1:1-2). At that time the Holy Spirit gave him a gift which definitely fitted him for service, for some gift has been given to every believer. But how many there are whose gifts are latent! The believer needs something in addition to this preparation before he will render effective service for Christ. (I Cor. 12:7, 11; Eph. 4:7, 11; II Cor. 5:18-19)

VII. THE SERVANT OF CHRIST MUST BE DEFINITELY AND UNRESERVEDLY YIELDED TO THE LORD TO DO HIS WILL

This is really a summary of everything else which we have seen. In answer to the question, "Whom shall I send, and who will go for Us?" Isaiah cried eagerly, "Here am I, send me!" This is the decision which must be made in the life of every believer if he is to be fruitful in the service of Christ. We need to yield ourselves definitely and unreservedly to the Lord to do His will and not our own. And having made the initial decision, we must continue moment by moment in an attitude of yieldedness and prayerful seeking to know and to realize in our lives the will of God. In other ages this was all that was necessary for God then gave His message to His servants by inspiration. But in this age real yieldedness to the will of God will involve earnest study of His Word, for this is expressly declared to be the will of God for the believer in this age, and it is essential in preparation for the ministry. (Isa. 6:8; Rom. 12:1-2; II Tim. 2:15)

Now let us pause for a moment to emphasize a truth which we have repeated before, but which is deserving of special emphasis. Since in His Word the Spirit of God teaches that every believer is given a gift for service, and since the Word so plainly calls every believer to service, it is folly to wait for a special call before engaging in His service. No call could be more plain than the call of Rom. 12:1-2, or the call of Rom. 6:13. This is all we need. What we should do is to respond heartily to the call we already have, and yield ourselves to become "bond servants of the Lord Jesus Christ."

VITAL-TRUTH ILLUSTRATION

The Lord has given to His church in Japan His ascension gifts of pastors and evangelists, full of the Holy Ghost. These are the ones who are really bringing in the lost and building up the Church of God. One remarkable evangelist is Mr. Kanamori. He was converted forty years ago, and became an earnest pastor. Afterwards he accepted the higher criticism, gave up his pastorate and most of his faith, and went into political work. After twenty years' backsliding he was wonderfully restored to Christ. Throwing away all his critical views he again accepted the Bible as the sure Word of God, and now he is preaching and taking missions up and down Japan with remarkable power and blessing. He preaches the same sermon every night, so that in taking an eight days' mission in a place he preaches the same sermon eight times. But this is no excuse for idleness; he rather makes it the reason for more strenuous labor. Every day that he is preaching he fasts and prays all the morning, so that he goes down to the meeting with fresh unction, and the old sermon is fresh and living to the listeners. It lasts usually two and a half or three hours, and in it he gives an outline of the fundamentals of the Gospel, and a clear declaration of what a sinner must do to be saved. No wonder he has striking conversions everywhere, and some towns are turned upside down by his missions.

—"The Dawn."

Fourth Quarter, Lesson 5. Sunday, October 30, 1927.

AMOS DENOUNCES SIN

Lesson Text: Amos 2:4-12.
Read Amos 2:4 to 3:15.

Golden Text:

"Seek good, and not evil, that ye may live: and so the ord, the God of hosts, shall be with you, as ye have poken" (Amos 5:14).

The prophecies of the Old Testament bear four distinct essages. It is very important that we recognize this, ecause for the next few weeks we will be studying these rophecies. Many have found them exceedingly difficult interpret and to teach, but once the four general lines truth taught therein are clearly apprehended, the tudent need suffer no confusion. Because our study of his material is to extend over several weeks, it will be elpful in one lesson to outline the four general lines of ruth, using the lesson material for illustrative purposes, or in each of the succeeding lessons we will devote particular attention to one or another of these lines, and we ill not ordinarily consider all together. If the teacher familiar with the others, therefore, he can very valuably upplement the lesson discussion in his own study and eaching.

We would very strongly recommend that the teacher ecure and read that invaluable little booklet written by)ean Fowler, "The Fourfold Message of the Psalms." his booklet discusses the four aspects of prophetic truth s they appear in the Psalms, but the principles which outlines apply with equal force in the other prophetic vritings. It is very clearly written and will help to place in he teacher's hands a veritable key to the study of prohecy. This booklet can be obtained from the Institute Book Nook, 2047 Glenarm Place Denver, Colorado, at he price of twenty-five cents, or we will be happy to send copy free to any of our readers who will send us one NEW subscription to "Grace and Truth" paid for at the egular subscription price of $1.50. If you do this be sure o state that you want this booklet. This little booklet was he means, under God, of leading the writer to see the ruths of which he will speak in this discussion. He cannot too warmly express his great debt of gratitude for he ministry of Dean Fowler through the written page, n the class room, and in personal instruction.

The prophecies of the Old Testament have four distinct nessages. All of these are present to some extent in all of the prophecies, though usually one of them is more prominent than the others. We will consider these four messages one at a time, in order clearly to get them before us. In doing so we will have occasion to employ some of the terms which Dean Fowler uses in the booklet already referred to.

I. THE LOCAL HISTORICAL MESSAGE OF THE PROPHETS

The prophecies of the Old Testament were called forth originally by conditions which existed in the days of the prophets who spoke or wrote them. These may have been conditions in the lives of prominent individuals, or they may have been conditions among the nations, but every prophecy of the Old Testament bears a message to the time in which it was given. As a matter of fact, the Old Testament prophets were primarily God's messengers to the nation Israel in the days of her apostasy and rebellion. It is not surprising, therefore, to find in the prophecies special mention of the sins of that nation and of its leaders.

This local historical message is the most prominent in the prophecy which constitutes our lesson text today. The people of Amos' own time were guilty of the sins of which he speaks. His message was, therefore, first of all a message to sinning Israel before the dispersion. This message is so apparent that at first reading it almost obscures the others.

II. THE PROPHETIC NATIONAL MESSAGE OF THE PROPHETS

There is, however, another exceedingly interesting message in the prophecies of the Old Testament and this is the prophetic national message. Israel's past experiences are typical of her future experiences. Her sins of the past are suggestive of her sins in the future; the tribulations of the past are typical of the sorrows of the Great Tribulation; her judgments then are typical of the judgments and chastenings of the future; and her past blessings are foreshadowings of her Kingdom blessings. So into His prophecies God wrought a double meaning, which gave the message of the prophets value both for the days in which they lived and for the days to come. The prophetic national message points forward principally to Israel's experiences in the coming age of the Great Tribulation, and in the Kingdom of Christ.

Now see how this works out in the prophecy before us. It deals largely with the needed rebuke of a number of sins. Israel has despised the Word of the Lord. This looks forward to the time when many of Israel will choose to believe the lie of the Antichrist rather than to obey the Word of God (Amos 8:11-12; II Thes. 2:9-12). The "lies" mentioned are typical of the false teaching of the Great Tribulation (Rev. 2:9; I John 4:1; Jude 3-4; Rev.13:14-15). The oppression of the "righteous" typifies the sufferings of those who are true to the Lord in those days of trouble (Rev. 13:15; Rev. 12:13-17). The fornication described suggests the spiritual fornication which shall characterize the Great Tribulation (Rev. 2:20-23; Rev. 17:3-4). And the "wine" symbolizes also the false teaching suggested in the "lies" already mentioned (Rev. 17:2). So, too, the judgments of Israel spoken of in this passage are typical of the judgments which shall fall upon the unbelieving, and the chastening which the believing will suffer during the Great Tribulation. In the portion assigned for our lesson today there are no striking promises given, but it is well to bear in mind that the rich and blessed promises with which the writings of the prophets abound while also having a local significance, yet will find their greater fulfillment in the Kingdom of Christ. (Rev. 3:19; II Thes. 1:7-10)

III. THE PROPHETIC MESSIANIC MESSAGE OF THE PROPHETS

The third message of the prophets pertains to the Messiah, the Lord Jesus Christ. If we have eyes to see it, every prophecy of the Old Testament will be found to point directly to Him. He Himself testified concerning the Scriptures, "They testify of Me" (John 5:39). And He later declared to His disciples, "All things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms, concerning Me" (Luke 24:44). Bible students have recognized throughout all generations that the Bible is Christocentric—that in every chapter and upon every page of the Bible He is the focal point toward which all of its teachings converge. One book in the Bible is called "The Revelation of Jesus Christ," but the same name might be applied with equal appropriateness to all the Bible, for the one supreme purpose for which God gave it, and the one which gives to all His other purposes their meaning and value, is that it might make known to men the Saviour, which is Christ Jesus our Lord.

How does the prophecy before us reveal Him? It is true, the chapter does not name Him—and yet it does, for the Jehovah of the Old Testament is the Jesus of the New. This is demonstrated by John's inspired interpretation of the vision in Isaiah six, in which Isaiah says, "I saw Jehovah" and later adds the testimony, "Mine eyes have seen the King, Jehovah Sabbaoth" (Isa. 6:1, 5). Interpreting this vision, and speaking of the words which

Isaiah addressed to the One he saw, John the Apostle says, "These things said Esaias when he saw His glory and spake of Him (Jesus)" (John 12:41). So, when this passage in Amos starts out, "Thus saith Jehovah" (Amos 2:4, 6), it is as though it said, "Thus saith the Lord Jesus Christ." Of course we recognize the inscrutable mystery of the Trinity which is involved here, and in so doing we recognize also that the Father, Son, and Holy Ghost are all involved. Yet our spiritual perception would not be as clear as it should be if we failed to recognize the Saviour in the One Who was speaking through the prophets of the Old Testament.

But this is not all. In two particular aspects of His office work the Messiah is clearly revealed in this chapter. He is revealed first as Judge, for the prophecy pronounces judgment upon the wickedness of Judah and Jerusalem, and upon Israel. According to the Saviour's own testimony, "The Father hath committed all judgment unto the Son" (John 5:22). When in the past God chastened His people, the Lord Jesus was involved in this. And the past judgments which are especially before us in this chapter are suggestive of those which are yet to come, when again the Son of God will be the active agent both in chastening Israel and in judging the unbelieving nations (Rev. 3:14, 19; II Thes. 1:7-10). Again this passage reveals the Messiah as the Shepherd in its statement, "I brought you up from the land of Egypt, and led you forty years through the wilderness" (vs. 10). Other Scriptures in speaking of this say that the Lord led Israel as a flock (Ps. 78:52). Now connect this with John 10:11, in which the Saviour says, "I am the good Shepherd" and it will be apparent that He is the One Who led Israel through the wilderness. And like the judgments of the past, which typify His future judgments, the past mercies of our Lord to Israel are also typical of the mercies which He will show her in the future. (Matt. 25:31-33; John 10:16; Rev. 12:6, 14).

IV. THE INDIVIDUAL DEVOTIONAL MESSAGE OF THE PROPHETS

The fourth message of the prophets is the individual personal message which adds its devotional contribution to our spiritual welfare. The nation Israel is typical of the individual believing soul. And God's dealings with her are typical of His dealings with the believer in all ages. One of the clearest statements to this effect is found in I Cor. 10:11, "Now all these things happened unto them for ensamples (types) and they are written for our admonition upon whom the ends of the world are come."

In the passage before us there are many practical lessons for the believer. First we see the sin of despising the Word of the Lord. This is a very common sin among God's children. They are very prone to think their own opinion on matters of faith and conduct of far greater value or importance than the Word of Scripture (II The 3:14). The second is the sin of failing to th instructions of God's Word. Many Christians know wha the Bible teaches but are not willing to obey (Jas. 1:22-25 Another lesson for the believer is the danger of errin through listening to lies. This, too, is common amon Christians, for gossips will always find an itching ea while the lies of the old nature deceive many, and eve false teachers recruit their followers from the ranks o professing Christians (Jas. 1:26; Jas. 1:22; Eph. 4:22 Rom. 7:11). The sin of covetousness may also be seen her as is the sin of impurity (Eph. 5:3-4). These sins in th life of a believer are just as hateful to God as they wer in the life of Israel. Again, God's judgments upon Israe remind us of His chastening of the believer, and Hi mercies to her remind us of the mercies which He ha shown us, and this is one of the means which the Spiri of God employs to help His children live lives of holines and purity (Col. 3:1-5; I Cor. 6:19-20; Rom. 12:1-2). An finally, the future mercies which God has promised Israe serve to remind us that in the coming days He will d even greater things for us. This, too, is designed to drav our hearts closer to our Lord, and to enable us to live fo Him (Col. 3:4-5).

In all this study our discussion of necessity has bee very general, and mostly illustrative, but as we proceed in the study of the messages of the prophets, we will se the different interpretations working out in more particula detail.

VITAL-TRUTH ILLUSTRATION

Captain Francis McCullagh, an eye-witness of the tria of the Roman priests in Moscow, says: "On the night afte the condemned archbishop and his companions were paraded in a motor-lorry through the streets of Moscow the terrible leader of the reds gazed in horror on one, mor terrible than himself, on a dread nocturnal visitor, who having passed swiftly through the triple guards and th bolted doors, halted at his bedside and laid an icy hand on that proud and formidable brain. From that da Lenin was a living corpse."

The autopsy disclosed terrible destruction in the brain Sir Percival Phillips gives (Daily Mail, Feb. 1, 1924) th rumor that ran through all Russia on Lenin's death: "Th once all-powerful Dictator of Red Russia spent his las days of activity crawling on all fours like a beast aroun the room in his carefully guarded retreat at Gorky, apolo gizing to the furniture for his misdeeds—the memory o which remained amid the ruins of his mind—and shoutin repeatedly, 'God save Russia and kill the Jews.'"

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*The word used by the Holy Spirit in II Corinthians 9:7 is unique. Grove, Thayer, Bagster, Donnegan and other authorities show this word to be a word of very strong significance, denoting, "to prefer," "to choose," "to determine," "to resolve," "to decide," "to do by deliberate purpose." "to prefer one thing rather than another." It is worthy of special note that God has used several words in the Greek New Testament to signify "purpose," but this particularly strong word is used only once, and that in connection with the giving of our money unto God. The Holy Spirit saved the powerful word to be used in teaching that thing which the natural man rebels against. God is saying in effect, "Let every man prefer to support the cause of Christ rather than any other cause; let him become settled, decided, and determined what he shall give to this cause; and let him do it ungrudgingly and not niggardly, for it is a cheerful giver that God loves."

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: —Col. 2:16



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VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? (Rom. 6:16).

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof (Rom. 6:12).

Let not sin reign! Assail you it will; oppose you it will; tempt you it will; but let it not reign. If sin reigns it darkens your way, deadens your joy, destroys your peace, grieves your soul, renders barren your life, brings death, clothes the soul in grave-clothes.

II. THE CHANGE OF GARMENTS

GOD says of the believer's Standing, "Ye have put off the old man with his deeds." Just a word of caution—the Scripture does not in this passage (Col. 3:9) or elsewhere teach that in this life the old Adamic nature may be eradicated. On the contrary we read:

If we say that we have no sin, we deceive ourselves (I Jno. 1:8).

The old man remains with us throughout this life. There is no deliverance from his presence until we are present with the Lord, then shall we be saved from the presence of sin. But we may now be saved from his power. He will oppose us always, but he may not oppress; he will ever conflict but he need not conquer. Thank God, we have not to fight in our own power, but in the resurrection power of the Lord Jesus.

Together with the appeal to "put off the old man," is linked the appeal to "put on the new man" (Col. 3:8-10). Equally definite in its exhortation is the passage Eph. 4:22-24. The exhortation is to "put off" and "put on." This means a complete change of garments, an unclothing of the grave-clothes of fleshliness and selfishness, and a clothing of ourselves with the resurrection garments of yieldedness and humility. The Way translation of Col. 3:9-10 reads:

Do not lie to each other, remembering that you have stripped yourselves of the outworn human nature with all its habits, and have clothed yourselves with the new.

Yea, all of you be subject one to another, and be clothed with humility (I Pet. 5:5).

God does not give us instructions for Christian living without giving us the strength to carry them out. The mistake of most Christians is that they fail to let God put them in the place which the Lord Jesus has won for them, and they go ahead in their own strength and self-effort. The victorious life essentially consists in accepting and appropriating the victory which is already won for us.

BE not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.

—*Romans 12:2*

The first step toward the change of garments is to see the exceeding sinfulness of the old nature habits and its out-breakings, which make up the death-garb. We should be willing to pray:

Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me (Psa. 139:23-24).

Are we willing to know the very worst concerning ourselves, instead of ostrich-like hiding our heads in the sand, unwilling to hear unwelcome tidings? Let us bare our lives before the Great Physician. God make us willing to face our sins, to see the exceeding sinfulness of them and put them away. The change of garments follows as we confess our sins and yield ourselves unto the Lord.

God calls every Christian to a life of definite yieldedness and abandonment unto Himself.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Rom. 12:1).

Christian, God is calling you. He is beseeching—by His blood shed for you, by His death in your place—He is pleading "Give Me your life." He is pleading by His mercies, or compassions. Oh think of His mercies—imputed righteousness; perfect justification; identification with Christ in a perfect standing; no condemnation—"I beseech you—by the *Mercies* of God." Jesus Christ became a dying sacrifice for you, are you willing to become a living sacrifice for Him? What is your response for what Jesus has done for you? Are you willing to pour out your life into the cause for which He died? This is the reasonable service which He seeks and which we are so slow to bestow. By reason of God's mercies—"present"—place your life unreservedly in God's hands; give your life unto the Lord just as willingly as the Lord gave Himself up for you. The Lord held nothing back, for your sake. Will you give Him your life, nothing held back, for His sake?

Now see what follows:

And be not conformed to this world: but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect, will of God (Rom. 12:2).

After forty years of wilderness wanderings, the cherished Land of Promise with all its richness and

No protest could be equal to that of distinct separation from known evil.

—*C. H. Spurgeon*

beauty spread itself before Israel. What a glorious sight to their eyes! How it must have stirred their hearts! One thing remained; though it was already theirs by promise, they must tread upon it to possess it. It was not enough to stand off and look at it, or to be able to describe it, they must plant their feet upon it in order to enjoy it. In spiritual matters, theoretic knowledge apart from appropriating faith is of little value. To read the words "Blessed with all spiritual blessings" is one thing; to have those blessings realized and experienced in the soul is quite another. The measure of our actual spiritual wealth is not what we see contained in the promises of God, but what we get out of them by appropriating faith day by day. Israel went forward trusting God to deal with all the difficulties. By a definite act they stepped into the Jordan and crossed over. Just as really is there a moment in the life of the Christian when he yields unto God and consents unto the death of the self-life. God wants us to act upon His Word and not hold back. His Word calls us to one definite act of yielding our lives to Him, because He gave Himself for us; and to live a truly transformed life this must be followed by a daily continued response to His mercies and by a continuous attitude of yielding to Him.

III. THE RESURRECTION GARMENTS

AS WE yield unto Him the change of garments takes place, the old death-shroud is put off and we become transformed by the renewing of our minds (Rom. 12:2). The verse, Rom. 12:1, implies a *crisis*, a definite breaking with sin, worldliness, and fleshliness; in fact, with the old nature and all his deeds—a decisive, crucial experience which has for its outcome a *process* as indicated in Rom. 12:2, for the form of the verb is present and denotes a progression—"Do not grow conformed to this world, but grow transformed." Thus, the *crisis* of yielding the life, has for its outcome a *process*, a perpetual progression, a growth, a changing, a breaking day by day with those old nature habits which have made up the grave-clothes of the soul. One definite act of yielding, and breaking becomes a long series of deepening surrenders and of a larger discovery of self and the Lord.

We become transformed, that is, we get our resurrection garments as our minds are renewed, or as we are occupied in the Lord Jesus. Yieldedness and occupation go hand in hand. It is a miracle that by yielding unto Jesus and becoming centered in Him we are transformed the old grave-clothes are put off and the new resurrection garments are put on, and that without any self-effort on our part.

The resurrection garments are also given description in the Word.

> Put on therefore, as the elect of God, holy and beloved,
> Bowels of mercies,
> Kindness,
> Humbleness of mind,
> Meekness,
> Longsuffering,
> Forbearance
> Forgiveness
> Love (Col. 3:12-14).

Galatians 5:22-23 gives the fruits of the new nature as follows:

> Love,
> Joy,
> Peace,
> Longsuffering,
> Gentleness,
> Goodness,
> Faith,
> Meekness,
> Temperance.

Do you not see your own lack and your need as you read this list of new nature fruits? It is not an impossibility that these blessed fruits should be fulfilled in our lives. God does not hold before us that which is impossible. It is His purpose that His children shall actually enter into the joys of the resurrection life. He yearns that our lives be characterized by a resurrection walk.

> If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth (Col. 3:1-2).
>
> That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom. 6:4).

The resurrection garments may be put on if only we yield ourselves unto God, as those that are alive from the dead (Rom. 6:13). With the yielding we are to reckon ourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom. 6:11). It is clearly a faith process—no longer ceaseless trying

nd self-effort—but simply appropriating what has been lready done for us. Victory over every manifestation f the flesh is provided for us—we have but to take it.

On the ground of the work of the Cross we can eckon the world slain, our lust dead, our sinful self rucified with the Lord Jesus, the dead hand of the inful past no longer crippling and hindering our pres-nt, and ourselves alive unto God, walking in the Spirit, njoying His liberty. All deliverance is through the work of the Cross and the reckoning on our part of that work done. The Cross of Christ has not only separated us from the consequences of sin as transgression: it has eparated us from the dominion of sin as master. In he Cross we find repose. In the work of the Cross ve make our boast. Are you wearing grave-clothes? s your life one of defeat? O, let the Cross come etween you and your sin! Yield to Him now, accept His victory and let Him clothe you with resurrection garments.

> The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;
>
> To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn;
>
> To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified.
>
> I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels (Isa. 61:1-3, 10).

SHOULD A CHRISTIAN JOIN THE LODGE?

by Pastor R. S. Beal, Tucson, Arizona.

THE caption of this article presents a delicate question, yet one which needs to be faced by every child of God who has the least desire in his heart o do the will of his heavenly Father. Many Christians re "touchy" concerning the issue, and manifest no small legree of the flesh when brought face to face with their esponsibility toward fraternal orders. Such an attitude s evidence of unwillingness to obey that Word which eaches us to "be followers of God as dear children."

The lodge, as we commonly speak of it, is a worldly nstitution, and perhaps the best which an unbelieving nd unregenerate world can produce for the protection nd blessing of mankind. While the lodge has a show f religion, an examination of its printed message, ncluding its public prayers and burial rituals which are amiliar to us all, cer-ainly reveal that it is far from Christian. When the Lord Jesus s excluded, and His precious Name for-idden how can any-ne claim that the odge is anything else han of the world?

Recently a minis-erial friend of mine ought to answer the question—"How far does the teaching of the lodges agree with the teaching of the church?" Because the fraternal orders of which he was a member made large contributions to help the unfortunate; because they sought to cultivate friendship and provide homes for their widows and orphans; because they greatly assisted the churches in overcoming the liquor traffic; and because they promulgate and exemplify the golden rule they could be, classified without doubt, as Christian organizations. He said he was a member of six secret societies and stated without hesitation, that he never found anything in the teaching of them which contradicted the Bible. Yet this same preacher when speaking of the plan of salvation declared that in order to enter the church of the New Testament one "must believe in Christ and obey Him, in order to be saved from past sins. And he must continue to obey Him through life that he may be with Him in the world above." A preacher who doesn't know the plan of salvation any better than this is not competent to discern whether the lodge is of God or of

THE really earnest Christian wants to know God's will and do it, even though it produces revolutionary changes in his thinking and acting. We trust all of our readers will read this greatly needed discussion in such a spirit. Beal's handling of this subject is frank and definite, but loving and scriptural withal.

the world. Simply because an orginization has its prayers, priests, worshipful masters, candles, lights, burial rituals, and a Bible displayed in a prominent place, yes, and some preachers as members, is no indication whatever that it is Christian in character.

The question we face concerns only Christians. It is one which affects the believer's fellowship, his obedience, and his service. The teaching of separation as presented in the Word of God involves none other than the Christian. In what attitude ought the child of God to face this question? Surely it doesn't become his profession to get angry, for "great peace have they which love Thy law: and nothing shall offend them," and again, "he that is of God heareth God's words." Does not the Word teach that we are to "submit ourselves to God," and one to another in His fear? Let us be willing to hear the voice of our Father for He speaks for our good as well as His glory. In Psalm 141 we read, "Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head." And we read in Prov. 27:6, "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." It has been the experience of the writer of this article to find but few believers, members of lodges, who are really willing to face the Word of God on this subject. For some reason their loyalty to the lodge seems to be far greater than their loyalty to their Lord and His Word. They live in the flesh, and the appeal of the lodge is wholly to the flesh. Certainly this is not the normal Christian experience. Let us face this question in the light of:

THE BOUNTIFUL DECLARATON OF HOLY SCRIPTURE

THE teaching of separation in the Bible is not obscure, supported only by one or two passages. All Scripture, Old and New Testaments alike, abounds in plain statements concerning God's will for the pilgrim walk of His followers. The willing soul, with Bible in hand, will soon find sufficient evidence to withdraw from fraternal orders and walk as His Lord wills.

> *LOVE not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.*
>
> —*I John 2:15*

First of all, there is to be *no unequal yoking*. Paul's second letter to the Corinthian saints makes this clear: "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). No law of interpretation can confine this statement to marriage alone. It touches every relationship of the Christian which involves binding by oath, the oath making the yoke. The Old Testament figure is expressed in the words, "Thou shalt not plow with an ox and an ass together."

Then we shall find that the Christian is to have *no fellowship* with the works of darkness, and those organizations which exclude our Lord. The Word is clear at this point so that none need err, "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11-12).

Further, the Christian is to have *no love* for the things of this world. We read in I John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Is it not strange the affection so many professing Christians manifest toward their fraternal order? Their love for such must be deep, for many prefer the lodge meeting to the prayer meeting, and the lodge brother to the brother in Christ. We have often wondered if the love of the Father can be in those who show such deep interest in their fraternal order. This is indeed a heart searching matter.

Added to this, the child of God is to show *no friendship* for worldly affairs. James 4:4 says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God."

And again, there is to be *no defense* of worldly things in asmuch as the Word says, "Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19). God says we are to "depart from" not join ourselves to or defend the world and its affairs. Our defense is to be of the Gospel, and our fellowship is to be with the people whom He hath purchased with His own blood.

And further investigation of the Word, reveals we are *not to forswear* ourselves. In the Sermon on the Mount, Jesus said, "But I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is His footstool: neither by Jerusalem; for it is the city of the great King" (Matt. 5:34-35). Added to this passage is one found in James 5:12, "But above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath

but let your yea, be yea; and your nay, nay; lest ye fall into condemnation." The reason for these statements may be found by turning to Prov. 20:25 (R.V.), "It is a snare to a man rashly to say, it is holy. And after vows to make inquiry."

Surely, beloved brethren, the evidence is abundant for a separated life. Search the Scriptures from one end to the other and not one passage may be found which would justify a Christian joining the lodge. But the Book is full of reasons why he should not join such an institution. The Christian walk is one of faith in Him who said I "will be a Father unto you" (II Cor. 6:18). What right has the Christian to lean upon a broken reed or upon the arm of the flesh for his help? His help cometh from the Lord. "Be ye doers of the Word and not hearers only," my brethren. Let us face this question in the light of:

THE BEAUTIFUL EXAMPLE OF THE LORD JESUS

WHAT a high calling belongs to every child of God! He has received the spirit of adoption; he has been made a member of the family above; he has been made in the likeness of Jesus; and has been translated into the kingdom of the Son of His love; he is accepted in the beloved. Now his business in this world is to walk worthy of the vocation wherewith he has been called. In other words, he is to walk like his Lord in every respect. In John 13:15 Jesus said, "For I have given you an example," and in I Pet. 2.21 we read: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in His steps."

Is it possible to think of the Lord Jesus taking a lodge initiation and submitting Himself to the indignities and revelry of such an occasion when His Word says, "Let all things be done decently and in order"? (I Cor. 14:40).

When Jesus stood before the high priest at the judgment scene He said, "I spake openly to the world; . . . and in secret have I said nothing" (John 18:20). In the face of that statement can we think of Jesus subscribing to the pledge of the lodge, promising never to reveal and ever conceal the secrets of the order, however harmless they may seem to be to the unregenerate, and even to the uninstructed Christian?

Jesus declared, "I and My Father are one" (John 10:30). Could He have made a stronger statement concerning His deity? The Jews certainly understood the meaning of it for immediately after He said that they "took up stones again to stone Him." If He were here now, think you for a moment He would identify Himself with any institution which flatly denies His deity in order that it might claim for its membership those who disbelieve His words? Those who say so, do not know Jesus as they should.

> *BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. .*
>
> —*Psalm 1:1*

In that wonderful prayer of His recorded in John 17, He said, "They are not of the world, even as I am not of the world." Would Jesus act contrary to His Word? Would He identify Himself with worldly institutions? While in this world He associated with men, yet He never partook of their evil deeds, nor did He affiliate Himself with their worldly institutions. Our business is to follow in His steps, and so to live as to reflect His will in all things. It can be done for God has promised grace and strength for those who are willing. Are you among those who are really willing to do His will? Again, let us face this question in the light of:

THE FAITHFUL STEWARDSHIP OF GOD'S CHILDREN

STEWARDSHIP is a subject of tremendous importance for the child of God. A steward is one who administers property that belongs to another. God, by His infinite grace, has committed unto us His goods to use to His glory. The importance of the office is seen in the fact that the word for steward is translated "chamberlains," (Rom. 16:13), and, "governor" (Gal. 4:2). It is no light thing to have committed unto one the treasures of God to be administered in a way that is pleasing in His sight.

This stewardship consists of time. God has given us time to use to His glory and we are enjoined to redeem it because the days are evil. Membership in secret societies conflicts with one's duties to the church in taking time that otherwise might go to the work of the gospel. "I'm too busy to teach a Bible School class"; "I haven't time to visit the sick and comfort them in their need"; these and dozens of other excuses are often heard, yet the very Christians who make these

It is abomination to fools to depart from evil.

—*Proverbs 13:19*

have time for numerous activities in the lodge.

The use of money is involved in our stewardship. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). The work of God suffers today, and retrenchment is being made all along the line because of the unfaithfulness of God's people. What right has any Christian to support an institution which excludes the Gospel, and where the Lord Jesus is unwelcome? Has he not been entrusted with the Word of the Gospel, and is not the chief business of the steward to guard the sacred deposit? Why should he lend his presence to an organization where his testimony is muzzled?

The Scripture says, "Moreover, it is required in stewards that a man be found faithful." Some day he will have to stand before his Lord to give an account of his stewardship, and how ashamed he will be if he has squandered his time, wasted his money, and denied the Gospel in supporting an institution of the world! May God open our eyes to see the truth of these things. Let us face this question in the light of:

THE BANEFUL EXPERIENCE OF BACKSLIDDEN SAINTS

THE master said, "Ye shall know them by their fruits." The writer has observed over and over the deadly effect which these fraternal orders have had upon the lives of Christians who enter them, and partake of their activities. Most active church workers soon lose their interest in the things of God, they absent themselves from the services, lose their testimony, withhold their money, and forsake definite Christian responsibility. The same thing is true in respect to college fraternities, sometimes called Greek Letter societies. In 1 Cor. 15:33 (R.V.) we read, "Be not deceived: Evil companions corrupt good morals." In a pastorate of ten years in a college town, the writer has had abundant opportunity for observation. Every case of backsliding among young people who have entered the university, has been occasioned by membership in a fraternity. He has not seen one case where the Christian young person could resist the low standard, let alone uplift the organization. God's Word is, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing" (II Cor. 6:17). Oh, when will the people of God learn to obey Him in this?

Does not the Psalmist say, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of th Lord"? ((Ps. 1:1). What can he find in common wit the unbeliever with whom he is yoked in the lodge o college fraternity? Again let us face this question i the light of:

THE FAITHFUL TESTIMONY OF DEVOUT SAINTS

SUCH testimony from godly and instructed Christians is worthy of our attention. Do we not read "A word fitly spoken is like apples of gold in pictures o silver"; and, "A word spoken in due season, how good it is!"; and, "the words of the pure are pleasant words" and, "Heaviness in the heart of a man maketh it stoop but a good word maketh it glad"?

D. L. Moody said, "With the open Bible before me I can not see what right any child of God has t go and yoke himself with unbelievers . . . in secre societies, or in any other society."

Rev. B. Carradine writes, "I can not belong to a society or fraternity that is ashamed of my Lord, or tha to please men will leave out His blessed name; therefore have I dissolved my connections with all fraternities forever. I am done with the system itself."

Dr. J. M. Gray in writing of "The Lodge a Spiritual Counterfeit" says, "Its claims are preposterous if not blasphemous. Its methods in certain cases ar deceitful, and its teaching heretical. Essential feature of all the other counterfeits are found in the lodge system, and, while this is not to say that it is the consummation of them all, yet nevertheless it is as dangerous as any in its tendency to rob men of a clear and satisfying hope in Christ, their only Savior."

The late President C. A. Blanchard said, "Secret societies, in our time, are the most perfect representatives of these three adversaries, (the dragon, the beast, and the false prophet), the world has ever known. They are Christless, false and hypocritical in their religious bearing."

The great A. C. Dixon wrote, "I was twenty-five years coming to the light on the question of organized secrecy; or rather, not until I was over twenty-five years of age did it enter my head that secret societies were wrong. While I was in college I joined a semi-secret society, was disgusted with its initiation and so much evil in its workings, but it never occured to me that secrecy was the cause of it. Organized secrecy is opposed to the tenets of Christianity. Christianity is revelation, not concealment."

Dr. R. A. Torrey writes, "I do not believe in secret

orders, and believe it is wise to show young Christians the peril of them." Many other testimonies might be given but space does not allow. Surely the Christian ought to be ashamed to belong to any institution that is ashamed of his Master. "They have taken away my Lord and I know not where they have laid Him." His person, His blood, His name, His regenerating Spirit, His second coming, are all taken away so far as the lodge is concerned. They have no place in the lodge ritual or the lodge room. There was no room for Him in the inn and there is no room for Him in the secret order.

The place for the Christian is to be lodged in Christ. In Him he should find his chief joy, his highest hopes, his deepest communion, and his complete satisfaction. We need to learn to put first things first and give to the Lord Jesus the place He rightly deserves. God grant that He shall become our all in all.

SEPARATION UNTO CHRIST

by Pastor Wade K. Ramsey, Herington, Kansas.

THE emphasis upon this phase of the subject of separation is greatly needed today, for two reasons. First, because it will tend to correct the erroneous idea in the minds of some, that merely refraining from some forms of worldly amusement constitutes all that God's Word requires in this regard. Second, because it will make the message of separation more attractive and seem vastly more worth while to a number of sincere young people, who do have a desire to do God's will, but who have been utterly repelled by the examples of separation they have had. They have seen believers separated from, but not unto. This kind of living completely misinterprets the scriptural meaning of separation. It grasps and presents one phase of the truth only. It is mechanical and ascetic and has no conception of the real spiritual content of this doctrine.

It is essential, indeed, that the believer be separated from worldliness, but if he goes no farther, he is destined to live a fruitless, dry, unattractive Christian life. The young Christian, whom he ought to influence, will merely say, "If that is what you mean by separation I certainly do not want it." What we need is more lives not only separated from the world, but filled with the unspeakable joy of a vital new life, bubbling over with the supernatural power and blessings of Christ.

IN HEBREWS 13:13 we read:

> Let us go forth therefore unto Him without the camp, bearing His reproach.

We are not merely to go forth without the camp, but we are to go forth *unto Him* without the camp. It may be repelling to go forth without the camp to a barren waste of loneliness, if that be all; but it is a transcending and thrilling joy to go forth without the camp even to a seeming desert, if we are but going *unto Him*. His precious presence transforms a desert waste into a garden of roses. For the joy that is set before us we gladly endure the reproach, despising what men count shame. We count it but dung that we may win Christ and be found in Him.

The separated life, despite all the testings, persecutions, and misunderstandings, is the most joyous, vital, and satisfying life that anyone can possibly live. To this agrees our Lord in Luke 6: 22-23:

> Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy, for, behold, your reward is great in heaven; for in like manner did their fathers unto the prophets.

Can you conceive of a life that is so happy that its reaction to the most severe testing and persecution is to leap for joy? This is what separation unto Christ means. You forget all you have given up and count it but refuse as you lose yourself in complete occupation in Him. You go gladly without the camp bearing His reproach.

Separation is not merely an emptying, but a filling; not just a forsaking, but an

TO MANY, separation means merely giving up. But God calls upon us to give up our worldliness and fleshliness only that we may receive from His hand blessings so bountiful and so wonderful as to surpass imagination and beggar description. Ramsey's handling of this angle of the Scripture teaching on separation is fresh and devotional. Ramsey is a graduate of the Denver Bible Institute, and is Pastor of the First Presbyterian Church of Herington, Kansas.

If separation is to be of any value it must not only be away from evil, but to the Lord and to His service.

—Geo. S. Fisher

espousal; not simply a substraction, but a glorious addition; not merely negative, but positive. It is a going from the camp, indeed, but UNTO HIM; and the sole reason for going from the camp is to reach Him, otherwise going from the camp can have no significance.

Separation unto Christ simply means complete surrender. It is forsaking all that a man hath to become Christ's disciple (Luke 14:33). When Paul in Romans 12:1-2 appeals to the believer not to he conformed to this world, it is in close connection with the appeal for the presentation of their bodies a living sacrifice unto God. And when He commands the believer in Romans 6:13 not to yield to sin, He immediately follows it with another to yield unto God. So separation in its full meaning always includes this two-fold idea—from sin unto God.

WITH the emphasis on the second phase of this two-fold idea, then, let us ask the question, what specific results does separation have?

In the first place, it results in God's gracious reception of the believer. In II Corinthians 6:17 the promise is that if we touch not the unclean thing God will receive us. The passage reads:

> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.

This alone is to the believer, who has come to know God, a sufficient reward for the paltry sacrifice of the ephemeral pleasures of the world. To be conscious of the fact that he is received of God is a surpassing glory to every separated child of God. He asks no more.

But as God's blessings always come in overflowing measure, "pressed down, and shaken together, and running over," so in the case of separation. For beside the gracious reception of God, separation brings us a second result, namely, the manifestation of the Fatherhood of God. Accordingly, we read in II Corinthians 6:18:

> And will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty.

Separation unto Christ plainly declares the believer to be a pilgrim and a stranger in the earth, a member of a new race begotten of God. It draws a line of demarkation between the children of God and the children of the devil, as clearly as separation into families distinguishes between the sons of men.

But there is a far deeper significance here. When the believer is separated unto Christ he takes on the likeness of Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." When we flee from conformity to the world, we are transformed by the renewing of our minds, and people take knowledge of us that we have been with Jesus.

We come home from a prodigal-son journey, starved out on the husks of the world, weary and worn of the repulsive task of feeding the swine, and the Father lovingly receives us with a kiss. Then He manifests His fatherly care hy killing the fatted calf for our starved souls, and covering our nakedness with the robe of His righteousness, and bedecking us with the jewels of heaven. He was actually our Father all the time of our complicity with the world, but not manifestly so. Who would have dreamed that the torn, starving prodigal was the son of a rich nohleman, while he was busy at the humiliating task of swine-feeding? But on the other hand, who could fail to see that he was his son five minutes after reaching the father's house? The ring, the robe, the feast, the merriment, and the kiss alike declared his sonship with no uncertain sound. It is so with us when we return from the world to Christ, and the exceeding joy of it surpasses words. "Touch not the unclean thing and I will receive you, and will he a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." Precious are the blessings to him who forsakes all for Christ.

With these two results before us the third one seems logical and inevitable. To the separated Christian there is blessed communion and fellowship. Communion and fellowship are the special characteristics of family life, and since we are made members of the Father's household, we may enter this precious privilege. For God says in the last part of II Cor. 6:16:

> I will dwell in them, and walk in them; and I

AS THE EDITOR SEES IT

Separation

THE Spirit of God calls upon believers in the Lord Jesus Christ to live separated lives. He wants us to be separate from the world, the flesh, and the demons. He wants us to have no part in their unfruitful works, and to be uninfluenced by their Christ-rejecting philosophies. But this is only one side of the truth of separation.

Our God wants us to be separated from everything which is inimical to Himself, that we may be set apart to do His will, and that His gracious purposes may be wrought out in our lives. And to those who heartily respond to His varied and oft repeated appeals for separation He promises unlimited blessings and inexpressible joys. He wants the Christian to be separate, that his life may be transformed and made radiant.

Perhaps no passage in the Scripture is clearer in its appeal or more fraught with blessing in its promise than is II Cor. 6:17-18:

> Come out from among them, and be ye separate,
> saith the Lord, and touch not the unclean thing;
> and I will receive you,
> And will be a Father unto you, and ye shall be
> My sons and daughters, saith the Lord Almighty.

This passage appears as the summary in a more extended appeal for separation, and it holds out to us a promise of rapturous fellowship. Of course in saying, "I will receive you, and will be a Father unto you," He is not speaking of salvation, or of regeneration. So far as that is concerned, we are "accepted in the Beloved One" (Eph. 1:6), and we are "the children of God by faith in Christ Jesus" (Gal. 3:26). No, He is speaking of fellowship. The life of a worldly and carnal Christian cannot please God any more than could the life of idolatrous Israel; but He takes delight in the life of a truly yielded and separated Christian. While he is a child of God because he has trusted the Lord Jesus Christ as his Saviour, yet the worldly Christian knows very little of the joy of fellowship with his heavenly Father. He is a comparative stranger to Him. But the yielded and separated Christian finds inexpressible joy in looking trustfully into the face of his Lord and calling Him, "Father," with his heart full of the consciousness that His is a Father's heart of love for His child. And how his heart does leap and exult for joy as his heavenly Father by His Spirit and the Word communes with him in the secret chamber!

What more can we say? Words fail to do justice to such a joyous fellowship. The best we can do is, in the Name of the Lord Jesus Christ, to reiterate His appeal to the Christian who is still vainly trying to find peace and happiness and satisfaction in the ways of the world and the lusts of the flesh, "Come out from among them and be separate! Yield yourselves unto God as one who is alive from the dead! Be transformed by the renewing of your mind! Prove what is that good and acceptable and perfect will of God! O! taste and and see that the Lord is good!" —H. A. W.

The Confusion of Religions Number

SO great has been the demand for the Confusion of Religions Number, our reserve supply is almost exhausted. On this account, much to our regret, we are compelled to discontinue sending this number as samples, and to reserve the few that are left for those who wish to begin their subscriptions with back numbers, or to fill orders which are accompanied with payment at the regular price of 15 cents per copy.

THE dormitory need still looms like a mountain among the needs of dear old D. B. I. Little by little funds are being provided through the offerings of God's faithful children upon whose hearts He has laid the burden for this need, but the sum in hand is pitiably small when compared with the colossal proportions of the need. Once more we appeal to our loyal friends and colaborers, "Continue in prayer and watch in the same with thanksgiving."

THE COVERED WOMAN

by THE EDITOR

THE American woman has gotten her hair bobbed. The bobbed hair fad is established in the homes of the nation. The woman who still has her normal hair is the rare instead of the common sight. We cannot say—It *will* come, we are forced to say—It *has* come. The women of our land are in the merciless clutches of the bob craze. Fashion has decreed—"Bob it," so bob it, they must.

Some object to the discussion of this theme. "It is too small," say they, "Why not give time to larger and more important themes?" But they have evidently failed to inform themselves on the subject, else they would not have alluded to it as "small." A subject is not small and insignificant when a great denomination (Dutch Reformed Church) speaking from its headquarters in Amsterdam denounces the practice of hair bobbing in no uncertain terms. A subject is no longer small when the newspapers and fraternal societies of Japan unite in asserting that "these ultra western styles" (bobbed hair etc.,) are immoral and not suitable for Japanese women." A subject has taken on such proportions as to demand attention and discussion when a leading French hair dresser can come to New York and seriously announce through the public press that he is a "specialist" in bobbing and that his "treatments" are $150.00 each. We have passed the day when we can speak of bobbed hair as a "small" subject when a Chicago newspaper declares that "more than 3500 tons of hair have been sheared or shingled from the heads of American women" and that "there are 14 million bobbed heads in the United States today."

This theme is evidently not viewed as trivial by the editors of the world's great magazines when Hearst's International will give a leading portion to a fiery discussion of our masculine sisters by James Oliver and the Pictorial Review of New York gives prominent place to a personal testimony in favor of long hair by the world famed movie actress, Mary Pickford. Furthermore, this question was not too small for the Apostle Paul to discuss. If it was not too small for him, it is surely not too small for us. Nay, nay, we are compelled by the facts in the case to recognize that we are facing a problem in Christian conduct which is of very great importance. The bobbed hair issue is not to be put aside as insignificant. To every Christian woman, one of todays vital questions is—"Shall I have it bobbed or shall I let it stay long?"

ONE OF the greatest needs of the hour is for Christians to subject their thought and opinion to the searching light of God's Word. We know that through ignorance of what God's Word teaches on the subject, many earnest Christian women have been overcome in the sin with which this discussion deals, but we pray for all who read it an open mind and a willing heart. This article will shortly be published as a tract, and can be ordered from the Institute Publishing Co.

Of course in the case of sickness, the problem becomes quite a different one. We fear however that the "health" plea has been a little overworked, at least by some. It is difficult to think of the bobbed haired ladies as a group of invalids. It must be fully recognized, however, that there are cases in which the cutting of the hair is really necessary in order to build up the physical strength of the patient. When such is the case there need be no fear of injustice or hardness at the hand of God. He is just, and gracious, and kind. He remembereth our frame. He knoweth that we are dust.

THE Pauline passage on this subject is found in I Cor. 11. We give it in full throwing the high lights on "cover" and its forms, for this is the important word. A correct apprehension of the passage as a whole cannot be had without a correct apprehension of the meaning of "the covering" of which Paul is speaking.

> But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.
>
> Every man praying or prophesying, having his head COVERED, dishonoureth his head.
>
> But every woman that prayeth or prophesieth with her head UNCOVERED dishonoureth her head: for that is even all one as if she were shaven.
>
> For if the woman be not COVERED, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be COVERED.
>
> For a man indeed ought not to COVER his

head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

For the man is not of the woman; but the woman of the man.

Neither was the man created for the woman; but the woman for the man.

For this cause ought the woman to have power on her head because of the angels.

Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

For as the woman is of the man, even so is the man also by the woman; but all things of God.

Judge in yourselves: is it comely that a woman pray unto God UNCOVERED?

Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

But if a woman have long hair, it is a glory to her: for her hair is given her for a COVERING.

But if any man seem to be contentious, we have no such custom, neither the churches of God. (I Cor. 11:3-16)

The fact that Paul causes his argument to swing on the words "cover," "covered," "uncovered," and "covering" should awaken even the casual reader to the necessity of ascertaining the Holy Spirit's significance for "covering." This much all must agree upon,—the passage is evidently teaching that God's will for a woman's head is that it should be "*covered.*"

But what should the covering be? Should it be a veil? or a little black denatured sunbonnet? or a neat little white lace doilie? or a handkerchief hastily thrown over the head just before entering prayer-meeting? The Spirit of God speaking through Paul employs but few words in answering these questions, but he makes his words count. The Holy Spirit's reply is:

Her HAIR is given to her for a COVERING* (I Cor. 11:15).

There it stands in holy Writ! It is God's ultimatum. It settles all controversy.

Her hair is given to her for a covering (I Cor. 11:15).

Theologians may ransack the records of oriental customs, and pore feverishly over mighty lexicographical tomes only to come back to the simple inspired assertion so happily translated by the King James translators:

Her hair is given to her for a covering (I Cor. 11:15).

YE adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

—*Jas. 4:4*

It is heaven's answer to man's unbelief. It is God's reply to misguided but earnest souls who will not permit a woman to pray without a hat or bonnet on her head. It settles the "veil" translation which found acceptance in some quarters. It is the divine rebuke to the woman who is willing to sacrifice her God-given tresses on the altar of fashion—It is the mighty Word of God, collapsing the argument of the legalizing Christian and condemning the loose conduct of the worldly Christian.

Her hair is given to her for a covering.

It is the celestial revelation of God's plan for woman. It sheds amazing light on the thought of Deity concerning the millions of women who throng the barber shops of today. It asserts a divine truth which should awaken a bob-crazed church from its lethargy of sin and disobedience.

Her hair is given to her for a covering.

It is the self-interpreting fact in the Bible finding active demonstration. The Holy Spirit knew full-well that man's imagination would seek to make almost anything, but the right thing, the covering for woman's head, or else would ignore the matter quite completely. In either case the inspired reply is satisfyingly sufficient and gloriously illuminating. When God, by one sword-flash of truth, reveals what the covering for the woman's head is, nothing further remains to be said.

Her hair is given to her for a covering.

And when certain deluded hair bobbing enthusiasts declare: "Bobbing doesn't hurt, woman still has her covering! She doesn't have to leave it long in order to be covered." God's answer to these who would thus side-step His holy will is found in the first portion of the very verse we have just been considering:

If a woman have LONG HAIR it is a glory to her; for her HAIR is given her for a COVERING (I Cor. 11:15).

Hence it is woman's "long hair" which is her "covering." When she bobs it, the woman is "uncovered." The passage in I Cor. 11 considered as a whole suggests six unhappy results which the Christian woman brings about when she sacrifices her hair to the bob craze.

1. *When a Christian woman has her hair cut she removes her sign of subjection.*

The position that the "covering" in this passage is not the veil" but the "hair" was maintained among the church fathers by none other than the great Chrysostom. In reading certain translations one is impressed by the self evident inconsistency of translating the word which is ordinarily rendered covering, "veil" and then being forced in verse 15 to put down the words which demonstrate the translation to be inaccurate. "Her hair (not her veil) was given her for a covering." Women are not born with veils, but they are born with hair.

THE idea of woman's subjection to her husband is not well received in these days. The thought is all out of joint with present day thinking. Today we are hearing of "woman's equality" and "woman's emancipation." Many ministers now leave the word "obey" out of the marriage ceremony and it is not unusual to hear a young woman say "I'll never obey any man." Some enthusiastic idealists regard these signs as indications that woman is coming into her own. But they are rather indications of woman's rebellion against the gracious will of God.

Some have perverted woman's subjection into serfdom. This is equally as repugnant to Scripture as the modern so-called emancipation. Man is prone to fly to extremes. Woman's subjection is a part of God's organization of the home. God is the Author of the home. God is not the Author of either death or confusion. Organizationlessness is sure to lead to either one or the other. When God brings two or more humans together for a permanent relationship He organizes. Wherever God's authority operates there is perfect organization. God instituted the nation Israel, and organized it. God instituted the church of this age and sets forth in inspired example, its organization. God prophesies the coming of the glorious Kingdom of Jesus Christ our Lord and reveals the details of the future organization. God instituted the home and organized it. Man is made the head, while the woman is made subject and is told to reverence her husband. This does not imply that the woman is inferior in mind or soul to the man. They are both told to love the other and they are both said to be saved by the same wondrous grace. Woman is said to be the "weaker vessel" (body) but that does not carry with it any suggestion of inferiority of being. In many cases woman has given evidence of greater mental ability and capacity than man. But God does not base His organization on mental ability or physical strength, but rather on the simple historical background, referred to in the passage under discussion:

> Neither was the man created for the woman, but the woman for the man. For this cause ought the woman to have power on her head. (The word translated "power" should be rendered "sign or symbol of subjection." The great translators are virtually united on this thought. Cf. Conybeare, Twentieth Century, Emphatic Diaglott, Moffat, Weymouth, Newberry, Way, Worrell, Dean Alford, Young.)

The context shows that the "power" or "sign of subjection" which woman should have on her head is her "covering." And God has given us in the Key sentence of this passage what her covering is: "Her hair is given her for a covering." Hence we have the inescapable teaching of this passage that woman's long hair is the sign of subjection which God's Word teaches ought to be on her head. What a tragedy, that that which God says ought to be on her head is sent to the barber's bonfire or is carried home in a package,

That God regards the organization of the Christian home most seriously is made evident by the clarity and frequency of the passages on the subject.

> The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
>
> THAT THEY (THE OLDER WOMEN) MAY TEACH the young women to be sober, to love their husbands, to love their children,
>
> To be discreet, chaste, keepers at home, good, OBEDIENT TO THEIR OWN HUSBANDS, that the word of God be not blasphemed (Titus 2:3-5).
>
> Wives, SUBMIT YOURSELVES UNTO YOUR OWN HUSBANDS, as unto the Lord.
>
> For THE HUSBAND IS THE HEAD of the wife, even as Christ is the head of the church: and He is the Saviour of the body.
>
> Therefore as the church is subject unto Christ, SO LET THE WIVES BE TO THEIR OWN HUSBANDS IN EVERYTHING.
>
> Husbands, love your wives, even as Christ also loved the church, and gave Himself for it;
>
> That He might sanctify and cleanse it with the washing of water by the Word,
>
> That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.
>
> So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.
>
> For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:
>
> For we are members of His body, of His flesh, and of His bones.
>
> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.
>
> This is a great mystery: but I speak concerning Christ and the church.
>
> Nevertheless let every one of you in particular so love his wife even as himself; and the wife SEE THAT SHE REVERENCE HER HUSBAND (Ephesians 5:22-33).
>
> Likewise, ye wives, BE IN SUBJECTION TO YOUR OWN HUSBANDS; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives;
>
> While they behold your chaste conversation coupled with fear.
>
> Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;
>
> But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.
>
> For after this manner in the old time the holy women also, who trusted in God, adorned themselves, BEING IN SUBJECTION UNTO THEIR OWN HUSBANDS:
>
> Even as SARAH OBEYED ABRAHAM, CALLING HIM LORD: whose daughters ye are, as long as ye do well, and are not afraid with any amazement (I Peter 3:1-6).
>
> But I would have you know, that the head of every man is Christ; and THE HEAD OF THE WOMAN IS THE MAN; and the head of Christ is God (I Cor. 11:3).

Since the Word of God sets forth man's headship

nd woman's subjection so clearly, it is self-evident hat God desires obedience and conformity to this, His rganization.

Since our passage in I Cor. 11 so clearly indicates hat woman's hair is the "sign of subjection" which God says ought to be on her head, for her hair to be emoved from her head is a sign of the opposite to ubjection. Bobbed hair is the sign of rebellion.

That the sin of rebellion is rampant in the hearts f womanhood today goes without saying. Woman is ebelling against the old ways, the old customs, and he old restraints. Woman is rebelling against God's rganization, and man's headship of the home.

When the long hair goes off, the bob comes on. When the sign of subjection goes off, the sign of ebellion goes on.

The Christian woman who has her hair cut has ost that which the women of today desire to lose. She as lost her sign of subjection. But in participating n this fad which is contrary to God's Word she is n danger of losing the spiritual values which no woman an afford to part with.

2. *When a Christian Woman has her hair cut she places upon herself the mark of shame.*

IN FORMER times the woman with her hair cut was shunned because she bore the commonly recognized mark of the prostitute. In the days of Paul, a woman taken in adultery received the punishment of a hair-cut. She was thus marked with the mark of shame.

Some have sought to make Paul's teaching in I Cor. 11 refer only to the days of the Corinthian Church, but the language employed does not allow of such limitation. On the contrary, Paul's words show conclusively that he is indeed using the Corinthian custom of bobbing the hair of adulteresses as the illustration of and background for a general line of teaching, applicable to Christian women throughout the church age—the age in which we live.

Paul's statement on this point was not given as clear a rendition by the King James translators as might have been given.

> For if the woman be not covered let her also be shorn (should be rendered "shaved" Conybeare, Emphatic Diaglott, etc.) for if (since) it be a shame for a woman to be shorn or shaven, let her be covered (I Cor. 11:6).

In spite of a slightly cloudy translation, the teaching is clear.

If a woman is not rightly "covered," that is, does not have the hair which was given her for a covering, but has had it cut off, she might just as well be shaved, in God's sight, for having her hair cut has "uncovered" her. Beside, Paul continues, since all know that it is a mark of shame for a woman to have her hair cut, there is only one command to give the Christian woman, that is: "Let her be covered." Let her retain the hair given her for a covering.

The result of bobbing hair, as set forth by Paul under this point, is indeed undesireable. It is rendered by Way: "It is a mark of infamy for a woman to be shorn or shaven." The Twentieth Century New Testament puts it thus: "To cut her hair short or shave it off marks her as one of the shameless women."

3. *When a Christian Woman has her hair cut, she fails to meet her responsibility to the angels.*

PAUL uses this argument against the feminine hair-cut with an air of conclusiveness that seems almost final. His words are:

> For this cause ought the woman to have power (sign of subjection) on her head because of the angels (I Cor. 11:10).

He assumes that his readers will know all about the angels for he gives no further details concerning them. He also assumes that the angel argument will prove absolutely convincing to his readers; hence his lack of effort to go deeper into it.

What light does Scripture throw on Paul's reference to the angels? The angels knew of man's sin and fall for they are seen in communication with men throughout the Old Testament (I Kings 19:5; Judges 6:11-23; Daniel 8:15-27). The angels knew of the sufferings of Christ and the glory which would follow, but evidently did not fully understand the marvels of God's grace to sinners for the record is that these are the things the angels desire to look into (I Pet. 1:12). The angels carried the message of the first advent of the Redeemer Who came to earth to save the lost (Luke 1:28-38), but Jesus did not take upon Him their nature (Heb. 2:16) hence did not die for them. The angels are ministering spirits to the believers (Heb. 1:14) hence are hovering near, but since signs and miracles belong to the Jewish dispensations, the angels do not openly manifest themselves during this age. Although not manifesting themselves and although not themselves included in the redemption they are intensely interested in the affairs of those who have accepted God's gracious provision for sinners through Christ's sacrifice at Calvary and are eagerly waiting for the manifestation of the sons of God (Rom. 8:19). When a Christian woman has her hair cut she takes the position of a rebel against God's organization of the home because she removes her sign of subjection, and receives the mark of infamy instead. The angels have witnessed God's grace in providing salvation for mankind. The angels know the woman was in the transgression and not the man (I Tim. 2:14). In the case of the Christian woman the angels are watching over her because she is an heir of

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GOD'S CALL FOR A SEPARATED PEOPLE

by A. T. Pierson

A HIGHER type of piety is the great demand of our day.

Whatever may be thought of modern church life as compared with that of the apostolic era, all must agree that the exigencies of the times imperatively call for a greatly exalted standard of holy living.

History, with uplifted finger, bids us beware of the leaven of wickedness and worldliness, ritualism and rationalism. The first fifteen centuries of the Christian church may be briefly described by three words: *formation, deformation, reformation.* The deformation covers a thousand years, and was marked by putrefaction and petrifaction, or the loss of a godly savor, and of spiritual sensibility. Heresy, in doctrine, and iniquity, in practice; the growth of a papal system that has proved more disastrous than paganism; the dark reign of ignorance, superstition and practical idolatry—these are a few of the awful shadows that hung over the church until in the fifteenth century, Protestantism was born. Today, many things inspire courage and confidence. The power of Papacy and Paganism has passed its zenith and is on the decline: the Cross is outshining both the crescent and the crucifix. Christian missions are girdling, piercing, covering whole continents. Never was the Word of God, now printed in more than four hundred languages and dialects, so widely diffused and so generally read and studied. The nations that sway the sceptre of the world in wealth, in letters, in science and in art, are both Christian and Protestant. Within half a century, the Pacific Archipelago was redeemed out of cannibalism, and the very strongholds of Romanism are now being captured as in Italy, France, and Spain, by the heroes of a pure gospel. Gates ar ports, closed and sealed f centuries, have opened to adm the heralds of Christ. Th year 1879, was the "*Annu Mirabilis*" in the history c missions, for it witnessed th greatest turnings to God i pagan lands, since Pentecos and the largest consecration c capital as yet recorded: som thirteen gifts from individua reaching the immense sum o more than three millions o dollars.

There is, however, anothe side, and at that we must can didly look. No dazzling v sions of present progress, n dreams of delusive hope, mus cause our eyes dimly to dis cern the darker shadows tha threaten to blight and blast th very heritage of God! Let u pray God to help us in th faithful, careful investigatio of the whole truth!

A candid survey of the exact state of the churc and the world will show that intemperance and im morality, irreligion and infidelity are alarmingly pre valent; that a godless learning and an atheistic scienc have never in modern times, had so many and so dis tinguished disciples. Even within the nominal church we recognize the subtle and seductive charm of a worldly religiousness, which does away with the straigh gate and narrow way, while it yet promises life. S terrible are the inroads of unbelief and disbelief, tha the church might lose its evangelical character, but fo the evangelistic effort put forth for home and foreig missions. To know the whole truth will neither dis courage nor depress, but rather rouse and inspire a tru disciple who is in league with God; a fair and faithfu exposure of real risks which imperil not only the pros perity, but the piety, of the church of Christ cannot do harm, for it is in the interest of truth.

BEFORE a man made mighty by yoking with God nothing can stand, says Pierson, and to lead the reader into the joyous triumph of such an overcoming life is the purpose for which he has written. This discussion has been greatly used of God to stir His people to deeper consecration. It is published by courtesy of the Asher Publishing Company, and may be secured in tract form from them, or it can be ordered through the Institute Book Nook. Orders should specify "Royal Dainties," Number 250.

WORLDLINESS

MODERN church life is almost undermined by worldliness. To exaggerate the extent of the evil and the danger is scarcely possible. Between the church, as a body, and the world, what clear line of definition and of separation exists, except in the fact of church membership? Holy Scripture bids us keep ourselves "unspotted from the world," and hate even "the garment spotted from the flesh," plainly hinting that close contact, not to say conformity, risks contagion and infection: the worldly spirit, caught by the church, infests the whole church life and is fatal both to spiritual progress and power. We must not be conformed; but this is not enough; we must be transformed, transfigured into Christ's likeness; a negative non-conformity, a positive transformity: these are the conditions of holy living.

In how many disciples are these features found? In how few cases do we discover discipleship save by church-rolls? Within the church how many, like Diotrephes, love to have the preeminence; like Simon the sorcerer, estimate spiritual gifts on a money basis; like Demas, forsake Christ for the love of this present world; or like Ananias defraud the Lord of His dues! Our Lord, even at a marriage festivity, did not lose His character as the Holy One, but so "manifested forth His glory" as to win disciples to believe on Him. Church members, in these days, drop their character, as Christians and witnesses for Christ, at the door of the gayeties of the world, as easily as an oriental guest shuffles off his sandals, and mix and mingle indiscriminately with the devotees of fashion and frivolity.

> *THE bounden duty of a true believer towards men who profess to be Christians, and yet deny the Word of the Lord, and reject the fundamentals of the Gospel, is to come out from among them.*
>
> —*C. H. Spurgeon*

The god of this world takes careless feet in the subtlest of his snares, when he secures even from the Lord's disciples the recognition and sanction of his favorite forms of beguilement. There are certain institutions which, *as institutions,* Satan has long used to ruin souls; for example, the theatre, opera, card-table, horse-race and dance. Many pure minded people, fond of the drama, defend the theatre, because as they say "it appeals to a normal, histrionic appetite," and so put the seal of their sanction upon an institution, which, on the whole, caters to the lower propensities, and cannot be sustained without ministering to vice. Booth himself, the great tragedian, in New York city, sunk $150,000 in an honest effort to establish a dramatic school for good morals! If the theatre is not a putrid carcass, why is it that about it such vultures gather as the drinking saloon, gambling house and brothel? And why has the "green-room" of the actors so often reeked with the same pollution as the third circle that, in some theatres, has been known to open into the house of shame? The opera appeals to those who love music, but how often it robes the shameless ballet-dance with the fig-leaves of music and motion, and insults first principles of modesty! A game of cards is in itself innocent, yet the defiling touch of gamblers and pick-pockets has, for centuries, made the game leprous, and "euchre" is made filthy with the lucre, set up as the snare to catch the unwary. The horse-race is defended as a simple exhibition of the beauty and speed of the noblest of animals; but, as an institution, it is another open door to hell. There may be "nothing inherently wrong in the dance"—simply the "poetry of motion"—and it may be conducted by men and maids of stainless virtue; but, as the dance exists in society, it deserves the name, with which a modern writer boldly brands it, "lascivious."

Notwithstanding all this Satan, by his wiles, secures, even from intelligent disciples, a sanction, if not an apology, for social institutions, which, for thousands of years, have been his gilded gateways to perdition; and he even persuades some ministers of the truth to lend a careless sanction to his traps for the feet of the young!

SEPARATION

AS IN tones of thunder the Lord insists upon *separation from the world.* Roman soldiers, after a night of riotous revel, at day dawn, became sober, and put on a soldier's armor. So, from the moment of conversion soldiers of Christ are to "cast off the works of darkness and put on the armor of light," never again to take it off: the course of this world being accounted forever a thing of the past! Like Daniel, in Babylon, they are to present a perpetual contrast to their surroundings, and be spiritually isolated and insulated, in order to be filled and charged with the life of God. By their fruits disciples must be known; and, as the chestnut oak, though having bark and leaf like the chestnut, is still

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GRAVE CLOTHES VS. RESURRECTION GARMENTS

by MAURICE G. DAMETZ

A COMPLETE change of spiritual garments is one of the greatest and most vital needs among Christians today. Carnality is rampant. Fleshliness abounds. A vision of spiritual life and usefulness is obscured and the people are running wild. The church is paralyzed. Christian people are wearing grave-clothes while the Lord would have them clothed in resurrection garments. Oh that this definite note of the great Apostle might be sounded forth in tones of thunder—"Put off, concerning your former manner of living, the old man"—"put off the grave clothes."

I. THE GRAVE-CLOTHES

THE importance of the passages bearing upon the personal Christian life cannot be overestimated, for the study and application of them will bring victorious living. The passages unsparingly deal with the grave-clothes which carnal Christians wear, and plead with the believer to put off the grave-clothes and put on the resurrection garments. The grave-clothes that carnal Christians wear are described in Colossians 3:

> Mortify therefore your members which are upon the earth;
> Fornication,
> Uncleanness,
> Inordinate affection,
> Evil concupiscence,
> Covetousness (vs. 5).
> But now ye also put off all these;
> Anger,
> Wrath,
> Malice,
> Blasphemy,
> Filthy communication out of your mouth,
> Lie not one to another (vss. 8-9).

To this description of the grave-clothes may also be added the description of greater detail given in Galatians 5:19-21:

> Now the works of the flesh are manifest, which are these;
> Adultery,
> Uncleanness,
> Lasciviousness,
> Idolatry,
> Witchcraft,
> Hatred,
> Variance,
> Emulations,
> Wrath,
> Strife,
> Seditions,
> Heresies,
> Envyings,
> Murders,
> Drunkenness,
> Revellings,
> And such like.

GOD never calls upon His people to rid themselves of the old nature, but He does call upon them to put off the deeds of the old nature. Dametz discusses one of the most neglected phases of separation truth. Let his discussion awaken you to your responsibility before God as concerns the innermost personal Christian life.

Now, as the Christian walks in the flesh these various works are going to be manifest. It will be noticed that the "little" sins are classed with the gross sins. God does not mince words concerning sin. Sin is sin whether it be small or great—it is all sin in the sight of God. If there is just a little bitterness or criticism in your heart—it is sin. If you are envious or jealous of some one else—it is sin. Is there sensitiveness in your life? Are you self-centered? Is it hard for you to agree with others? You are wearing grave-clothes. Is there discouragement and depression in your life? Is there coldness and lack of love toward fellow-believers? You are wearing grave-clothes. Are you willing for the Word to cut? Are you willing for God to go deep down into your life and search out every secret, hidden, evil thing? Are you willing for Him to search out everything you have chucked away in your soul, every criticism, every bitterness, every bit of sensitiveness and pride? To remain unyielded on any point is sin, and is deliberately to choose to wear the grave-clothes. Let Him search your life. Face your sins, do not try to cover them, face them with frankness. Call sin, SIN. Paint it in its real colors. See the exceeding sinfulness and heinousness of it. Put off the grave-clothes!

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 6. **Sunday, November 6, 1927.**

AMOS PLEADS FOR JUSTICE

Lesson Text: Amos 5:1-15.
Read chapters 5 and 7.

Golden Text:

"Let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24).

In order to appreciate the full force of this and succeeding lessons the teacher should familiarize himself with its historical setting. Because our purpose is to emphasize its spiritual value to the individual believer of the present time, however, we will not take time to discuss the historical setting but rather simply call attention to the principle Scriptures which tell the story. They are: II Kings 13:1-13; II Kings 14:18 to 15:7; II Chron. 26:1-23. To avoid confusion it should be noticed that Azariah and Uzziah are but different forms of the same name and refer to the same man. And it should also be borne in mind that Uzziah was king in Judah during the last twenty-six years of the reign of Jeroboam II in Israel. It was during this period that Amos prophesied in Israel. Notice especially also that the Scriptures specifically declare of Jeroboam II that "he departed not from all the sins of Jeroboam (I) the son of Nebat, who made Israel to sin" (II Kings 14:24).

With this brief reference to the historical setting let us now turn our attention to the practical application of the truths taught in the lesson. Doing so we find that the personal devotional message is most prominent, and this consequently shall receive our especial attention. In the days of which our lesson speaks, Israel was terribly drifted from the Lord. Being as she is a picture of the individual believing soul, this lesson therefore, of necessity typifies God's dealing with the backslider. The key note and refrain of the lesson is, "Seek the Lord and ye shall live," which is always God's appeal to the backslider. In this lesson seven good reasons are outlined why the backslider should seek the Lord and return to Him in penitent confession of his sin.

I. THE PROMISE OF LIFE

God promises the backslider life if he will but return to Him. This appears in the words "Seek ye Me and ye shall live" (Amos 5:4). This life is not salvation as we commonly think of the meaning of the term, for the backslider has not lost his salvation. (John 5:24; 6:37-40 and 10:28-29) When he first believed on the Lord Jesus Christ as his Saviour, the soul who is now backslidden received eternal life, and this life is still his. It can never end, once it has been received. But the Scriptures plainly teach that the backslider is dead. In previous lessons we have spoken of this at some length, so it will be necessary here only to call attention to the fact that the death which the backslider suffers is not the loss of his salvation but the loss of his fellowship. It is this of which the Apostle Paul speaks when he says that the old nature brings death to the soul which comes under his dominion (Rom. 7:8-13). What could better describe the spiritual powerlessness and joylessness and apathy which the backslider suffers than the word "death?" And like all dead bodies which spread their corruption to everything around and pollute the surrounding atmosphere, so, too, the backslider exerts a corrupting influence over all with whom he comes in touch. Spiritually speaking he lives in a pestilential atmosphere. What a potent argument it should be to the backslider that God offers life if he will only return from his drifting. Surely the joy and blessing of a restored walk with Him should be enough in itself to persuade the drifted soul to return! (I Jno. 1:9; Rom. 7:24-25; I Jno. 1:7)

II. THE POWERLESSNESS OF IDOLATRY

The second argument for the backslider's return is the powerlessness of idolatry. "Seek ye Me," says the Lord, "and ye shall live." But He goes on to warn the children of Israel. "Seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought" (Amos 5:5). The places named were famous in Israel for the idolatry which was practiced there. Beth-el had become to the idolaters of Israel what Jerusalem was to the faithful at Judah—the center of their worship—for it was there that Jeroboam I had first set up the golden calf which had proven a snare to Israel. But in this verse the Lord pronounces judgment against these places and against their abominations. It was futile to trust in the gods of Beth-el and Gilgal for they would fall and be broken before the true God. How foolish therefore it was to trust in them and to refuse to return to the Lord, and how foolish it is for the believer to put confidence in anything or anyone but in the Lord Jesus Christ. He is Victor over all His enemies, and as He overthrew the idols of the ancients

some one day He will smash all the idols of our hearts and lives. Let us therefore renounce everything we have put in His place and turn our hearts toward Him without delay. (Amos 4:4; 8:14; Exodus 20:3-6; I Cor. 10:6-14)

III. THE PERIL OF CHASTENING

The next argument which the Spirit uses with the children of Israel is the peril of chastening. "Seek the Lord, and ye shall live; lest He break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el" (Amos 5:6). The last words seem to be a further reference to the powerlessness of idols, as much as to say, "When the chastening of God falls upon you there is no power in your idols to save you." The Scripture plainly teaches that God chastens the backslider, but it just as plainly teaches that if the believer will judge his own sins God will not chasten him for them. Surely this should be a powerful incentive constraining a backslider to return. (I Cor. 11:31-32; II Cor. 12:20-21)

IV. THE POWER OF THE DELIVERER

The fourth argument which the Spirit uses with the backslider is to remind him of God's power to deliver. This he prefaces by referring to natural phenomena. First He points to the stars of heaven and reminds us that they are made and are governed by the power of God. Then He speaks of the recurrence of night and day and of the rainfall as evidence of the power of God. from this He passes on to say that the same God Who thus manifests His power in nature also "strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress" (Amos 5:8-9). In its primary significance this seems to be a warning of judgment to the "spoilers" who are oppressing the poor, and to the perverters of judgment. It is as though God would say to them "I willl make those whom you now spoil My instruments in bringing judgment upon you." But there is surely in it also a promise to those who are downtrodden and oppressed that the Lord is able and will deliver them. This should be an encouragement to the soul who is crushed under the heel of Satan, for if God has such power as is manifested in His control of the forces of nature, surely He has power to deliver our souls from the powers of evil which oppress us. And if, as He says, He can strengthen the spoiled against the spoilers, so that they shall go up and take their fortress, so, too, He is able to give the soul whom Satan has bound, strength to cast off those bonds and rise victorious over the one who thus chained him. Let the backslider take courage from this. He is now crushed beneath the heel of Satan but let him only return to the Lord and the God of peace shall bruise Satan under his feet. He is able to deliver. (Rom. 6:13-14; 16:20; II Cor. 10:4-5; I Cor. 10:13; Gal. 5:16)

V. THE PROFITLESSNESS OF SIN

The fifth argument for the backslider's return is the profitlessness of sin. In the next three verses, Amos 5:10-12, the Spirit describes some of the sins of the children of Israel—hating judgment, oppressing the poor, and perverting justice. Reference is twice made to the "gate" which in the cities of Amos' time were the seats of justice where court was held (Ruth 4:1-11). The sins of which he speaks, therefore, seem all to speak of fraud by which men hope to enrich themselves at the expense of others. To them God says "Ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them." Or in other words, "You shall not profit by your crooked dealing." It is true that for a time fraud may seem to pay. Crookedness may seem to be unpunished and the wicked to thrive. But let all who practice such things, beware, for let them be assured that their sins will find them. Sin does not pay. For a time it may seem to be profitable, but in the end it will always reduce the sinner to abject poverty. Why, then, should the believer continue in it, when if he will simply return to the Lord from his backsliding he may freely enjoy the unsearchable and incorruptible riches of grace in Christ Jesus. (Gal 6:7-8; James 5:1-9)

VI. THE PROSPECT OF FELLOWSHIP

How blessed and wonderful is the sixth argument of this Scripture for the backslider's return, for in it God holds out to the backslider the promise of renewed fellowship with his Lord if only he will return to Him. How homesick the backslider does get! Like the prodigal son he cannot help longing many times for his father's house. How unhappy is the soul who has once known the joy of walking with God but now is wandering in a far country, suffering broken fellowship because of cherished sin in his life. But why should he longer languish and pine? Let him do as the prodigal did. Let him arise and go to the Father, and he will find that while he is yet a great way off the Father's eye of love will discern him and He will run and fall upon his neck and kiss him. The loving heart of God is always eager for fellowship with His children. Let the backslider, therefore, stop grieving the Spirit of God by his stubbornness and let him bring joy to His heart by turning his back upon his sin and his face toward his Saviour. Such is the meaning in the words "Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken." (Amos 5:14; Luke 15:11-24; Isa. 55:7)

VII. THE PURPOSE OF GRACE

Finally, as an argument for the backslider's return, this Scripture reminds him of God's purposes of grace. He has purposed to be gracious to all who have trusted Him, regardless of the character of their works. But we may hinder His gracious purposes for a time by our wilfulness and disobedience. God will manifest His grace to all believers in the second coming of our Lord. Then He will finally and eternally purge us from our sins. He will put us beyond the very power of sin and He will not only remove from our lives all of its influence, but He will erase from our bodies every mark which sin has left. This He will do whether in this life we live for Him or not, but He wants to begin this work now by delivering us from the power of sin in our daily lives. He will do it if we will set our affections on things above and not on things on the earth. If we will but hate evil and love the good, letting the good become our occupation, we will experience wonderful foretastes of the grace that is to be given to us at the appearing of our Lord Jesus Christ,, for when the soul is occupied in the Lord Jesus Christ, we experience rich and exquisite foretastes of the resurrection life. Why then, should a soul longer linger in backsliding? To do so can only prolong his suffering and incur God's chastening. Indeed, it will work an eternal loss for it will deprive him of rewards which he would receive were he living for the Lord in fellowship and faithful service. He has everything to gain by returning to the Lord, and he has nothing to lose. Let him heed the admonition, "hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious to the remnant of Joseph." (Amos 5:15; II Cor. 9:8; II Pet. 3:18; Jas. 4:6; Rom. 5:17)

VITAL-TRUTH ILLUSTRATION

Here is a striking statement made by George Washington concerning the age in which he lived:

"If I were called upon to draw a picture of the times and of men, from what I have seen, heard, and in part know, I would in one word say that idleness, dissipation and extravagance seem to have laid fast hold of most of them: that speculation, peculation, and an insatiable thirst for riches seem to have gotten the better of every other consideration and of almost every order of men."

In the light of the above, Gen. Pershing's recent statements at an Armistice Day event in Chicago are of interest. Statistics recently prepared show, he declared, that in

proportion to the population we have forty times as many murders as our northern neighbors; twenty times as many as Germany and ten times as many as England. The murder rate in the country in 1925 reached the appalling number of one to every 9,000 of the population. "Open warfare between crime and authority is steadily increasing. Robberies in the crowded districts of cities and upon the public highways are of daily occurrence. Although relatively few criminals are caught and fewer are ever punished, the number of persons imprisoned for crime is at all times over 200,000."

Evidently violence has been America's continuous sin.
—"King's Business."

Fourth Quarter, Lesson 7. **Sunday, November 13, 1927.**

HOSEA PREACHES GOD'S LOVE

Lesson Text: Hosea 11:1-4, 8-9; 14:4-8.

Read chapters 6, 11, and 14.

Golden Text:

"I desired mercy and not sacrifice and the knowledge of God more than burnt offering" (Hosea 6:6).

In studying this lesson, let us bear in mind the four-fold message of the prophets for it appears very plainly here. The local message dealing with the days of Hosea is not as apparent as some of the others, but it may be seen in the fact that even in his days, and in spite of her sin, God loved Israel and desired to bless her if she would only let Him. The prophetic Messianic message appears very plainly in a number of passages, for it is in the Person and Kingdom of Christ that the promises of blessing here given will be fulfilled. There is, however, one verse which is especially striking in its revelation of the four-fold message of the prophet, for Hosea says, "When Israel was a child, I loved him and called My son out of Egypt" (Hosea 11:1). That Israel is in mind in the expression "I called My son out of Egypt" is very evident also from the verses which follow, where God likens Israel to a child whom a father taught to walk, holding his arms to keep him from falling. But when we turn to the New Testament, we find the Spirit of God quoting exactly the same words "Out of Egypt have I called My son" and in so doing He applies them to the Lord Jesus Christ (Matt. 2:15). This is undeniable evidence that in the same prophecy, and many times in the very same words, the Spirit of God frequently has two distinct meanings in mind. What a wonderful evidence of the inspiration of God's Word is here! The prophetic national message looks forward to the blessings of Israel in Christ's coming Kingdom as we have seen. And if we bear in mind that the nation Israel is God's picture of the individual believing soul, it will not be hard to trace the individual devotional message. It is our purpose in this lesson, however, to emphasize that aspect of truth which the Holy Spirit has seen fit to make most prominent, namely, the prophetic national message.

I. ISRAEL'S BLESSINGS

The first thing which this lesson presents to us is God's past mercies to Israel.

God called Israel. This He did when He called Abraham to come out of his father's house and from his father's land to become a nation for the name of the Lord (Gen. 12:1-3). This call was repeated to Isaac and to Jacob, as were the promises which it involved (Gen. 26:1-4; Gen. 28:13-15). And later God called Israel out of Egypt as the verses of the text indicate. It is very significant in this Scripture that the Spirit should see fit to pass over the former calls and speak of His calling Israel out of Egypt, for this is typical of God's gathering of His people in the Kingdom of Christ. See Hosea 11:11. The significance of this will be appreciated when it is recognized that God's reminder of this call is given in almost the same breath with wonderful promises of Israel's restoration in the Kingdom. But of this we shall see more later. In speaking of this call, God refers to Israel as His son. This He did also on other occasions. (Ex. 4:22-23. For the individual devotional message see also Rom. 8:30-31; Rom. 1:6; I Cor. 1:9; Eph. 4:1, 4.)

In His use of the name "son" for Israel, God indicates His love for His people. This same love is seen in the succeeding verses (3 to 4), where He speaks of His early care for Israel as that of a man for his child whom he teaches to walk, holding him by the arms, and it is definitely stated in the words: "I drew them with cords of a man, with bands of love." There can be no question about it. God loves Israel. It is this love which underlies the heartbroken cry of verse 8, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim?" (Hosea 11:8). And it is this which explains God's expression of His purpose to restore Israel, which is best seen in the words "I will heal their backsliding, I will love them freely" (Hosea 14:4). Of this we shall see more later. So for the present, let it suffice to recognize that God loves Israel. (Jeremiah 31:3-4, Mal. 1:2. For the individual devotional message, read John 3:16; Romans 5:8; Ephesians 2:4.)

In His love God blessed Israel. We have already noticed that He compares His care for that people in their early years to the care of a man for his infant son, and what could better symbolize it? How tenderly He had cared for them! How compassionately He watched over them! How wonderfully He led them and fed them and delivered them from the hands of the enemies till He had brought them safely into the promised land and established them there! Yes, God blessed Israel. (Ps. 80:1; Ps. 77:20; Ezk. 16:1-14. For the individual devotional message read Eph. 1:3; 2:1, 6 I Cor. 6:11; Rom. 3:22-25.)

II. ISRAEL'S BACKSLIDING

In spite of all God's mercy to her, Israel backslid terribly.

She sinned against the Lord. This is suggested in the verses we are studying, Hosea says, "They sacrificed unto Baalim, and burned incense to graven images." Other verses in the next lesson text either refer to Israel's sin or imply it, but none of them goes into great detail in explaining it. If the teacher will read the portions which lie between the verses selected for the lesson, however, he will find some very specific descriptions of Israel's sin. Forgetting His mercy, she forsook the Lord and served idols. How sad this was! (Hosea 4:16; Jer. 3:6-11. For the individual devotional message read Prov. 14:14; 21:2; 16:2; and 25.)

Yet this is not more sad than her headstrong persistance in backsliding, in spite of gracious, loving attempts to restore her. From the day of her sin God sent prophets to her to rebuke the sin and to warn her of its consequences. These prophets assured her of His love and willingness to forgive; they pled with her in the name of the Lord to return to Him, but in vain. To all their pleadings she turned a deaf ear and even stoned and persecuted the prophets, so determined was she to persist in her backsliding. (Ezek. 2:3-7; Jer. 5:3-6; Jer.5:23. For the individual devotional message read Rom 8:7; I Cor. 2:14; Ps. 32:9; I Sam. 15:22-23)

III. ISRAEL'S CHASTENING

God chastened Israel because she persisted in sinning.

During the days of the prophets He sent famines and pestilences into her midst and permitted her to be devoured with the sword. Again and again she suffered defeat at the hands of her enemies, and many were the captivities which she suffered. Finally, Samaria fell, and then Jerusalem went into captivity. And though the people were restored in the days of Ezra and Nehemiah, it was only a pitiful remnant which came back. Then after many years of suffering under the oppression of aliens, Israel finally added the cap sheaf to her multiplied iniquities by rejecting the Lord Jesus Christ. He came to His own and His own received Him not. This was followed by rejection of the apostles' message and finally God scattered her among the nations where she is languishing today in fulfilment of the warning which He had already given her. (Isa. 1:18-20; Deut. 28:15-67. For the individual devotional message read I Cor. 11:29-32; I Cor. 9:24-27; Heb. 12:5-11)

In spite of the fact that God was compelled to chasten Israel He loved her and He loves her still. One cannot read the writings of the prophets with an open heart and an open mind without being moved to tears. Through the stern denunciations of sin with which their prophecies abound, and through the solemn warnings of judgment there runs the voice of weeping. Jeremiah has been called the weeping prophet, and rightly so as anyone will recognize who reads the Book of Lamentations. But Jeremiah was not the only one of the prophets who wept, and their tears were but the expression of their sympathy with the infinitely greater sorrow of the One Whom they served. Yes, the sound of weeping in the Old Testament prophecies is in part the voice of the prophets themselves, but it is more: it is the heartbroken weeping of a God of love, weeping over the sins of His people and mourning for the suffering which must come upon them because of their iniquities. It was not the first time God had shed tears when the Lord Jesus Christ stood weeping at the grave of Lazarus or when He wept over Jerusalem. Throughout the days of the prophets, God was weeping. And throughout their writings we may find such heartbroken cries as that which Hosea voices in the words, "How shall I give thee up Ephraim? how shall I deliver thee Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together" (Hosea 11:8). Yes, God loves Israel still in spite of her persisting in her backsliding and in spite of the chastening which consequently He is compelled to inflict. (Jer. 31:3; Mal. 1:2; Isa. 43:1-5. For the individual devotional message, read Hebrews 12:6; Rom. 8:38-39)

V. ISRAEL'S RESTORATION

God will yet restore Israel in the Kingdom of the Lord Jesus Christ.

There are expressions in this lesson which are exceedingly strange and hard to understand unless they are considered in the light of the dispensations. What can it mean when the Spirit says, "I will not execute the fierceness of mine anger, I will not return to destroy Ephraim?" (Hosea 11:9). Other passages seem directly to contradict this, and they do contradict it if we force this prophecy into the time in which the prophets lived; for God did then or immediately afterward execute the fierceness of His anger and did pour out His judgment both upon Judah and upon Israel. At once we see that in the words which we have quoted and in the promises of blessing which follow, the Spirit of God was looking beyond that present necessity for chastening and speaking of the time of blessing for Israel which shall ensue in the future.

The time when God's blessing will be poured out upon Israel will be the Kingdom of our Lord Jesus Christ. It is then that she will repent of her sins. It is then that the Lord will cleanse her from her idols and from all her abominations. It is then that her backsliding shall be healed and that Ephraim shall say "What have I any more to do with idols?" It is then that the Lord will be as the dew to Israel and then it is that this people shall flourish before Him. What a wonderful prospect lies before that people. Israel shall yet be restored to her own land and shall walk in righteousness before God. Her rebellion will come to an end and she will be obedient to the will of the One Whom in the past she has rejected and despised. Yes, her sufferings shall have an end and unlimited blessings shall take their place. (Micah 4:1-7; Isa. 11:1 to 12:6; Isa. 35:1-10; Isa. 40:1-5; Isa. 62:1-4; Ezk. 37. For the individual devotional message read Ps. 23:3; Ps. 51:1-17; Ps. 103:8-13; Luke 15:1-24)

VITAL-TRUTH ILLUSTRATION

This lesson, as so many of the others, has an application—a very direct and beautiful one—to Israel as such; however it has also application as wide as the extent of God's love and solicitude. This is the bearing of the illustration we are using, copied from "The Dawn:"

Whose heart has not thrilled at the story of Delia, the sin-marred queen of a Mulberry Street dive, and of her rescue from a life of shame? Yet it was burning love for Christ in her heart which led Mrs. Whittemore to seek to save this lost one. And then Love begat love; for saved to the uttermost, this rescued one broke the alabaster box of her redeemed life as an offering of sweetest savor at the feet of Him whose love had saved her, and went forth to tell the story of that love to others. In prisons, in the slums, in street meetings, wherever this ransomed one told the story of Him Who loved us and gave Himself for us, the Holy Ghost so fired her soul that strong, sin-hardened men, bowing and sobbing under her thrilling, impassioned words, were swept by scores into the Kingdom of God. For one brief year the love-life of God streamed brimful through the open channel of her surrendered being, quickening, thrilling all with whom she came in touch; and then she went to be with Him Who was the fountain of her abounding life.

Fourth Quarter, Lesson 8. **Sunday, November 20, 1927.**

MICAH CHAMPIONS THE OPPRESSED

Lesson Text: Micah 2:1-3; 6:1-13.

Read chapters 2, 3, 6 and 7:1-6.

Golden Text:

"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

At first it seems difficult for the Bible student to see the personal profit which may be derived from the study of many of the prophecies of the Old Testament such as the one which we are studying today. In this appears the necessity for careful study, and not only so, but also for the prayerful seeking of the Holy Spirit's illumination of the sacred page. The Spirit Who inspired the writings of Hosea and Amos and Micah has said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16-17). The Scripture which we study today is no exception and as we prayerfully

obey the injunction, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15), we find that it yields many rich nuggets of truth which are profitable in the very realm which the Holy Spirit's testimony indicates they will be.

As may have been guessed from the foregoing discussion, it is our purpose in this study to emphasize the personal devotional message which lies in these prophecies. Before we do, however, let us call attention to the Scriptures which furnish the historical background for the lesson. They are: II Kings 15:32 to 16:20; II Kings 18:1 to 20:21; II Chron. 27:1 to 32:33; Isa. 36:1 to 39:8. Now let us turn to the study of the lesson itself. First we see

I. THE CERTAINTY OF CHASTENING

Micah 2:1-3

Vengeance belongeth unto the Lord. This we are plainly told in Deuteronomy 32:35-36 "To Me belongeth vengeance, and recompense; their foot shall slide in due time: and the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge His people." Such is the significance of the opening verses of our lesson "Woe to them that devise iniquity" and "Thus saith the Lord; . . . against this family do I devise an evil." At present it may seem as it often has seemed that God is taking no notice of sin. The wicked seem to flourish as the green bay tree, and even the worldly and carnal Christians may seem for a time to go unrebuked for their sin. But we may be sure that God is not asleep. He knows the thoughts of man's hearts and His eye searches out the hidden things of darkness. We see many things which clamour for judgment but God sees far more than we and we may be assured of this, He will not forever pass by the sins of men but He will judge them in His own time. He it is that taketh vengeance and His Word assures us that His judgments are right and true. (Ps. 96: 10, 13; Isa. 9:6-7; Ps. 94:1; Heb. 10:30)

Our God, however, takes vengeance in His own time. We cannot hurry Him. Often we would have Him to judge at once, but He does not do it. He is a God of patience and tenderness. He is full of mercy and compassion. He is gracious and longsuffering. He will not judge until He has made every possible effort to save the sinner, or until He has given the sinner every reasonable opportunity to accept the salvation which He has provided. And so it is too in His dealing with His people. God not only has the right to avenge all iniquity but He has the right to set His own time. And set it He does. The unbelieving are now being given an opportunity to be saved, but the day is coming when they must meet in judgment the One Whom they have rejected in salvation. Likewise, the backsliding believer is given a full opportunity to repent of his sins and to bring fruit to the glory of God which if he does, will avert the chastening which is impending. But the day of reckoning is coming for him and if he fails to bring forth fruit unto God then he must suffer the chastening. (II Thess. 1:7-10; Acts 17:31; Rom. 14:9-12; II Cor. 5:10)

We must carefully distinguish, however, between the judgment of the unbeliever and that of the believer. When God's judgment is meted out to the unbeliever, it will be the eternal torments of hell fire. From this there is no escape when the day of judgment has come. The only escape open is for the unbelieving soul now to repent of his unbelief and to turn his face to the Lord Jesus Christ confessing Him as Saviour. (Jno. 3:18; Luke 13:3, 5) But God's dealing with the believer is very different. When the believer persists in sin, God chastens him but keeps him secure so far as his salvation is concerned. (Heb. 12:6; Jno. 6:37) His chastening may take the form of bodily afflictions (I Cor. 11:30-32), or it may take the form of spiritual distress because of broken fellowship (Gal. 6:7-8), but in neither case does it involve the soul's salvation. That is secured forever once a soul has trusted the Lord Jesus Christ as his Saviour. (Jno. 6:37-40; Jno. 10:28-29; Jno. 5:24; I Cor. 3:11-15)

There is a very practical lesson in all this for us. When we are oppressed it is not our place to take vengeance. Vengeance belongeth to the Lord. We should therefore not avenge ourselves, but we should rather commit ourselves to Him that judgeth righteously knowing that in His own good time He will recompense. On the other hand, we should seek in every possible way the good of those who injure us and we should seek if possible by the blessing of God to recover them from their sins and bring them to trust in the Lord Jesus Christ or if they have trusted Him, to return to Him, that thereby they may escape the judgment or the chastening which is threatening. At the same time, we must not ignore the fact that in the case of sin which affects the church it is the responsibility of the church to discipline, and furthermore, we must bear in mind that the constituted governments of earth are God's instruments to take vengeance upon the evildoers in this life. (Rom. 12:17-20; 13:2-4; Matt. 18:15-17)

II. THE UNREASONABLENESS OF BACKSLIDING

Micah 6:1-5

The second thing which is suggested in this lesson is the unreasonableness of backsliding. After calling upon the hills and the mountains and the foundations of the earth to hear, God then asks "O My people, what have I done to thee and wherein have I wearied thee?" Evidently, Israel had been acting as if the Lord had dealt with them unfairly and as though they were weary of His service. Next He enumerates some of the blessings which He has given them. He reminds them that He redeemed them from Egyptian bondage; that He gave them leaders to lead them safely through the wilderness and into the promised land; and that He protected them from their enemies as particularly represented in Balak. What a reminder this is! for at the time Balaam returned his answer to Balak God was chastening Israel for stubbornness and iniquity; yet in Balaam's answer the Spirit of God said, "He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel" (Num. 23:21). Further He had said, "He hath blessed; and I cannot reverse it" (Num. 23:20). What a revelation of God's wonderful mercy is this! and what an evidence it is of the security of the believer! Surely in the face of such mercy it was an unreasonable thing for Israel to be in the backslidden condition which called forth this question. (Read Num. 22:36 to 24:25; Isa. 49:14-16; Jer. 31:35-37).

But how unreasonable is all backsliding! Surely God's appeal is not without reason when He says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). The most reasonable thing a soul can possibly do after trusting the Lord Jesus Christ as his Saviour, is to give himself in absolute surrender to the Lord to do His will and not his own. And the most unreasonable thing we can do is to refuse such surrender when we consider the innumerable mercies which God has shown us, the unlimited love which He has manifested toward us and the infinite price which He paid for our redemption. (I Cor. 6:19-20; Col. 3:1-5; II Cor. 5:14; Rom. 2:3-4; Rom. 6:13)

III. THE SIMPLICITY OF FELLOWSHIP

Micah 6:6-8

And now comes the blessed revelation of the simplicity of fellowship. It appears in the form of a conversation. A willing soul among the Israelites first speaks and inquires what will please the Lord: "Will burnt offerings be acceptable? Or thousands of rams or even rivers of oil? Or will the sacrifice of the firstborn son?" This last question is a clear indication of the depths of degradation to which the people had sunk, for it is a direct reference to the abominable custom which prevailed among the heathen inhabitants of the land and which the Scriptures declare was contributory to the guilt of Ahaz. This abomination,—the offering of their own children in

sacrifice—had been adopted by the children of Israel in the idolatrous orgies into which they had plunged, and now the soul inquiring what will please the Lord in his question gives evidence of the resulting confusion. Is God like the gods of the heathen? Will He be pleased with the offering of one's own flesh and blood? Not so! God cannot be pleased with any such offering. He it is Who ordained the offering of calves and rams and oil and of the firstfruits of the field, but He never ordained such human sacrifices as that of which this question speaks. The only sacrifice of this kind which is pleasing to Him is the sacrifice of His own Son upon the Cross. When a soul has come by faith to the Cross of Calvary, then he can offer an acceptable sacrifice to the Lord in the yielding of his body a living sacrifice. But this is a far different thing than the burning of innocent little children in the flames, which was the practice of the inhabitants of Canaan and which even today is practiced among heathen people. But there is another consideration here, too. Millions of offerings such as prescribed by law could not be pleasing to God when the heart of the man who offered was filled with unbelief and rebellion against the will of God. They were merely a testimony of the individual's faith in the provision which God had purposed to make in the offering of His Son, and without the spirit of faith those sacrifices could not avail. (Heb. 11:6; I Sam. 15:22-23; Ps. 40:6-8; Ps. 51:16-17; Isa. 1:11-18)

Continuing the conversation, the prophet next answers the inquiring soul and reminds him of the simple condition of fellowship which the Lord has ordained. In the words of our golden text he says, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" Or as one translation has it, "to humble thyself to walk with thy God." This, then, is the simple condition of fellowship. Let it be noted, however, that this injunction is addressed to the believer, who is standing on redemption ground. It is God's message to the backslider who has previously come to the Lord through faith in the shed blood of Christ. To such an one, this instruction is wholesome and good and profitable if heeded. But not so with the unbeliever. Upon him God never enjoined good works. To him He has only one message, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Without this faith all of man's good works are but as filthy rags and offensive to the Lord. But when preceded by faith in Christ Jesus, good works become an odor of a sweet smell, a sacrifice acceptable, well pleasing to the Lord, for God delights in obedience. (Eph. 2:8-10; Heb. 11:6; Rom. 4:1-5; Rom. 3:20-25)

IV. THE IMPORTANCE OF REPENTANCE

Micah 6:9-13

Finally, in this lesson we see the importance of repentance. At verse nine there seems to be a change of thought, for from here on the atmosphere is somewhat different than that of the verses preceding. Up to this time the prophet of the Lord has been answering an inquiring soul as to the condition of fellowship. But now the Lord Himself speaks, and the key note of what He says is the question, "Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?" Evidently someone has come professing to return to the Lord but at the same time holding on to his ill-gotten gains and refusing to make restitution but cherishing in his possession the fraudulent measures by which these gains were acquired. Such profession cannot please God. If a soul would please Him, there must be a genuine confession of sin, coupled with a genuine repentance for it. No soul can come to God with mere lip protestation, while at the same time consciously clinging to his sin, and hope to be restored to fellowship with Him. No! God's appeal is "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. 55:7). Let it be distinctly understood and borne in mind here, however, as in the former part of this discussion, that this has to do exclusively with the believer in the Lord Jesus Christ. It is impossible for a soul to return to the Lord unless he has first come to Him in faith. This is God's appeal to the backslidden believer. It is not His message to the unbeliever. And that teacher is culpable who mixes God's message to the believer with His message to the unbeliever. To the unbeliever, repentance is to turn from unbelief to faith in Jesus Christ. But to the believer, repentance is to turn from his sin to a life of yieldedness to God. This involves putting away the sin and its instrument, and where the wrong done involves another, repentance involves restitution if this is possible. This is a very important consideration in seeking to restore broken fellowship with God. (Rom. 13:14; Eph. 4:22-32; Col. 3:8-17)

VITAL-TRUTH ILLUSTRATION

I met a fellow-man, the other day, who was very severe on another who had failed to pay a debt due to him, and who puffed up as he said, with a good deal of fervor, "I pay as I go." This suggested some questions, and I began to fire them at him.

"How much did you pay the preacher last year?" "Nothing, 'cause I don't owe him anything." "What did you contribute to missionary work?" "Not a cent; it is none of my business." "What did you give to charity last year?" "Nothing; I believe in charity beginning at home." "What have you contributed to the support of disabled soldiers?" "Not a dime; let the state care for them." "What taxes did you pay on money you have loaned out?" "Not a penny. That's none of the government's business." "Did you help that cripple begging in our community the other day?" "No; let all such go to the free hospital." "Did you ever contribute to the support of a free hospital?" "No; it is no home of mine, and I ask shelter from none of them." "Did you offer to help the poor widow near you, whom you knew to be in want?" "No, for the poorhouse is the place for all such." "Did you ever give a word of cheer to a discouraged brother man?" "No. Don't ever bother with such folks." "Did you ever offer a helping hand to a fallen fellow-man?" "No; my hands are busy at work." "And yet you say you pay as you go!"

Hopelessly insolvent! Criminally in debt! Many times a bankrupt! Selfish spendthrift! Faithless to a high sacred trust! Cowardly dodger of duty! False to God and man! Miserable miser! Repent! Ask for mercy, or soon you will stand in the presence of a judge, and be pronounced an eternal bankrupt!—"Christ Life."

Fourth Quarter, Lesson 9. **Sunday, November 27, 1927.**

ISAIAH TEACHES TRUE WORSHIP

Lesson Text: Isaiah 1:10-20.
Read verses 1-20.

Golden Text:

"Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully" (Ps. 24:3-4).

Isaiah was a contemporary of Hosea, Micah and Amos, om each of which we have studied selections during the st month. It is needless, therefore, for us again to call tention to the Scriptures which give the historical set- ig of this lesson, for if the reader has referred to the criptures cited in the past three lessons he is already miliar with it; and if he has not, he can easily refer to em now. There is another reason, however, which nders it unnecessary for us to refer to the historical tting, and this is that we purpose in this discussion to udy particularly the prophetic Messianic message of the cripture assigned for the lesson, and this throws our oughts into the future rather than into the past. (Isa. 1; Hosea 1:1; Amos 1:1; Micah 1:1)

Before we devote our attention particularly to the pro- etic Messianic outlook let us remind ourselves that the od Who dealt with Israel in the days of the prophet aiah and through his ministry, was the same One Who ok upon Himself human form in the incarnation of sus Christ. In the Scriptures upon which this message based, Isaiah is speaking in the name of Jehovah. But hen we come to chapter six we are told that he saw hovah; and in interpreting this vision the Holy Spirit the pen of John says plainly that it was Jesus Christ hom he saw. (Isa. 6:1, 3 and 5. Note also verses 9 to 10; ohn 12:40-41.)

I. THE PREEMINENCE OF JESUS' SACRIFICE

The first prophetic suggestion which this lesson affords oncerns the preeminence of the sacrifice which the Lord sus made upon the Cross of Calvary. Verses 10 to 15 peak of the insufficiency of Israel's sacrifices and of the eremonies of the law. It is too long a section for us to ote here but the reader will observe that this one hought is uppermost throughout: God is displeased with rael's sacrifices. Perhaps the most significant state- ent is, "I delight not in the blood of bullocks, or of mbs, or of he-goats." God had appointed these sacri- es as types and as a testimony concerning the coming aviour, but instead of letting the typical sacrifices lead em to joyous faith in the coming "Lamb of God, which keth away the sin of the world," Israel had become ccupied in the types and had begun to rely upon them r acceptance with God. Instead of putting faith in the ne of Whom they spoke, their faith was fixed in the fferings themselves. And so it was with all of Israel's tual. It had become to them the sole means of recom- ending themselves to God rather than a testimony of eir faith in the One in Whom they were accepted. id of Whom these ordinances were mere prophecies. nd so God plainly says that He takes no delight in such ithless sacrifices and ceremonies. Surely when we con- der their spirit this must be His attitude toward many ings that are called "religion" and that are supposed be worship, even in our orthodox churches today. Rom. 2:17-29; II Tim. 3:5)

In addition to the lack of faith on the part of Israel, ere was another good reason why God could not take elight in their sacrifices, and this was their imperfection nd their insufficiency to satisfy His judgment for their ns. In the Law He had provided the offerings as a overing for them (the word translated atonement in Lev- icus 17:11 and kindred passages, literally should be trans- ted "covering"). The Holy Spirit, however, inspired the riter of the epistle to the Hebrews specifically to testify, t is not possible that the blood of bulls and of goats ould take away sins (Heb. 10:4). No, those sacrifices ere imperfect and temporary. Offered in faith they ould provide a covering for sins, but they could not take em away. So God could take no delight in them. Heb. 10:1-4; Heb. 7:19)

But what the law could not do, Jesus Christ did by His eath upon the Cross. The law could not take away ns, but once in the end of the age Jesus Christ appeared put away sin by the sacrifice of Himself (Heb. 9:26). od's plainly expressed dissatisfaction with the offerings Israel in our lesson text therefore reminds us of the testimony of the Lord Jesus Christ in answer to a sim- ilar statement in another of the writings of the prophets, "When He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: In burnt-offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God." (Heb. 10:5-7; Ps. 40:6-8; Heb. 10:11-14; Heb. 9:22-28) How hopeless must have been God's repud- iation of their sacrifices in the eyes of the children of Israel. And in itself it was hopeless, for it took away from them the only provision for sin which the law prescribed. But in so doing it should have awakened them to the better offering which was to come. God took no delight in the offerings of the children of Israel, offered as they were in unbelief, but He did take delight in the offering of His Son. Had the children of Israel ceased to rely upon the offerings and made them but a testimony of their trust in the coming Saviour, they would have pleased God, for Christ died upon the Cross to atone for the sins of His people and in the place of their sinful disobedience He provided for all believers the perfect righteousness of His own perfect obedience to the will of His Father. (Rom. 3:22-25)

II. THE POWER OF JESUS' BLOOD

The next prophetic suggestion in this chapter concerns the power of Jesus' blood. God called upon Israel to wash themselves and make them clean. He called upon them to put away the evil of their doings and to cease to do evil. He called upon them to learn to do well. But how could they do all this? God had plainly expressed His dissatisfaction with the ceremonial purification prescribed by the law. Where could they find cleansing from their sins? Then, too, their hearts were naturally wicked and like Job it was true of them that in the things of God they drank up scorning like water (Job 34:7). Their hearts were "deceitful above all things, and desperately wicked" (Jer. 17:9). How could they rise victorious over their natural tendencies? To perform the deeds of the law had not availed in the past, and this was the best they knew: how could they learn to do well? (Rom. 7:15-24; Isa. 64:6)

But with the command to wash, God gave a promise. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). What a wonderful promise was this! God had clearly indicated that the works of the Law could not justify them in His sight, and yet He promised perfect cleansing and justification. How could this come to pass? Facing the inadequacy of the law the children of Israel might well have raised the question of Job, "How should man be just with God?" (Job 9:2).

The answer lies in the shed blood of the Lord Jesus Christ. His blood has power to cleanse a soul from sin. When he comes to Him in simple faith, it has power to wash the vilest sinner from his sin and make him as pure and white in God's sight as the new driven snow, or as the wool of which the promise speaks. And not only so, but it has power to cleanse the believer from the contamination of his sin in his daily walk. This is the significance of the promise, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I Jno. 1:7). How wonderful is the cleansing power of the shed blood of the Lord Jesus Christ! The blood of countless bulls and of goats could not do it: the washings and purifications of the law could not do it: no amount of religious ceremonies could do it: but the blood of Jesus Christ His Son cleanseth us from all sin. When a soul is saved and washed from his sins in God's sight, it is by virtue of the blood of Jesus Christ shed for sinners. And when a believer rises victorious over sin in his daily life, his cleansing from its defilement and contamination and his deliverance from its bondage is by the power of the blood. (Rev. 1:5; Eph. 1:7; Heb. 9:22)

III. THE PROMISE OF JESUS' EXAMPLE

Next in this lesson there is a prophetic suggestion of the example of the Lord Jesus Christ, and of the promise which is held out to all who will follow Him. This suggestion lies in the words "willing and obedient," for such was His spirit, and He is the Paragon of all true obedience.

The Scriptures definitely indicate that the willing obedience to the Father's will which characterized the Lord Jesus Christ is an example for the believer. This Philippians 2:5-8 declares when it says, "Let this mind be in you, which was also in Christ Jesus," and when it goes on to say that "He became obedient unto death, even the death of the Cross." The obedience of Jesus Christ is a pattern for the believer's life. As He obeyed the Father's will, even so, having first trusted Him as our Saviour, we should obey His will in all things (Acts 5:29; Rom. 6:13-16)

In this is involved the Lordship of Christ. It is the old familiar truth of the yielded life, for God bases His appeal upon the mercies which He has shown us in the Person and work of Christ. We are to yield ourselves unto Him because of His goodness to us, and because we are not our own but bought with the price of His shed blood. And we are to yield ourselves to Him in order that we may prove (or fulfil in our experience) what is the good and perfect and acceptable will of God. This is the significance to the believer of the expression, "If ye be willing and obedient." (Rom. 12:1-2; Rom. 6:13; I Cor. 6:19-20; I Pet. 2:21-24)

God makes a wonderful promise to those who follow Christ's example of willing obedience. Let us remember that this pertains only to the believer. To attempt to follow Christ's example can only deepen the unbeliever's condemnation, for it can only reveal more clearly his imperfection. And inasmuch as to seek to follow Christ's example without trusting Him as Saviour, in itself is a confession that he knows of Christ, this very attempt to follow His example makes him guilty of the rejection of additional light. But for the believer in the strength of the Saviour and under His leadership to seek to follow Christ's example brings great blessing and rich reward. To Israel, willing and faithful obedience brought material prosperity—they ate of the good of the land. But to the believer it brings greater joy in fellowship, greater power in service, and more full reward in the day when he shall stand before the judgment seat of Christ. (II Tim 2:12; Rom. 8:17; Jno. 15:5, 8)

But to the soul who is stubborn and rebellious God issues a warning of impending judgment. For Israel to refuse and rebel meant physical suffering and death and captivity; and to the soul who now proves wilful and stubborn, it means chastening. Here, again, we are not speaking of God's dealing with the unbeliever. He must suffer God's wrath eternally because he has not trusted the Saviour. And while his evil works may add to the weight of his punishment, they cannot make it any more sure than if he lives a moral life and still refuses to trust the Lord Jesus Christ (Jno. 3:18; Eph. 2:8-9). But if the believer in the Lord Jesus Christ sins, this does not effect his salvation from the penalty of sin but it does incur God's chastening. For him as for the children of Israel it proves true, "If ye refuse and rebel ye shall be devoured." (Heb. 12:6; II Cor. 12:20-21; I Cor. 11:29-30; Gal. 6:7-8)

VITAL-TRUTH ILLUSTRATION

Why should anyone become a Christian? Or again what sort of persons need to become Christians? The question is suggested by the newspaper announcement some weeks ago, and then the various comments thereon of a widely known comedian having made a confession of Christian faith. A New York correspondent of a metropolitan paper wrote: "Fred Stone's turning to religion in blizzard-swept Montana has staggered Broadway. Not for the actor's need of reformation, but for his lack of need of a changed way of living; he was already just about the nicest, cleanest actor in the whole theatrical profession. He has his first wife and is a devoted husband and father, doesn't drink, and is generous to a degree." Another actor is quoted as saying: "Not a single mean trait in his makeup. Fred trying to be better than he is amounts to being better than best."

The tributes to this actor are genuine and beautiful indeed: it warms one's heart to read them and to realize that the man undoubtedly deserves them. But he himself would probably be quick to say that his own righteousness will not measure up at the judgment throne of God. . . Nothing but righteousness as perfect as God's own can save Fred Stone and all the rest of us from the wages of sin, which is the second death. —"Sunday School Times."

ANNOUNCEMENT EXTRAORDINARY!

After careful consideration the Editor has decided to offer our subscribers club rates as follows:

For five paid subscriptions... $1.25 each per year.
For ten paid subscriptions... $1.25 each per year and one free subscription.

The club rate applies to renewals as well as to new subscriptions. This offer should be especially attractive to Sunday Schools, Young People's Societies, Bible Study Circles, Subscribers who wish to send gift subscriptions, and others who eagerly desire to extend the testimony.

With the decision to extend this offer to our subscribers, we have decided that we will not again repeat the Subscribers' Co-operative Campaign, which periodically offered to NEW subscribers one year's subscription at the special rate of $1.00. We believe the club offer, which is open throughout the year, will be of greater advantage to our subscriber's than the Coupon offer which was open only for a few weeks in the year. It will also offer greater advantage in that old subscribers, by organizing a club can take advantage of the club rate to renew their own subscriptions, whereas the old plan was available only to new subscribers.

In view of this libeval offer we will appreciate the hearty co-operation of our "Grace and Truth" family in our efforts to extend the testimony as widely as possible. Tell your friends of this offer, organize a club in your community, and introduce others to the blessing of the testimony.

will be their God, and they shall be My people.

Separation is a life of walking with Christ.

> If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin (I John 1:6-7).
>
> And truly our fellowship is with the Father, and with His Son Jesus Christ (I John 1:3b).

The unseparated believer has no fellowship, for he is walking in darkness. In fact, this is the stupendous price many Christians pay for the husks of the world. But the separated Christian walks in the light, because he is separated unto Christ, Who is the light. He therefore has fellowship with the Father and with His Son Jesus Christ.

A fourth result flowing from separation unto Christ is that of service. After one has been cleansed and received into fellowship and sonship, the natural and inevitable outcome is service. So the Holy Spirit records in II Tim. 2:21:

> If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work.

A vessel cluttered up with woldliness and sin is completely unfit for service, but cleansed and in Christ's hands it is meet for His use, and prepared for every good work.

Service is the chief purpose for the Christian in this life. I do not mean that it is the chief reason for God's saving us, but the chief reason for God's leaving us in the world after He did save us. God could immediately take the saved one to be with Him, where fellowship would be unbroken and unhindered, Fatherhood completely manifested, and reception gloriously real; but to remain in the flesh is more needful. We are left to serve. We are occupying until He come. This is the principle justification for a child of God remaining in a wilderness of sin, in the kingdom of a usurper, instead of in the Father's house. But sin in the believer totally defeats this purpose, and, consequently, if it be persisted in, chastening may reach the point where God removes his child out of the world. "For this cause many are weak and sickly among you, and many sleep" (I Cor. 11:30. See also I Cor. 5:5). Chastening to this extent is, no doubt, rare, and the majority of deaths among Christians must be attributed to other causes. Nevertheless, this fact must impress us with the supreme importance God attaches to service, and since service can only be rendered by the separated believer, to separation, also. The prime reason for service on the part of the believer, however, is not in order to escape chastening, but because of the constraining love of Christ and the exceeding great rewards both in this life and the life to come. "But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:26b).

There remains one other result which I wish to mention. Separation unto Christ manifests the perfect will of God.

> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:2).

The only service acceptable to God is service according to His will, and the only way to render that service is by being not conformed but transformed, or separated unto Christ. This world-system is the result of man's will, and to be in conformity to it is to run counter to God's will. His will alone will ultimately prevail, and what a joy it is to be conscious that you are within that will. This is the blessed privilege of every believer on the sole condition of separation—separation from the world, separation unto Christ.

The supreme example of the separated life was the life of Jesus. From the manward side, He manifested the perfect will of God in perfect service and fellowship, and was "holy, harmless, undefiled, and separate from sinners." He said He came not to do His own will, but the will of His Father, and He taught that all His thoughts, words, and deeds were not His own, but God's. The surrendered and separated life is, therefore, the first step in following Christ; and the pathway to this life is expressed in the phrase, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). Do this, and behold, separation is a blessed and delightful reality.

The less piety a church has, the more oysters, ice cream and fun it takes to run it, and the faster it runs from God.

—E. P. Marvin

"THE DANCE, THE THEATRE, THE CARD-TABLE"

by Pastor Edward B. Hart, Denver, Colo.

THERE is an answer, authoritative and final, to the much discussed question, "Is it wrong or is it all right for a Christian to dance, attend the theatre, and play cards?" We can approach that answer by asking certain other questions first. "Who is to decide whether these forms of amusement are wrong or right for the true child of God?" Preachers will disagree and it is evident that Christian people are divided in their opinions. "What is the standard, and where, by which such matters are to be tested as to their rightness or wrongness for the Christian?" Church disciplines offer no help at all at this point, for some condemn while others condone, and even yet others encourage participation in these pleasures. "Do we expect the answer to come from the discussions in open forums where various human opinions are expressed and compared?" The decision of one such conference on the subject will be directly the opposite of the conviction registered by another. "Do we think that the belief of the majority, even of Christian people, concerning this matter would settle it at all?" The value of the message of the Church lies in the fact that it is not her own but a divine message committed to her, and thus authoritative and final. Let me repeat that the answer has been stated with such clearness as to leave no room for any doubt or uncertainty about the will of God for His child in this or any other situation involving God's pleasure or displeasure, and that this answer is written in His Word, the Holy Bible.

A GREAT Bible teacher once said that the great difficulty with many Christian people is that they demand precepts but ignore principles. So many Christians excuse themselves for continuing in worldliness because the Bible does not condemn by name the dance, the theatre, or the card-table. Hart deals with fundamental principles of Christian living. His discussion is vigorous and vital. Hart is Pastor of the Beth Eden Baptist Church, Denver, Colo.

Many will offer the objection at once, I am sure, that they have never found a single verse in the Scriptures which states that it is either right or wrong for a Christian to engage in any or all of these popular amusements. How then, they ask, can we turn to the Bible for this answer? Let me reply by stating the thesis of this paper. The Bible, which for the true Christian is the heavenly Father's message to, and standard of life for His child, does in a most clear and explicit manner state those principles which are to govern the Christian life in every decision which involves the pleasure or displeasure of God. When once these principles are clearly understood, the true Christian will never be in uncertainty as to God's will in such matters. It remains only for him to consider his problem in the light of these revelations of God's high and holy purpose for His child. And the answer will be clear, authoritative and final. Moreover it will be a decision not only wholly pleasing to God, but also highly satisfactory to the believer himself, if he really desires to know and do the will of God for his life.

This subject, it seems, is almost constantly claiming the attention of Christian people today. A letter has come to the desk only today which announces a coming conference that "will assist in solving the ever present problem of the recreational life of young people." Now there is a sense in which this important and serious matter of the social life of Christian young people is "ever present" in that each Christian must settle for himself whether he will conform to the world or conform to the clearly revealed will of God. But the problem of the recreational life of Christian young people should not be regarded as "ever present" in the sense that it is a problem the solution of which has never been fully arrived at. We will do well to cease attempting to "assist" in the solution of a question which God has already and fully dealt with and so gloriously solved for us. It really becomes not a question of what is right or wrong, that is settled for us in the Word—but the

more fundamental consideration which every true Christian must face in his own life whether he will "yield" to the loving will of God so clearly revealed in the Bible, or fearing the criticism and ostracism of the world, turn from the high purposes of God for His child, to be conformed to the beggarly elements of the unregenerate world. It is not a question whether God's will may be known, but rather whether the individual Christian genuinely loves to be in the whole and blessed will of God. May I summarize these last thoughts by observing that *there is no problem, social or recreational, unsolved and distressing, in the life of that Christian who has entered the hallowed circle of the yielded life.* The problem simply ceases to be. I have no fear of contradiction in stating this because of the many experiences which have come under my notice, and because of the very nature of the yielded Christian life and its higher joys. You cannot find a yielded Christian who would exchange his new-found joys in living the Christ-life for the old husks of the world. There is a deeper problem in the Christian life, then, than the rightness or wrongness of the dance, the theatre, or the card-table, for it is comparatively easy to examine the real nature of these amusements to determine their true character. Such is not the purpose of this paper, although we shall turn aside later for a brief consideration of this phase of the subject. The deeper question for each child of God to answer is this, "Do I really long to be in the will of God in all these matters? I have found often that this thought alone answers the question for young people who in the inner consciousness of their lives desire to know whether they are pleasing to God in their social relations. It is quite evident, moreover that there are many Christians who earnestly desire to do God's will but who do not know what that will is and who may never have seen the value of these principles of the Word in their application to such problems as the one now before us. It is for such that I pray this contribution may be of help and blessing.

> *THE devil has seldom done a more clever thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks. . . . The mission of amusement is the devil's half-way house to the world.*
>
> —*Archibald Brown*

There is a further distinction which is valuable and essential before we come to the study of these principles of God's Word. Let us note carefully that the question is not being asked whether it is right or wrong for an unsaved person to dance, attend theatres, or play cards. For such an one such a subject could not be considered from the spiritual viewpoint of one's testimony for God because the unsaved person has no testimony for God but is an alien from God. It should be studied, for the unsaved, from the moral viewpoint of influence and community welfare, or from the physical viewpoint of self-interest. Let us realize that no one is saved by giving up the dance, for example, and that no one is lost because he dances, attends the theatre, or plays cards, and so on. Sinners are not saved by trying to become good; sinners, when once saved by personal faith in Jesus Christ as Saviour, then should desire above everything else to please God in their lives. They have become sinners saved by grace, not by their own lives. Salvation is not the process of lopping off here and there the traits of the old and natural life; it is rather the crisis of the new birth which is a beginning anew with a new life from God. This crisis is passed the moment one accepts by personal faith the work of Jesus Christ at Calvary as God's Substitute in judgment for the sinner's sins, and makes this his only hope or ground of salvation. The unsaved often think of the Christian life as a life of giving up everything, all pleasures and joys, and of a settling down to a humdrum, boresome, unhappy sort of performance of religious rites. The happy and joy-radiating yielded Christian life is God's answer to this misconception of His power and grace in the plan of salvation.

We have seen, then, that the true child of God should not look to the masses for his standards of what is right or wrong. The very fact that millions today who do not love Christ or accept Him as Saviour find their chief pleasure in these amusements should warn us that these things are of the world, worldly. Neither should the Christian look to church people for his example, for there are many members of churches who alas are not saved by faith in the precious blood of Christ, but who are themselves in a more dangerous position because of church membership than they would be outside the church, for they are deceived by their profession into complacent satisfaction concerning their soul's welfare. And there are many Christians too, alas, who do not know the real joy and blessedness of the yielded life, who cannot safely advise young people for the very reason that

although saved themselves they are living in "the world" and can hardly be distinguished from the unregenerate in the world.

LET us now look at the first principle in II Cor. 5:17:

> Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.

The first principle is this, that the incoming of Jesus Christ into one's life as Saviour produces the most radical change conceivable. A new life has been received which can only be illustrated by comparing it to the new start in life one would have who had died and been raised from the dead to live again. He is a "new creature" or as in the revision, "a new creation." "Old things are passed away." What things? Why, the things of the old life. "All things are become new." Everything in life is viewed from a new perspective. The change is not in environment; that remains the same. The change is in the person himself; it is an inner change. His life is invested with a new purpose. He finds new, higher and holier pursuits in life. All of life now holds for him an entirely new significance and meaning. The Friend, once unknown except by name, is now the One that sticketh closer than a brother, and Jesus Christ has become the central fact and factor in life. Jesus is now more than an historic person; He is a living Saviour, indwelling by the Holy Spirit, a precious reality to the child of God. And because of this everything is seen in a new light. Now this verse describes thus tersely the radicalness of the change wrought by the New Birth. Let us now test our problem in the light of this principle. Let us illustrate first with the condition of a Christian who dances, attends the theatre, and plays cards—the things which the world and the old life love so well. What change is evident in his life? What is it that has changed? He is still very much like the world. Can it be that this new life has no new pleasures, no better pleasures, to offer? How shall the unsaved in the world know that the change has taken place? What changes? Apparently nothing has changed in this life, except that such a person now believes he is saved from wrath to come. Here, on the other hand, is a Christian who does not dance because he does not love the dance of the world since this new and higher joy has entered his life. He is a curiosity to the world. They cannot understand him nor his new experience. Yet this yielded Christian readily confesses that the old life offers no attraction to him. "All things are become new" to him. Do you think the world can see the change in this life? When the world invites back to old and now distasteful pursuits, this Christian answers, "Why live longer on dry crusts if you can always feast at a banquet?" The question before us is no problem at all in such a Christian life. The real need is not an answer to the question, "Is it wrong for a Christian to dance?" The collossal need of our age is the experience of the deeper, yielded Christian life with its radiating testimony of the "joy unspeakable and full of glory" and the "peace that passeth understanding." "My peace I give unto you: not as the world giveth, give I unto you" said Jesus to His disciples in the upper room. "Not as the world giveth." The deeper experience answers the question wondrously. O Christian, are your joys those which the world giveth or those which He giveth? Put these problems to the test of this first principle and ask, "What has changed my life? What has become new in my life?" Friend, if there are no evidences of change in your innermost desires, should you not pause and ask yourself if you have really met Jesus Christ and taken Him as Saviour and Lord into your life?

LET us now look at the second principle. It is stated in I John 2:15-17:

> Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

It is stated again in John 15:19:

> If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

If the great and eternal change, seen in the first principle is a reality in one's life then he is ready to face the second principle which is this, That the yielded child of God because of this new life loves not the world nor the things that are in the world, neither does the world any longer love him nor care for his society.

Do we see the acid test of this principle? "If any man love the world, the love of the Father is not in him." It is love of one or the other, and either one excludes the other. And lest we should make any mistake, the Spirit defines what God means by "the world." "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life"—all this is that which is "not of the Father, but is of the world." Is there any of the lust of the flesh or the lust of the eyes in the dance, or the plays of the theatre? What are the fruits of the dance? Statistics gathered from a fair study of the Confessional reveal that between eighty and ninety percent of fallen women, who have confessed before man what they need only to have confessed through God's High Priest, Jesus Christ, attribute their downfall to the dance. You seldom meet the young man who dances who will not admit after close examination that unclean emotions sweep over him during the dance. Is this not the "lust of the flesh?" I have conducted the funeral of a man who was murdered by his sister-in-law while he was attempting to ruin her home. Upon careful investigation I learned that the dance was the disease which produced the awful tragedy. Relatives had warned both the man and the woman two years before that they should not dance so much together. I cannot but speak plainly of that which is undeniably true. I am thinking of two fine young ladies, who were faithfully warned against the dangers of the dance, and who were themselves upright and pure and who had good homes of high ideals, but who failed to heed the warning and were forced by circumstances to hurry the date of their marriage. They now see the dangers of the dance and its "lust of the flesh." I have not read about these cases—I know them personally. And I realize that many a reader will say that these are extreme cases. I readily grant it. Such instances are the finished work of the dance, the unholy influences of which exact a toll (though in some cases a less severe toll) in every life connected with the dance. I do not wonder why, as investigators tell us, the average age of the "soiled dove" has dropped from 23 to 15 or 16 years within the last decade when I see the avalanche of popularity which now attends the dance, private and public. You cannot make respectable by environment, OR CHAPERONAGE, a thing which IN ITSELF is of the world and appeals to "the lust of the flesh." I believe that some fine young people do not realize its subtle appeal until after they have been dancing for some time. But it is certain that the secret and subtle influence is ever at work. If you care to turn to the theatre or to the picture-show for a moment the same results are seen. May I ask, "How many plays or shows that you have seen did not have in them gun-play, murder, or the eternal sex-triangle? The answer is found in the lives of those who produce the pictures or the plays! What is their appeal? "Is it the lust of the flesh, the lust of the eyes, and the pride of life!" Only within the last week I have seen four boys with toy guns in their holsters acting out the scenes of a hold-up, robbery, and murder. Where do our children learn such ideals for life? In our homes? In our Sunday Schools? Or, at the picture-show? I have seen a group of children acting out the abduction of a little girl of about ten years of age. They had seen

such scenes portrayed at the picture-show and to them that was life. Is it any wonder that our civilization cannot stem the tide of moral degradation now sweeping through our homes and our nation? I have a friend who is an undertaker who buried the son of a prominent physician who died under tragic circumstances. The boys of the group had seen a wild-west picture and wanted to have such a scene of their own and had chosen this physician's son to be the captive. They had tied the rope around his body and hung him from the rafters in his father's barn as they had seen so suggestively portrayed in the show. Before they knew what had happened, their little chum, a lad of about twelve years, was dead and they were all grief-stricken. We must charge the picture-show, and the parents who will take their children to these American schools of vice and crime with the blame for such tragedies. May I ask what motives are stirred within you as you watch a play or see a picture? Is the appeal not to "the lust of the flesh, the lust of the eyes, and the pride of life?" Even a child can see the wrong. A little girl, daughter of a prominent educator in this city, only recently told her mother that she would go to the picture-show and see for herself whether they were right or wrong for a Christian to enjoy. As she passed the theatre she saw the pictures of a dramatic scene portrayed upon the bulletin board. When she asked her mother if such pictures were shown inside, and was told that it was only one of many such that were shown on the canvass, she said, "If that is the kind of pictures they show I do not want to go to the "picture-show." And this little girl is the nine-year old daughter of Christian parents in this city. Thank God for such Christian homes and such influence. These grovelling, soul besmirching pleasures may belong to the world who love the "lusts of the flesh" but they should have no appeal to the true child of God.

Before passing on, let us note the second part of this second principle. "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Where is the Christian at home? Where is he welcome? Where is he out of place? Could the answer be more plain? "Because ye are not of the world, therefore the world hateth you." And yet, many a Christian will say that unless he dances he will have no social standing with young people. This is absolutely true. The Christian young man or young woman will be ostracized, or ignored no matter how fine his character, if he does not dance. But is social standing with the world the great desideratum? To be WELCOMED by Christ-rejectors, at any price? Young people who are saved and who desire to know and do the will of God can well afford to ask themselves the question stated in this second principle, "Do I love the things of the world or the things of God?" And again, "Does the world love me or reject me as it does my Saviour?" Here, again, the answer is clear and final.

LET us now consider the next principle. It is given to us in Romans 14:21:

> It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak.

The yielded Christian, the believer who is living a life that is pleasing to God and in the will of God, will settle these questions IN THE LIGHT OF THE WEAKNESS OF THE CONSCIENCES OF OTHERS. He will not say as so many do, "It does not hurt me, therefore I can indulge in it." He will rather say, "If it causes any one to stumble I will have nothing to do with it." This is one great difference between an unsaved person and a yielded child of God. The unconverted lives for himself; yielded believers have at least some of the burden of Christ Who gave HIMSELF for OTHERS. Naturally we are very selfish. Only supernaturally do we really care for others. This principle may be illustrated by the experience of a young lady who asked her pastor whether it was wrong for a Christian to dance. He replied by suggesting that she speak to her dancing partner during the dance concerning his acceptance of Jesus Christ as Saviour. She accepted the suggestion, believing that there was nothing wrong in the dance for her as a Christian. She had not seen this third principle of living to lead others to Christ; to help weak Christians from stumbling. But when she did speak to her partner as they were enjoying a dance together, he dropped his position at once and said, "If you are a Christian, what on earth are you doing here?" The question of whether the dance is right or wrong was settled for at least one Christian young woman that night. Will you try this test? A few questions may help to climax this thought. Does the dance help you, Christian friend, to win others to Christ? Or, do you feel that the dance would rather make it unwise for you to confess Him on the dance floor? Does the fact that you, as a professed Christian, dance, go to the theatre, or play cards help the unsaved to long for Christ or to be more indifferent to Him? This principle alone will answer your question fully and finally.

THE fourth principle is closely associated with the third. It is stated in Col. 3:17, 23:

> And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. . . . And whatsoever ye do, do it heartily, as to the Lord, and not unto men.

In other words, the yielded child of God will never knowingly engage in any pursuit in life into which he must go without the blessing of Christ upon him. He will not enter the picture-show if His Saviour can not enter. He will not leave Christ outside! O, think of this. "Whatsoever, in word or deed" Thank God for it—"giving thanks to God and the Father by Him." Thank God for the dance? Thank God for the theatre, or the card-table? Christian, can you do this? Take Jesus with you to the dance? Or leave Him outside? Would you submit this problem to Him in prayer before entering into it? Ask His blessing upon it and upon you as you take part in it? What would Jesus do? Again, though thus briefly as we consider these searching verses, the answer is complete and clear.

Another thought is closely associated with this fourth principle. It is the next principle stated in Romans 14:23: "Whatsoever is not of faith is sin." Do you have misgivings? Do you doubt? Do you ask, "Is it wrong for me to dance or to go to the show or play cards," with a secret suspicion that something about it all is not pleasing to God? Why not ask, "Is it wrong to go to a prayer-meeting?" Oh, there is no doubt here. But if there is doubt, give God, not the flesh nor the world, the benefit of that doubt. This has helped not a few to see what God would say, and does say, in answer to our question.

NOW we turn to I Peter 2:11 for our fifth principle:

> Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul.

One test of these pleasures is found in the effect which they have upon one's own inner life, one's spiritual life. Does the dance help you to love Christ more? Does it give you a burden to pray for the salvation of lost souls? If the dance comes on Wednesday night when the hour of prayer calls—toward which place does your real heart-desire lead you, to the dance or to the place of prayer? If there are no attractions in prayer or the fellowship of believers then something is wrong, sadly and seriously wrong, in your Christian life. Does that play or picture draw you closer to Christ or closer to the world? What effect does it have upon your soul-life? Any Christian can answer this without much hesitation, and the Word of God has once more given us God's answer to our problem. "Is it wrong for a Christian to dance, attend the show, and play cards?" And the answer is clear as the light of the noon-day sun. But the real question remains. It is not the Christian asking God, "What is Thy will?" That

answer has been given. It is the heavenly Father asking, "My child, do you love to do My will? Do you yield your life to Me in completeness to be lived for My glory?"

Although there are at least a dozen such principles, and we have looked quickly into but five of them, I believe the method is clear. Let me close with a pointed illustration from the pen of H. A. Ironside. Out in the middle-west lived a talented young lady, the leader of the young people of education and culture, who possessed that attractiveness of personality which made her the center of interest and the object of admiration. She enjoyed worldly things with her friends of the world. But two messengers of the Gospel came to her home town, one a singer and the other a faithful preacher. She refrained from attending their services because she was afraid that the spell of the meetings might take from her the pleasures of her worldliness. The last night of the campaign she attended when her friends suggested that all should go to see what had happened. Little did they think their leader would find Christ that night. But the great work was done and a complete change came into that young woman's life. She did not longer go with her former social associates into many of their worldly pleasures. Finally they decided that as they had led her to attend the meeting, they must now overcome the effect of the service and lead her back into former ways. They surprised her with a party when her twenty-first birthday drew near. After the party, they invited her to go to the theatre with them, as they had already secured box tickets, but she quietly replied, "I cannot take Christ with me there. You know I buried the girl who used to love those things. Now it is not the old self, but Christ who lives in me." Dear reader, where are you living? In compromising relationship with the world, or in blessed fellowship with Him?

> I beseech you therefore, brethren, by the mercies of God, that ye present your BODIES a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God (Romans 12:1-2).

The Covered Woman

(continued from page 261)

salvation. They know she is included in the redemptive work of Christ at Calvary and that they are not. They see this woman commit the sin of removing her covering. To the woman the sin seems small. To the angels the sin is enormous because they know that the spiritual meaning of bobbed hair is: "I refuse to take the place of subjection God gave me—I rebel." The angels know the heinousness of this sin, however Paul does not tell us the effect upon them, but simply says the woman ought to have power (sign of subjection) upon her head "because of the angels."

So it appears from Paul's inspired discussion of bobbed hair that one effect of the Christian woman's disobedience in this realm is a failure to present a proper testimony before the angels.

4. *When a Christian woman has her hair cut she makes her worship of God uncomely.*

AS SERIOUS as the previously discussed results of hair bobbing are, this one is, beyond all question, the most serious thus far brought forward in the present study. Paul employs the question method in presenting the idea that it is unbecoming for a bobbed haired woman to pray.

> Judge in yourselves: is it comely (becoming) that a woman pray unto God uncovered? (I Cor. 11:13).

The Apostle puts it on the ground of common knowledge and common sense. "Judge in yourselves" which is tantamount to saying in our every day parlance "use your gumption." Is it a becoming thing or a consistent thing for a woman who by her bobbed hair declares her independence of and rebellion against God to seek worshipful communion with the One against Whose mandate she rebels? The question is most pointed. Is it becoming for a woman to take on herself the mark of a rebel and speak the words of a worshipper? Is it consistent to wear the badge of hate while I purr the language of love? Is it honest to declare my independence of God in one breath and fawn upon Him with the next? This is the staggering drift of the Apostle's mercilessly incisive interrogation. So self-evident is the sinfulness of such a course that Paul does not put into words the ringing "No!" which wells spontaneously from every Christian heart which is awakened on this timely truth.

But God's grace to sinners gleams with an added lustre in this passage. The inspired Apostle does not teach the Christian woman who has bobbed her hair that she is lost. Indeed he does not command her *not* to pray. On the contrary he shows her the inconsistency of approaching God while in her heart she still clings to her sin. Let her confess her sin and forsake it, and lo, the new and living way of access to God through Calvary's Victim can be used by her without inconsistency nor dishonesty. But the *way* of access is not closed to her even while she clings to her bob. The bobbed haired Christian woman while she is yet in her sin is still God's child. Wondrous grace that faileth not! Blest security of God's unworthy ones! Thanks be unto God that though we are faithless yet He abideth faithful, He cannot deny Himself.

The Bible abounds in symbols. To each of these symbols a divine significance is attached by the Holy Spirit Himself. These significances are to be found in the Scripture either by the use of the First Occurrence Principle, the Direct Statement Principle or frequently the Context Principle. There are no Bible questions upon which the God-given principles of divine revelation do not shed light. Many of the symbols, as well as their meanings, are familiar. The lion symbolizes

ruler; leaven symbolizes evil teaching; fire symbolizes the very presence of God; these and many more will come to the mind of the student. Woman's hair is one of the symbols of Scripture. The occurrences of this symbol are not numerous hence it is not difficult to discover its meaning. A glance at three or four of the passages will put us on the right track. In Luke 7:37-50 a fallen woman finds her way, weeping, into the house where Jesus is at dinner, washes His feet with tears, wiping His feet with the hair of her head, in her frenzy of love kisses His feet over and over again and then annoints them with oil. Here is adoration and worship finding most amazing expression. In this occurrence of the symbol, woman's hair, it unquestionably stands connected with worship. In Jno. 11:2 and 12:3 are two occurrences. These passages are referring to another woman, Mary sister of Lazarus, who washed the Saviour's feet and wiped them with her hair hence these also present two more instances of woman's hair standing connected with worship. The passage we have been studying in I Cor. 11 is another occurrence of woman's hair and our very discussion has already demonstrated that it stands connected with the subject of worship. The Scripture itself has revealed to us the symbolic message of woman's hair. When we find woman's hair in Scripture we may know at once that God is presenting, from some angle, the subject of worship. We have employed the Context Principle in gleaning this truth.

In our discussion of Point One in this study we saw that the woman's hair was her sign of subjection. This is instructively agreeable to the truth we have just adduced concerning the symbolic message of woman's hair being worship. One who hates does not worship. One who rebels does not worship. There can be no worship without subjection. I must be the willing subject of the Blessed Lord Whom I worship. Woman's hair suggests subjection and worship. The one is inescapably essential to the other. Subjection is an integral and necessary part of worship. Where there is no subjection there is no worship. There may be a going through the motions, but the reality is gone.

The inspired question of the indignant apostle now becomes pregnant with meaning. Is it comely that a woman pray unto God uncovered? Since woman's hair is her sign of subjection, if she cuts it off, is it comely for her to come to God claiming to be a prayerful subject? Since bobbed hair is the mark of infamy is it comely for her to come to God thus defiled? Since bobbing her hair demolishes her testimony before the angels is it comely for her to pray? And since woman's hair stands specially connected with worship in the Word of God, is it comely for her to cut it off and then enter God's presence to worship? Is she not by such bravado casting insolence and insult into the very teeth of the Eternal?

And so we find that the Holy Spirit has shown us another one of the crushing results of the Christian woman's bobbing her hair. She brings upon herself a condition which makes it unbecoming, although not impossible, for her to pray.

5. *When a Christian Woman has her hair cut she dishonors her husband and her God.*

THE mighty apostle's teaching on this point rings the changes on the headship of the husband in God's organization of the home, making a most interesting and delightful play on the word "head" as he teaches the truth.

> But I would have you know, that the head (spiritual head) of every man is Christ: and the head (spiritual head) of the woman is the man; and the head (spiritual head) of Christ is God.
>
> Every man praying or prophesying having his head (physical head) covered, dishonoureth his head (spiritual head, which is Christ).
>
> But every woman who prayeth or prophesieth with her head(physical head) uncovered, dishonoureth her head (spiritual head, which is her husband).

The intent of this passage is clear. If a man has his physical head covered when he prays, that dishonors his spiritual head, Jesus. If a woman has her physical head uncovered, that dishonors her spiritual head, the husband. We have already learned what the covering is. It is the hair.

The Holy Spirit is simply setting forth in this passage the inspired organization for the home and then indicating to us the spiritual meanings and messages in that organization. In this organization the headship is assigned to the husband.

The husband becomes a symbol of the Lord Jesus. The headship of the husband over his wife becomes a divinely given symbol of the headship of Jesus over the church.

A husband may become puffed up because of the symbolic significance of his position in the home. This sin should be prayerfully guarded against. Husbands are but men. And all men are sinners by nature. A sinner needs a "covering" before God. God in grace has provided that covering for the guilty soul of every man and woman. It becomes effective for all who believe. Both the husband and the wife must have the same "covering" before the Lord, and that "covering" is the precious blood of Jesus.

In the Lord, they are equal. Their standing in Christ Jesus is the same. This glorious fact, resting on the finished work of Christ, is plainly asserted by Paul in I Cor. 11:11. (We furnish four renditions):

> Nevertheless, IN THEIR FELLOWSHIP WITH THE LORD, man and woman may not be separated the one from the other. (Conybeare)
>
> IN THE LORD, woman is not independent of man, nor man of woman. (Weymouth)
>
> Of course, IN THE LORD, woman does not exist apart from man, any more than man apart from woman. (Moffat)

> As woman has not her life IN OUR LORD to the exclusion of man, neither has man to the exclusion of woman. (Way)

The believing husband and the believing wife do not have separate standings before God. They do not receive their salvation in different ways. They have the same standing because they are both "covered" (hence cleansed)* by the same precious blood. From the standpoint of the great truth that Jesus tasted death for every man the husband has little ground to think highly of himself because in the organization of his home in this life, God has seen fit to make him the head.

Only those who are "covered" by the blood may pray. There is no prayer for unbelievers, the "uncovered" ones to offer except the prayer: "God be merciful to me a sinner." When a man seeks to pray without being covered by the blood he dishonors the Christ. This is because Christ is the head of the man. When a man is covered by the blood he has upon him the spiritual sign of subjection as well as the sign of his salvation.

At once it becomes evident that the Spirit of God is making a clear distinction between the Standing and the State of the believing husband and wife. The husband is covered in his Standing but uncovered in his State. This is because he is in subjection in his Standing, and the head in his State. The woman is covered in her Standing and covered in her State as well. This is because she is in subjection in her Standing and is in subjection in her State also. The Scriptures show that the blood of Christ is her covering in her Standing, while in her State "her hair is given her for a covering." Hence, the man may enter into God's presence to pray having only one covering, the blood of the Crucified, whereas the woman should have two coverings—the blood and her hair.

In view of these considerations the force of Paul's teaching becomes plain. If a woman has bobbed hair she has removed her sign of subjection to her husband, thus dishonoring him. And since her subjection to her husband is a type or symbol of her subjection to the Lord Jesus, when she bobs her hair she symbolically dishonors the One Who loved her and "covered" her with His blood.

6. When a Christian Woman whether married or single has her hair cut she disobeys the Word of God.

THIS fact has already been demonstrated in the discussion of the other points. It needs but a brief reiteration.

Let us place together two of the statements made by the Holy Spirit through Paul in this passage:

> Her hair is given to her for a covering (I Cor. 11:15).
>
> Let her be covered (I Cor. 11:6).

Having learned the inspired dictum that her hair is her covering, the command, "Let her be covered," can have but one meaning. It means, "Let her keep her long hair." If she cuts it off it is as bad as being shaved—she is uncovered.

It is the command of God to Christian women of this hour of apostacy: "Let her be covered."

It is the revealed will of God concerning the bob craze and should consequently be clearly taught by the ministers of this age. "Let her be covered."

It stands clearly recorded in the Word of God, hence is an unchanging rebuke to the disobedient women who have rebelled against God's plan and God's organization. "Let her be covered."

Believing women—what will you do with God's command? In His precious Word He shows you most plainly that if you allow yourself to be swept off your feet by this ungodly fashion for the hair you remove your sign of subjection, you place yourself in the position of shame, you present an evil testimony to angels, you make your worship of God uncomely, you dishonor your husband and your God!

Heed God's holy Word when He says, "A man . . . ought not to cover his head," and then a few verses later says, "A woman ought to have power (sign of subjection) on her head."

Let her be covered!

God's Call for a Separated People

(continued from page 263)

an oak, because it bears acorns, so the true disciple is to be distinguished as such, not by outward resemblances but by fruit.

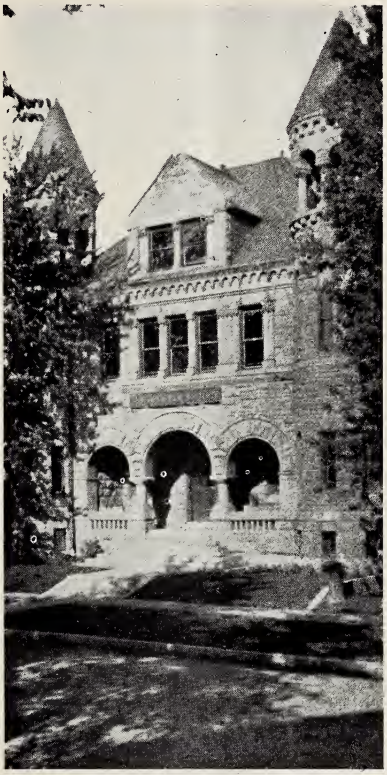
Throughout the whole Bible God puts the most weighty emphasis upon an unworldly life. Yet, in the church, there are but few decided lovers of God, while there are thousands of decided lovers of the world, and thousands more, who vainly seek to serve both God and mammon, to compromise between two principles and courses of life, as utterly at war as light and darkness. The bulk of professing Christians are not thoroughly consecrated: they belong to the "worldly holy," or the "wholly worldly." Out of the hundred and sixty-six millions of so-called "Protestants" vast numbers are mere ritualists, or formalists, entering into the church by "confirmation" as they would go into the army, at a given age! Out of all nominal Christians on earth today, Mr George Muller, after wide travel in forty countries, thought there might be TEN MILLIONS, who give evidence of actual regeneration. Millions are vainly depending on dead works, or a dead faith, a lifeless creed—instead of the righteousness of God, by faith in the Lord Jesus, wrought in them by the Holy Spirit.

(to be continued in the next issue)

*The Bible use of "covering" (atonement) is to set forth in symbol the glorious finished work of Jesus. The Old Testament atonement or covering was God's chosen symbol for the marvelous cleansing and purification which Jesus procured for His own.

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Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

II Corinthians 6:17



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THE DENVER BIBLE INSTITUTE

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The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. **Acts 1:8.**

AS THE EDITOR SEES IT

Substitution

HE TOOK my place!

This is the cry that wells up in the heart of the child of God as he gazes with tear-dimmed eyes, by faith, upon the dying form of Him Who became sin for us, that we might be made the righteousness of God in Him.

With the many distracting voices calling to us from every angle these days, there is a tendency to forget the substitutionary work of our blessed Lord on behalf of poor, undone and wretched sinners. Modernism, on the one hand, echoes the philosophy and gnosticism of by-gone days together with the up-to-date notions and cheap psychology of New Thought. On the other hand we have the clamoring and confusing voices of Fanaticism. There is little wonder that the host of unsaved become disgusted with religion and seem only to turn a deaf ear when the voice of the faithful witness proclaims the good news that Jesus died in the sinner's place.

It is our earnest prayer that as this issue of "Grace and Truth" goes forth it might be used of God to revive and quicken new interest in the hearts of Christians in magnifying the substitutionary work of our Lord and Saviour Jesus Christ.

—J. R. J.

HELP! HELP!! HELP!!!

AS THE "Substitution Number" goes to press D. B. I. is facing the opening of another school year. So many applications have flooded in that we are compelled to rent a fourth dormitory building to accomodate our students. Full provision for the need of new dormitories is imperative! We appeal to our friends to help us in redoubled earnestness of intercession that this may be met.

"Anybody, Anywhere!"

RECENTLY we received a letter which touched our hearts. One of our subscribers, from the handwriting evidently an aged lady, in explaining her failure to renew her subscription to "Grace and Truth" wrote:

> Yours of June 17th received. Am sorry I could not renew my subscription, but on account of sickness am unable to get the money. "Grace and Truth" has been a blessing, and I have saved every one, and in the absence of new numbers I re-read the old ones.

This letter is only one among many such which we receive each month. Of course we want to continue sending "Grace and Truth" in such cases, but funds are limited, and to publish and send out "Grace and Truth" costs money. Without special provision it is therefore impossible for us to do what our hearts dictate in cases where our subscribers are sick and needy, and out of money.

Within the next day or two, we received another letter. This letter was from another subscriber whose heart was bubbling over with the desire to extend the blessing of the testimony. She enclosed payment for a year's subscription to "Grace and Truth" and designated this subscription as a gift to "Anybody, anywhere." What joy filled our hearts as we wrote to the first subscriber that we would not have to stop sending "Grace and Truth," but that she would continue to enjoy its monthly visits through the kindness of this friend who paid for a gift subscription to "Anybody, anywhere."

We thank God for this and for many other such kindly deeds by which our loyal family of subscribers have warmed our hearts.

—H. A. W.

The Transforming Motive

THE three words, "For Jesus' sake," express the supreme motive of the yielded Christian's life. By

motive we mean that which gives constraint, energy, persistance and zeal. "For Jesus' sake" is the all-controlling power in the life of the yielded Christian. It sways everything. This motive transforms everything for us. "For Jesus' sake," makes us willing to minister in exhausting labor, to supplicate in yearning intercession, to go through trials and testings, and if need be, to lay down our lives for the Gospel.

It is "for Jesus' sake," that we give unto Him our lives. He gave His life, nothing withheld for our sakes, and because of His utterly giving Himself for us, we do abandon our lives unto Him. Oh, get the vision of the Cross and the mighty motive which transforms! See what Jesus has done for you and you will want to yield all to Him for His service.

This motive, "For Jesus' sake," transforms service which would otherwise be drudgery into delight. All outside this motive is selfish, monotonous and unsatisfying. But with this transforming motive "For Jesus' sake"—we can endure anything; task is transformed into privilege; drudgery is changed into delightful ministry, and stature is converted into song. The Apostle Paul said "we preach . . . Christ Jesus the Lord, and ourselves your servants *for Jesus' sake*" (II Cor. 4:5). "For Jesus' sake" brings yieldedness; "For Jesus' sake" brings a walk in the Spirit; "For Jesus' sake" brings rejoicing labour; "For Jesus' sake" brings full separation and devotion unto Him and makes our service here a foretaste of heaven yonder. "For Jesus' sake" makes the yielded life worth living.

—M. G. D.

Front Pews

WE MIGHT as well sell our front pews," said a minister recently, "for we seem to have no use for them." This seems to be a general condition. In the average church one finds from one to five pews in the front of the church **almost entirely** unoccupied save only for a few deaf brothers or sisters who are compelled to sit close to the pulpit in order to hear.

A wise man once said, "Straws show which way the wind blows." And such small things as the unoccupied front seats at Gospel services surely indicate that Christians generally have lost their spiritual "pep." This condition is in keeping with the coldness and formality which have crept into many churches, and which are fast robbing them of their burden for lost souls. There is a vital connection between the vacant front pews and the last annual report of the churches which shows a marked decline, compared with reports of former years, in the number of souls saved as indicated by a decrease in the number of additions to the churches. And there is a vital relationship between the empty front pews and the decrease in missionary offerings of which all the leading denominations are complaining. The front seats at church would not be empty had not Christians lost their enthusiasm either for hearing or doing the Word of the Lord. And this is the reason underlying the retrogression in the Lord's work which is evident on every hand.

Surely the churches are in imminent danger of hearing their Lord say to them, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." In a day when the love of many is waxing cold, and zeal in soul winning and fervor in worship are out of fashion, it behooves God's children to remind themselves of the inspired admonitions:

> Whatsoever ye do, do it heartily as to the Lord, and not unto men (Col. 3:23).
>
> Not slothful in business, fervent in spirit, serving the Lord (Rom. 12:11).

—H. A. W.

A Good Report

MESSAGES have been coming to the Institute from various sections of the country as to the work being done by students during the summer months. Messrs. Obitts and Wright have been preaching in the neglected mountains of Kentucky under the supervision of the "Shantymen's Ass'n." We quote the following letter, trusting that its appeal will awaken a host of Christians to take upon their hearts the burden of the needy districts of our own country, as well as to remember faithfully the young men and young women who are seeking to preach the Word and bear testimony to the Saviour during the vacation period.

Pippapass, Kentucky.

Denver Bible Institute,
Denver,
Colorado.

Dear Friends:

Your two undergraduates—Mr. Wright and Mr. Obitts—are with us for a few days; and we feel that we want your Institute to know that these young men are doing a splendid piece of work in these desolate and isolated mountains of Eastern Kentucky.

They are splendid types. Their personality is sound; and their capacity and efficiency are pronounced. And above all, they convince their hearers that their lives are based on what they preach. Their youth is impressive in this region—and their hope. In this section of the country, preaching has always ben desolate, hopeless. This is a new hope.

We wish that you could continue this service for the Lord, by sending such representatives on tramp'ng trips through this area. And better still, could you send one to STAY with it for a considerable time. You are wise in being interdenominational, as the mountain people will receive nothing that has a creed label.

Sincerely yours.

ALICE S. G. LLOYD,
President Caney Creek Community Center.

—J. R. J.

SUBSTITUTION IN THE TYPES

by H. A. Wilson

UPON the Cross at Calvary the Lord Jesus Christ died as the Substitute for sinful mankind. There He took our sins upon Himself, id in His own body He received the full measure of od's wrath against them. There, by the shedding of is own precious blood, He provided full satisfaction r the claims of justice, and purchased many wonderul blessings for the sinner as the love gifts of God's race. Coming to Him in simple faith we are given ternal life—He died that we might live. The guarntee is given that having once trusted Him as our aviour we are secure forever from God's judgment—Ie was judged in our stead. In this is involved the foriveness of our sins, and the pledge that we may now e delivered from sinful thoughts and deeds, and that t His second coming Christ will purge us from the inful nature which seduces the soul to think such houghts and to commit such deeds—Christ gave Himelf for us that He might redeem us from all iniquity, nd purify unto Himself a peculiar people, zealous of ood works. All this and more is clearly taught in the lain statements of God's Word.

It is not our purpose in this discussion, however, o consider the direct statements of the Bible, which each the doctrine of Substitution, but rather to study he types for the light which they shed upon it.

Before we do this let us pause for a moment to eflect upon the relationship which Substitution sustains o other elements in the plan of salvation. Dean Clifton L. Fowler has well and scripturally said, "Grace s God assuming all of guilty man's responsibility." This is a comprehensive statement involving many other ruths. Three, at least, come to mind as we ponder it. The fact of divine love is manifest, for it was love which constrained God to do this. The fact of Substiution is included, for t was by this means hat He assumed the esponsibility for our uilt. And it involves lso salvation, for ince God has assumed ll of guilty man's esponsibility, He will ot hold him respon- ible for his own sin f he but lays hold by faith upon God's provision, trusting in the Lord Jesus Christ as his personal Saviour. Admitting the truth of this definition of grace we may say, therefore, that love is the motive; substitution the means; and the salvation of the sinner the end of God's grace.

Now let us see how the doctrine of Substitution is embodied in the types. The essential truth in each is the same—the salvation of the sinner is secured by the death of a substitute. It may seem, at first thought, that such an investigation as that which we propose must be rather monotonous. But the careful student soon finds his mind disabused of any such pesumption, for as we study the types we see that in each God has thrown the highlights upon a different angle of the same truth. Let it be remembered that in the very nature of the case our study cannot be exhaustive, but must rather be merely illustrative. If the student in his own research pursues the study of this subject further, he will discover in it for himself many new, exquisite beauties to which we cannot now call attention.

ABEL'S LAMB

THE first incident which we shall note occurred in the very dawn of human history. Its setting may well be imagined. Upon the side of a mountain near their home two brothers have come to worship God. Each has toiled diligently, choosing stones with care, and with them erecting an altar upon which to present his offering. The shades of approaching evening are mantling hillsides and valleys with soft shadows. The leaves upon the trees are stirring and whispering as gentle breezes caress them. From the depths of the forest near at hand comes a medley full of delight to the heart of any music lover, as the little birds settle down for the rest of the night. And now, as the fleecy clouds and mountain crests, touched with the last rays of the sinking sun, burst into radiant glory which awes the soul of the beholder with its very grandeur, each of these young men approaches his altar and places upon it

(continued on page 305)

TO MANY Christians the Old Testament types have no message for the individual soul. Read this fascinating discussion by Wilson and you will be refreshed by the beauty and clarity of the gospel message as revealed in the lamb of Abel and the ram of Isaac.

SUBSTITUTION, GOD'S PLAN OF SALVATION

by H. G. Dietz

NO ONE can rise from the reading of the New Testament without the conviction that the DEATH of Jesus of Nazareth is the most prominent subject of it. The language of one of the Apostles expresses the sentiments of all—"God forbid that I should glory save in the Cross of our Lord and Saviour Jesus Christ." That Cross, the preaching of which "is to them that perish foolishness; but unto us which are saved it is the power of God." There we behold the reconciling work of Christ, "Having made peace through the blood of His Cross" (Col. 1:20), we can now "joy in God through our Lord Jesus Christ, by Whom we have now received the atonement" (Rom. 5:11). HALLELUJAH! Yes, "let the redeemed of the Lord say so." "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die we are the Lord's. For to this end Christ both died, and rose and revived, that He might be the Lord both of the dead and living" (Rom. 14:8-9). "Unto Him that loved us, and washed us from our sins in His own blood, . . . to Him be glory and dominion for ever and ever" (Rev. 1:5).

But, while there are those whose glory is the Cross, there are also a large number who tell us that this "bloody Cross" is "hideous and revolting" and with disdain say—"we have no use for any doctrine of the shambles and the slaughter house." THINK OF IT! because our Christian religion demands the Blood of Christ, "And He said unto them, this is MY BLOOD . . . which is SHED for many" (Mark 14:24), it is, by some, charged with being a "bloody religion" and, therefore, quite "revolting" to their "refined sensibilities." SO? Listen! On the authority of the Word; God is NOT concerned about these "refined sensibilities" but He IS very much concerned about SIN, "for I am come n to call the righteous but sinners to repentance," fo "there is NONE righteous, no, not one" because "AL have sinned and come short of the glory of God."

Dear reader; if you are one of those who canno accept the divine estimate of human nature; if yo are one of that group of (and God DOES NOT s that NONE of the unregenerate are) refined, culture amiable, sweet-tempered, charitable and EVEN REL GIOUS who reject the Blood of Jesus Christ—Salva tion wrought out on the Cross of Calvary—we pra that, ere you have finished the reading of this, H Spirit may lead you to pray the only prayer a UNSAVED person can pray—the prayer of the publ can: "And the publican, standing afar off, would no lift up so much as his eyes unto heaven, but smote upo his breast, saying, GOD BE MERCIFUL—"propi tiated"—"blood springled"—"mercy seated"—TO M A SINNER" (Luke 18:13). ATTENTION! "H that DESPISED Moses' law die without mercy under two or thre witnesses: of how much sorc punishment, SUPPOSE YE shal HE be thought worthy, WHO HAS TRODDEN UNDE FOOT THE SON OF GO and hath COUNTED th BLOOD of the COVENANT wherewith he was sanctified, a UNHOLY thing, and hath don despite to the Spirit of Grace?" (Heb. 10:28).

Paul, under inspiration of th Spirit (and we believe in th "plenary verbal inspiration" of th Word), writing to Timothy, firs epistle 2:5: "For there is one God and one MEDIATOR betwee God and men, the man Chris Jesus; Who GAVE HIMSELF A RANSOM for all, to be testi fied in due time." Also Matt 20:28: "Even as the Son of Man came not to be ministered unto but to minister, and to GIVE Hi LIFE a RANSOM for many." Here then we have implied (tern

THE author of this article is held in high esteem and greatly loved by all who know him. He is the pastor of the Ohio Ave. Congregational Church in Denver and is one of our strong exponents of Fundamentalism. Read this helpful discussion of the only plan of salvation which God has to offer to a sin-cursed race.

ot found in Scripture though in common use and of reat moment) that which we are about to discuss, amely, SUBSTITUTION or to be more exact; HRIST OUR SUBSTITUTE.

GOD MUST DEAL WITH SIN. It is here, and God must deal with it—but how? The Bible lls us that God deals with sin on the BASIS of the EATH of Christ. "Whom God hath set forth to be propitiation through faith in His blood to declare His ghteousness for the remission of sins . . . that He ight be just and the Justifier of him which believeth Jesus" (Rom. 3:25-26).

Now, a mediator interposing r offenders puts himself in their lace; and, proposes to SUBSTI-UTE some expedient IN-TEAD of their punishment. HIS JESUS DID. "Who His wn self BARE OUR SINS in lis own body on the tree" (I Pet. :24). Christ took the place of ffending sinners, bore their guilt, nd suffered their punishment. Christ hath redeemed us from the urse of the law, being made a urse for us" (Gal. 3:13).

Christ became obedient, not nly to death, but to SUCH a eath as enabled Him to TAKE ie sinner's PLACE and become is SUBSTITUTE in bearing is penalty for him. "For we have efore proved that they are all nder sin," and "the wages of n is DEATH" (Rom. 3:9, 23), herefore, the penalty of a roken law is death, which is EPARATION from God, and Christ "tasted death for every nan" when He cried in agony from the Cross, "My God, My God, why hast Thou FORSAKEN me!" hus taking into His experience the meaning of that eparation from God which is the penalty due to sin.

Such a death as Christ died can be accounted for nly on the ground that it was IN THE PLACE of hose to whom the SAME SORT of death was due. 'Behold Him," says Mercy, "coming up the Hill bearng His Cross." At its summit Justice steps forth with he "bond," executed centuries before, and demands ayment. Christ replies—"I will this day cancel it." As the nail pierced His hand, therein, but invisible to uman eye, was the "bond" that secured the fulfilment of the words of the apostle: "And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; BLOTTING OUT THE HANDWRITING OF ORDINANCES that was against us, which was contrary to us, and took IT out of the way, NAILING IT TO HIS CROSS" (Col. 2:13-14). Our conclusion must be that HE IS the sinner's SUBSTITUTE, receiving in Himself the penalty of the broken law in the sinner's stead.

> *HE WAS wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes are we healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.*
>
> —*Isaiah 53:5-6*

Christ submitted not only to be treated as a SIN OFFERING, but to be MADE SIN for us. "For He hath made Him to be SIN for us, Who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). He not only "bare our griefs, and carried our sorrows," but He "bare the sin of many." While His holy soul was free from all the moral contamination connected with a state of guilt; while personal guilt never could be charged upon Him; He, nevertheless, behooved to have IMPUTED to Him the guilt for which He was to make atonement. Christ had no guilt of His own; He was incapable, indeed, of contracting it; but "the LORD laid on Him the iniquity of us all" (Isa. 53:6).

As SURETY for us, He voluntarily placed Himself in our situation, as violators of God's holy, just, and good law; He held Himself RESPONSIBLE for ALL OUR GUILT, and bared His bosom to the full award of the threatened penalty DUE to US for sin. He SUBSTITUTED HIMSELF in our stead. Christ's crushing agonies must be accounted for by His bearing the wrath of God for the SIN of the world.

Strictly speaking, God cannot forgive sin. To do so would necessitate a removal of the penalty. So, to take away the penalty would be to abolish the law, and, if God's law should be conquered or abolished then God would lose His Sovereignty over that part of the universe where sin reigns. RESULT, part of His universe He could not control. Therefore, His absolute Sovereignty must be maintained in order that He can assure a condition of well being and happiness anywhere in the Universe. As God DARE NOT allow sin to conquer His law, therefore, He MUST make His law to CONQUER sin.

When LOVE deals with sin the method is NOT forgiveness but CONDEMNATION. This conclusion we believe to be beyond the reach of argument. It is ABSOLUTELY IMPOSSIBLE for God to show His love by forgiving sin; but, He DOES SHOW it to the limit of its infinite meaning BY CONDEMN-

ING sin. Thus we have it in Rom. 8:3: "God sending His own Son in the likeness of sinful flesh, and FOR SIN, CONDEMNED sin in the flesh: that the RIGHTEOUSNESS of the LAW might be fulfilled in us, who walk not after the flesh, but after the Spirit."

To render this substitution valid, honorable, and efficacious, there must be free and perfect voluntariness in the substitute. Substitution MUST NEVER be AGAINST law. An involuntary substitution would, indeed, have been unjust, unreasonable, and inadmissible; therefore much of the acceptableness of the work of Christ is, in connection with the dignity of His person, ascribed to the grace, the love, and the voluntariness which He so freely displayed in the whole undertaking. "I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have the right to lay it down, and I have the right to take it again" (Jno. 10:18).

That Jesus came into the world to SAVE SINNERS was a step cordially approved of by God, and is worthy of all acceptation among mankind. "Him hath God the Father sealed" to be a MEDIATOR; and His great ATONEMENT He has appointed to be the ONLY means of communication between the offenders and the Throne. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we MUST be saved" (Acts 4:12).

THERE is NO salvation WITHOUT substitution. By this method we see the penalty executed and set aside both at the same time. No other way is thinkable. Therefore, the method of substitution becomes the PERFECT SOLUTION of the entire problem of salvation.

From the slain animals of Genesis with whose skins God clothed Adam and Eve, to the song of Moses and of the Lamb Who was slain, which is sung in Revelation, the Bible is one continuous unfolding of the principle of substitution. Sacrifices were first instituted by God in the family of Adam. Moses gave perfect regularity and definiteness to the ordinances of blood sacrifice in the Pentateuch, which he did by divine appointment. Ancient believers knew that "the blood of bulls and goats could not take away sin" by any virtue of its own. What, then, did the sacrifices mean? They were the emblems and types, teaching to men's bodily senses this great theological truth, that "without shedding of blood is NO remission," and its consequence, that remission is provided for through a substitute of divine appointment. The antitype of this ever repeated emblem is Jesus. "Behold the Lamb of God, Which taketh away the sin of the world" (John 1:29). REASON can find NO OTHER WAY of salvation, and the Bible proclaims no other way. May we here just add—the substitutionary atonement of Christ does not abrogate a single claim of the la upon any sinner, until that sinner believes in Chri and "walks not after the flesh, but after the Spirit While therefore the sinner rejects the Lord that boug and atoned for him, he is still liable to "the curse the law;" and if he die impenitent, this "curse of t law" will be inflicted on him, not withstanding t atonement that had been made for his sin.

If GOD DECLARES the SUBSTITUTION the atonement of Christ to be a demonstration of H righteousness—and any set of men declare it to be evidence of injustice, WE cannot be at a loss WHOS declaration to RECEIVE as truth.

The doctrine of substitution is taught by the Scri tures so expressly in both Testaments, by TYPES ar didactic propositions, and with such iteration, that I CANNOT BE ELIMINATED from the Bible sy tem without a license of exegesis destructive of all fai in the inspiration of the Scriptures. As the Church all ages has understood the Scriptures, the whole pla of Gospel redemption rests upon THIS SUBSTITU TION OF CHRIST as its corner stone. He who ove throws the corner stone overthrows the building.

Therefore, the main thing which we have to alleg in support of our paper is this: that the doctrine Christ's substitution under our penal obligations, an the imputation of His satisfaction for guilt to be th ground of our justification, is, either implicitly expressly, taught throughout the Scriptures. It is intertwined as an essential part of the whole warp an woof of the fabric that it can only be gotten out of by tearing it into shreds. What the blood is to ou bodies (life—Lev. 17:11. "For the life of the flesh in the blood: and I have given it to you upon the alt to make an atonement for your souls: for it is th blood that maketh an atonement for the soul.") th blood is to the Bible.

When once Christ's proper substitution is denie consistency forces men to pervert or deny most of th other doctrines which are characteristic of the Gospe Such is the havoc which is wrought in the whole syste of belief of the man who has rejected Christ's substi tution, if he thinks consistently. It is plainly to h seen, that the Scriptures, claiming divine inspiratio beyond all honest question, mean to teach penal substi tution and imputation; and that their denial necessitat the rejection of the most cardinal propositions clearl taught in these Scriptures.

So that dissentients have NO OPTION excep AVOWED INFIDELITY or ACQUIESCENSE i our doctrine.

(NOTE: The writer acknowledges his indebtedness to the following Cenant—Dabney—Jenkyn and Symington—on the Atonement).

For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God. —*I Pet. 3:18*

DOES GOD LET THE INNOCENT SUFFER FOR THE GUILTY?

by Jesse Roy Jones

DOES God let the innocent suffer for the guilty? God's Word about the Cross of Christ answers, "Yes!" and herein we see the climacteric revelation of the love of God. To deny this principle is to repudiate God's love. It is to annihilate His plan of salvation and to leave the sinner forever under the wrath of God. Jones' discussion is vital and helpful.

THERE are three realms in which it is clearly demonstrated that God lets the innocent suffer for the guilty. In the realm of nature we see it constantly. In the realm of human relationships it is unmistakably seen. And in the spiritual realm it is most gloriously vindicated to the praise and honor of His matchless grace.

I. IN THE REALM OF NATURE

We know that the whole creation GROANETH and TRAVAILETH in PAIN together until now (Rom. 8:22).

THE words "groaneth," "travaileth" and "pain" are most assuredly words which are employed to indicate suffering. The question that naturally follows is: Why does creation suffer? Why all this groaning and pain in the realm of nature? We need not search far for our answer to this inquiry. Rom. 8:20-21 plainly declares that "the creation was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope. Because the creation itself also shall be delivered from the *bondage of corruption* into the glorious liberty of the children of God."

Two things are radiantly clear from the passage just quoted: first, the present creation is in a state of corruption; and, second, it was not responsible for its present condition. Why, then, the condition?

When Adam fell from his perfect state in the garden of Eden, having yielded to the lie of the devil instead of giving heed to the truth of God, the curse was not only passed upon the entire human race, but also upon the very ground of the earth as well (Gen. 3:17-19). Consequently, the whole creation, including the vegetable and animal kingdom, is now suffering as a result of guilty man's transgression. It was not a voluntary choice on the part of creation. The record is that God subjected it to vanity, but it did not become subjected "willingly" (Rom. 8:20). It is interesting to note that the word "vanity" which is used to indicate the present state of creation comes from a Greek word, the basis of which means "punishment" (Strong's Concordance). Hence, we can say with Scriptural authority that even innocent Mother Nature is suffering punishment because of man's guilt and sin.

When a mighty tree of the forest gives up its life to harbor a deadly worm which has bored into its trunk for the purpose of establishing a home for itself and offspring, there is only one answer for the reasonable person to give—it is a case of the innocent suffering for the guilty. And when myriads of the smaller and weaker animals become food to sustain the life of larger and stronger animals, the only conclusion that can be reached by the person who thinks is that God permits the innocent to suffer for the guilty.

But when we consider this truth operative in the vegetable and animal world from the standpoint of parasites there seems to be no limit to the evidence which could be piled up to demonstrate the activity of this principle which pervades the realm of nature. In fact, the Encyclopaedia Britannica goes on to say that "the lives of organisms are so closely intermeshed that if dependence on other organisms for food be the criterion of parasitism it is doubtful if any escape the taint." The effect of Parasitism on hosts, according to the same authority "ranges from the slightest local injury to complete destruction."

Every one is familiar with the mistletoe. This is perhaps the most popular and historic of the parasitic growths. And yet this parasite which is in such demand at the Christmas holiday season is so deadly that it slowly but surely saps the very life out of the tree to which it attaches itself in order to sustain its own life. The innocent fruit-bearing apple tree suffers death if the mistletoe is permitted to live on unhindered among its branches.

The study of parasitic diseases which attack plants, animals and man affords a most extensive and fruitful field for proof showing that the innocent do suffer for the guilty. Scientists inform us that such diseases as Malaria, Cholera, Typhoid Fever, Influenza, Diphtheria, Tetanus, Tuberculosis, Leprosy—all these and a host of other deadly diseases which attack the human race are all due to either vegetable or animal parasites. These deadly little micro-organisms find lodgment in the tissues of human bodies and thousands upon thousands every year pay for harboring these parasites with their own lives. In the physical sense it is a most striking case of the innocent suffering for the guilty.

II. IN THE REALM OF HUMAN RELATIONSHIPS

"THAT we suffer for the sins of others, is one of the commonest experiences of life on earth," said Sir Robert Anderson, that noted writer on Scriptural truth. The individual who refuses to acknowledge this truth is forced to blind his eyes to facts and to close his mind to reason and logic, for the law of the land is a witness to it every day. Every time an innocent man voluntarily pays the fine of another man who is guilty of breaking the law, he is bearing the penalty of that man's sin and becomes his substitute. Whenever one person forgives another person of some wrong that has been done, the one who forgives bears the penalty of that wrong and consequently suffers the wrong. Forgiveness without substitution is impossible. How often we have heard of a faithful, loving wife and mother who has suffered misery and agony untold at the hands of a good-for-nothing, drunken husband who had stooped even beneath the decencies of brute creation. The very least that can be said about such cases is that the innocent are permitted to suffer for the guilty.

An interesting story is told of Napoleon which beautifully illustrates the truth of the innocent suffering for the guilty in the realm of human relationships: "After a great battle, and with the prospect of another the next day, the French army rested in camp. But Napoleon, knowing the enemy was at no great distance, could not sleep. He rose, and with an officer made a visit of inspection in the camp, where armed sentinels watched by their camp-fires ready to give the alarm. As the Emperor passed along, he came on one fast asleep. This was a crime for which death was the sentence. But the Emperor knew the man had been deprived of his rest and his heart was moved with pity for him. So lifting his fallen gun, he stood *in the place* of that sleeping sentinel until day dawned. When the soldier awoke, and found the Emperor by his side he trembled, but there was no need, for his place had been filled, and his work done by another"—even by the one who was in the position of passing judgment on him. "So the law was satisfied, and he was free" (Gal. 3:13).

Another helpful illustration—this one taken from the Bible itself shows how this truth operates in another phase of human relationships. Onesimus was an unprofitable servant to Philemon. He became unprofitable to the extent that he finally ran away from his master. But he came in touch with the Apostle Paul who was a prisoner at the time in Rome. Paul led Onesimus to the Lord and then sent him back to Philemon with a letter of recommendation. When Philemon read the letter he was confronted with this illuminating bit of information which is such a beautiful example of the innocent suffering for the guilty. The Apostle Paul said: "If he hath wronged thee, or oweth thee ought, put that on mine account" (Philemon 18).

ON THE Cross for me,
on the Cross for me,
See Him dying there for me;
Jesus paid the price, Himself
the sacrifice
On the Cross for me.

—Evangelist Paul Hutchins

In order to help the reader to clearly see that the innocent suffering for the guilty is one of the commonest experiences in human relationships we give still another illustration: "A company of bushwhackers were arrested in Missouri in the days of the civil war. They were sentenced to be shot, when a young boy touched the commanding officer and said, 'Won't you allow me to take the place of the man standing yonder? He has a family and he will be greatly missed; no one will miss me. May I take his place?' When the officer had given his consent, the young man stepped forward, drew the

man out of line and stepped in his place. The command was given to fire and the boy fell dead. His grave is still to be found in the little Missouri town, and on the stone, the words, 'Sacred to the memory of Willie Lear, he took my place.'"

III. IN THE SPIRITUAL REALM

WHEN we come to consider God's dealing with the souls of men, we reach the climax of His permitting the innocent to suffer for the guilty.

Man's sin separated him from God (Gen. 3:22-24).

WOUNDED for me,
wounded for me,
There on the Cross He was
wounded for me;
Gone my transgressions and
now I am free,
All because Jesus was wounded
for me.
—Mrs. Gladys Watkin Roberts

This is the first awful fact of sin—separation from God. The scope of man's sin can be realized when we consider that it separated the whole human race from God (Rom. 5:12). This, then, is the second awful fact of sin—universal separation from God. The greatness of man's sin can only be seen when we catch a glimpse of the solicitous love of God for man and man's deliberate rejection of that love (Gen. 2:8-18; 3:1-6). Thus, we have the third awful fact of sin—chosen separation from God.

The very character and nature of God demand that He deal with sin. This means that He must deal with the sinner—the one who commits sin. Just how He shall deal with the sinner is the question which concerns every soul, since all are sinners (Rom. 3:23).

His attributes compel Him to deal with the sinner in love. This statement would meet with the heartiest approval of every false religionist in the world, if left to stand as it is. But we must define our terms. What is love? We might quote that very familiar verse in I Jno. 4:8 which says, "God is love." But that brings us back to our original question—what is love? The sweep of Scripture clearly reveals that the love of God in His dealing with the human race involves two separate and distinct things: on the one hand His justice demands death for sin, and on the other hand His mercy seeks deliverance for the sinner.

God's love was manifested to the sinner on the Cross of Calvary, in the person of Jesus Christ, when He died there in the sinner's place. Note the force of the following passages in this connection:

> And ye know that He (Jesus) was manifested to take away our sins; and in Him is no sin (I Jno. 3:5).
>
> In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins (I Jno. 4:9-10).
>
> God commendeth His love toward us, in that, while we were yet sinners, Christ died for us (Rom. 5:8).

When Jesus hung on the Cross of Calvary, justice and mercy met and kissed. This event marks the superlative degree of God letting the innocent suffer for the guilty.

It must be especially remembered that the suffering of Christ on behalf of the sinner includes an element which is never to be found in either the realm of nature or the realm of human relationships. Christ's suffering was vicarious. Hence, He alone is the world's Redeemer —the only Saviour of mankind. It is most important for us to fully realize this in view of the New Thought idea that the world may have many saviours dependent upon whether or not you can succeed in fanning the so-called divine spark into a large enough blaze. Beware of such doctrine! We must recognize the Lord Jesus Christ as standing alone, "sin apart" in this connection and as the only One Who has ever made the supreme sacrifice.

"Sin is the transgression of the law," says I Jno. 3:4. Man, by his sin, violated the law of God which is "holy and just and good" (Rom. 7:12). And God, to be God, must punish sin no matter where it is found. Notice then the fairness and reasonableness of His plan in dealing with the sin question. As the God of justice, He must execute the penalty for law-breaking and as the God of mercy, He must be able to forgive the law-breaker. There remained but one thing for Him to do. He must find a substitute to satisfy His divine attributes and at the same time keep His moral government intact. He could have searched the entire created universe for such a substitute, but it would have been to no avail. He did the only thing He, as the God of love could do. As the Creator of the universe and its laws, He could pay the penalty of man's sin Himself and thus protect His divine economy. Hence, by substitution the God of all creation came down to earth in the person of His only begotten Son, Jesus Christ, Who was "without sin," and took upon Himself all of guilty man's responsibility and

suffered on the Cross in his stead. What a miracle of grace! What a substitution supreme! The innocent Lamb of God, Who fulfilled all the types of sacrifice in the Old Testament, suffered once for all to put away sin by the voluntary offering of Himself and thus to liberate the sinner forever from his sin. As one writer has well said, substitution was "not as an abstract philosophy or a poetic conception, but as a living and eternal reality, so real that He can utterly cancel and nullify the effects of sin in the sinner's life."

"A generation or more ago, in his school in New England, Bronson Alcott gave a most illuminating illustration of how the grace of God acts in righteousness. One of the roughest boys in the school had broken an important rule of the school government. The teacher called the boy up in front, and with the whole school looking on, put the ruler into his hand and extended his own and told the boy to strike. The whole school burst into tears. The moment the command to strike was given, a struggle began in that boy that reached to the depths of his being. He hesitated, finally struck the teacher's hand once, and then burst into tears himself. From that moment that boy's character was so transformed that he became one of the most docile scholars in the school.

"Now see what had happened. Precisely as God has done in His universe, Bronson Alcott, as he presided over his school, had made such laws as were for the well-being of the whole school. Now a boy breaks an important law and the welfare of the school is in jeopardy. The teacher's love for his school demands that the penalty shall fall; but his love for the boy who sinned against that welfare demands that he save him from the penalty. That scholar had struck at the whole school as the sinner strikes at the whole universe. That stroke must be diverted; it must not be allowed to reach the school. The scholar deserves to have it fall back upon himself. That stroke in itself destroyed all obligation to shield him from its falling back upon himself. But now the law-giver of the school, the only one who has the right to do so, and under no obligation except that of pure love, steps in and lets the stroke which the scholar was aiming at the school fall upon himself. And having done so, he has done right both by himself and his school, and he can, with perfect right, forgive the scholar who sinned against him and the school. The sin was not forgiven; but because the law-giver, out of pure love for both the school and the sinner, had received the penalty upon himself, the sinner is now forgiven. It is said that when the incident had concluded, the whole school was in the spirit and temper of a revival meeting. And no wonder! Here had been a most heart-stirring illustration of the death of Christ, the most mighty moral force known among men, and the only moral force that can cure men of sin.

"It is not strange, therefore, if the Bible really did come from God, that we should pick it up and read, 'All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all.' 'He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.' It was with Bronson Alcott's stripes that his scholar was healed. And we should expect to find just such a statement as this about Christ and the sinner in a Book that came from God."*

Again let us remember that to deny that God lets the innocent suffer for the guilty is to deny the very ground-work and foundation of our faith, and to close our minds and eyes to reason. "For I delivered unto you FIRST OF ALL," says the Apostle Paul, " . . . how that *Christ died for our sins* according to the Scriptures" (I Cor. 15:3).

* "Is Atonement by Substitution Reasonable?" by J. E. Conant

'Tis finished! the Messiah dies,—
Cut off for sins, but not His own;
Accomplished is the sacrifice,
The great redeeming work is done.

'Tis finished! all the debt is paid;
Justice divine is satisfied;
The grand and full atonement made;
Christ for a guilty world hath died.

The veil is rent; in Him alone
The living way to heaven is seen;
The middle wall is broken down,
And all mankind may enter in.

The types and figures are fulfilled;
Exacted is the legal pain;
The precious promises are sealed;
The spotless Lamb of God is slain.

Death, hell, and sin are now subdued;
All grace is now to sinners given;
And lo! I plead the atoning blood,
And in Thy right I claim my heaven.

— Charles Wesley

THE ATTITUDE OF MODERNISM TOWARD SUBSTITUTION

by MAURICE G. DAMETZ

CHRIST is to us just what His Cross is, because all that Christ was in heaven or on earth was put into the work of the Cross. All that man's soul needs for time and eternity was accomplished eternally and centrally there. The work of the Cross is the great center of our concern. It is here the center of gravity lies. There is no understanding Christ till we understand His Cross. An evangelical church has stood and still stands not only for the supreme value of Christ's death, but for its prime value, as a substitutionary atonement. This has been the central doctrine of the Church ever since its inception. All of the great historic creeds set forth at length vicarious substitutionary atonement. It is held as the very central object of all faith, and to leave this center is to lose the Gospel.

While evangelicals hold to substitutionary atonement, the doctrine is rejected entirely by those of the Modernistic school. The virtue of Christ's death is destroyed; that which is life-power to the Church is taken away.

It is our purpose in this short article to consider what is the teaching of current theology, or shall it be called theology, for Modernism hates theology, Modernism hates doctrine. The teaching of Modernism is that there is no such thing as salvation by substitution. Modernism stoutly rejects the words "atonement," "propitiation," "expiation," "sin-bearer," "substitution."

AN INADEQUATE VIEW OF SIN

IT IS because Modernists fail to see the enormity of human guilt and the measure of its mischief, that they speak as they do concerning substitutionary atonement.

Modernism leaves no room for a real conception of sin. They teach the doctrines of divine immanence and of universal divine Fatherhood—that all men are the children of God; that human nature is divine; that man is not fallen and a sinner by nature; that he is ever rising, advancing; that man can save himself by developing his own character. Certainly this takes the seriousness out of the thought of sin, making sin meaningless. The more advanced liberals consider sin a necessary incident of evolution. R. J. Campbell in a sermon stated that the most hideous crimes indicate a searching after the divine in us. According to these views, sin is a very trifling matter; the curse of God's law may be taken very lightly, and God will easily let by-gones be by-gones. This doctrine also degrades God's character, doing away with His holiness and justice. With sin ignored and minimized, what further need for vicarious atonement for sin by substitution?

A LOWERED ESTIMATE OF CHRIST

NOT only does Modernism ignore the exceeding sinfulness of sin, but it lowers Christ, bringing Him down to man's level, and making His death that of a martyr. The teachers of Modernism say that the "moral influence theory" explains all that there is in the death of Christ. Modernism whittles the Cross away until we see in it only a good example of patient, suffering love, exerting a good influence upon men. "What really saves me," says William P. Merrill, "is not something that Jesus did 1900 years ago; how can a past fact have present vital power?" No longer does the Modernist trust his salvation to the death of Christ. Having lost sight of the Deity and Majesty of Jesus Christ, His substitutionary death is valueless. They think of Him as only a man like themselves, and thinking of Him as such, His death becomes only an example of self-sacrifice.

The gist of Anselm's argument for the atonement is as

EVERY believer should know what Modernism really thinks about the substitutionary work of our blessed Lord and Saviour Jesus Christ. Dametz gives us some of the inside information to the faith of the Modernist in this article. Read it that you might be better equipped to label false teaching in the future.

follows: "The debt of sin is of such a character that only man can owe it, yet it is so great that only God can pay it. Therefore one must pay it who is both God and man." Forget it not, when Christ did what He did, it was not human nature doing it. That is the great, unique, glorious thing about the work of the Cross. It was God in Christ reconciling. It was God offering His very best for man. Oh, the depth of God's sacrifice! Man's sin drew upon God; it made call upon that which was dear to God— Himself, His person, His vital soul, His blood—God dying for man. Let us not be afraid to say it, *"God dying for man."* God provided the substitute. This is the Gospel.

TAKING THE HEART OUT OF THE BIBLE

THE GREAT center of the entire Word of God falls upon the Cross of Christ. The work wrought out by Christ on the Cross is also the central point of eternity, as well as human history. Substitutionary atonement is the one distinctive feature of Christianity —it makes Christianity. The doctrine of substitution is at the very heart of the Bible, and is the holiest place of our faith. To drop this out of our preaching is to drop the evangel and to preach mere philosophy. The vicarious death of Christ is at the center of the whole Christian system and any word which contravenes it is a Satanic suggestion.

Modernism is guilty of taking the heart out of the Bible and devitalizing Christianity. It ridicules the doctrine of the Cross, using every weapon of caricature and vilification against it. Says William P. Merrill, "Old ways of thinking about the Cross have become impossible for him (the Modernist). Substitutionary and forensic ideas have ceased to be." Rauschenbusch, in his "Theology for the Social Gospel," says, "His death is a matter almost negligable in the work of salvation." "Christ was not a sin offering to propitiate God," says Daniel W. Kurtz. This is the new method of speaking of Christ's death. This is the theology of the "new Christianity." To those who hold these views, the death of Christ was merely an incident in Christ's life, beautiful and touching, setting forth an example of self-sacrifice.

The atoning death of Christ on the Cross is an offence to the Modernist and he makes elaborate efforts to get rid of the doctrines of atonement, expiation, reconciliation and substitution. One objection is that "sin and guilt are not transferable." Wm. Newton Clarke, in his "Outline of Theology," says upon this point, "Punishment is absolutely untransferable, and no one can possibly be punished for the sin of another." Sin and guilt are not transferable between men; but men may be sharers of the sin and guilt of others. It is unfair to compare the relations obtaining between men to the relation between Christ and men. Christ was God and could do a work that men never could do. He has done what none other could possibly do; He has borne our sin. The doctrine of atonement by substitution is therefore rooted in the doctrine of the Deity of Christ.

Harry Emerson Fosdick speaks with disgust of those who believe "that the blood of our Lord, shed in a substitutionary death, placates an alienated Deity." They say that the doctrine is contrary to the love of God. They speak with horror of the doctrine of an "angry" God. They say that Christ's sacrifice was not an offering to God. The rejection of the doctrine of God's wrath proceeds from a light view of sin, for if one has true conviction of sin, he will have little difficulty with the doctrine of the Cross. The Modernist speaks persistently as though Christ's sacrifice were made by someone other than God. What a woeful misunderstanding of the doctrine! As a matter of fact, it means nothing of the kind; the objection absolutely ignores that which is fundamental to the doctrine of substitution. God Himself makes the sacrifice for sin. What was historically offered to God was also eternally offered by God within the Godhead's unity. God's is the dreadful cost, ours the gain. "God so loved the world, that He gave His only begotten Son." Such love is not found in the god of Modern preaching; this is love that did not count the cost.

Again, it is objected that salvation by substitution is dependent upon history. We are told to attend to what Christ does now rather than what He did long ago. This objection involves a total abandonment of the Christian faith. It must be admitted that Christianity depends upon that which took place at Calvary. Our faith must be abandoned altogether unless at a definite point in history Jesus died as our substitute.

IS ATONEMENT BY SUBSTITUTION IMMORAL?

THE MODERNIST further objects that substitution is immoral. Wm. P. Merrill says, "To him (the Modernist) substitutionary, or forensic atonement, is artificial and immoral?" Is it immoral that Christ suffered in order that guilty man might escape from sufferings richly deserved? Then the constitution of the human race is immoral, for human beings are constantly suffering that others might not suffer. If men by suffering can prevent others from suffering, is that immoral? Is the mother immoral when she suffers that her child may not suffer? Is the patriot immoral when he dies for his country? If atonement by substitution is immoral, then sympathy and love are immoral.

Go with me into a cemetery in Germany and you will find on a cold, snowy morning a fresh wreath of flowers on a marble slab. Every morning, 365 days in the year a wreath of flowers is laid there. Why? The village blacksmith had about him one day in the post-office the children of the neighbors, when suddenly a rabid dog came through the door, with glaring eye and

protruding tongue. The blacksmith grappled with the dog and saved the neighbor's children, but not until he was bitten. Shall I go there to those children—now men and women—and say, "Do not place the flowers on the tomb any more. He had no right to suffer for you. It was an immoral transaction?" I am afraid my life would be in danger.

If vicarious, substitutionary suffering were taken out of this world, liberty would die, love would perish, and man would be turned into beast. Furthermore, God's moral order demands substitution, and man's conscience re-echoes the demand, so much so that if men do not believe that God atoned, they will invent all kinds of cruel and pagan devices to atone Him.

It should also be stated that "a tree is known by its fruits." If substitution is immoral, why has not the doctrine produced immorality? For nineteen hundred years all the great moral advances of the human race have resulted from the preaching of substitutionary atonement.

AN ETHICAL CHRIST CANNOT SAVE

HARRY EMERSON FOSDICK, in his, "Modern Use of the Bible," says, "Have done with your theological Christ and give us back Jesus the ethical teacher." This is the same as saying, "Away with the Christ Whom the New Testament declares to be the sin-offering, the substitute, suffering the judgment of others." "Talk to us no more about the blood, the Cross of Christ, and the finished work." "Give us the ethics of Jesus." "Give us His principle of living and talk no more of His death." Modernism makes Christ a Saviour by teaching, not a Redeemer by atonement. Christ is made a Saviour in an unreal sense—according to Modern theology we are regenerated by following His example, thus making salvation dependent upon our own working and not His finished work. The new view repudiates the Bible way of salvation. If the new view be correct, the true meaning and content of Bible and Christianity were lost at the beginning, and the apostles and church fathers were utterly mistaken and gave to the world a false idea of Christ, and it remained for the Modernist of this twentieth century to discover what Christianity really is. This view involves the complete repudiation of God's providential care for His truth and His church.

Modernism conceives Christ as Saviour in an unreal sense. An ethical Christ cannot save us. Nothing so paralyzes us as to bid us copy a sinless, immaculate life.

At the close of a preaching service in Germantown, a stranger came to the late Dr. Stearns and said, "I don't like your preaching. I don't care for the Cross. I think that instead of preaching the death of Christ on the Cross, it would be far better to preach Jesus the teacher and example." Said Dr. Stearns, "Would you be willing, if I preach Christ, the example, to follow Him?" "I would," said the stranger; "I will follow in His steps." Then said Dr. Stearns, "All right, let us take the first step, and this is the first step: 'Who did no sin.' Can you take this step?" The stranger was somewhat confused. He replied, "No, I do sin, I acknowledge it." "Then," said Dr. Stearns, "you do not need Christ for an example. You need Christ for a *Saviour.*"

The ethical Christ of Modernism is not the Christ of the Bible, but an imaginary Christ who never has existed, or can exist, save in the imaginations of the men who rob Him of every right and title that is His. The Christ of the Bible is the sin-bearing Substitute.

What are these modernists doing? *BUILDING UP THE ALTAR OF CAIN ONCE MORE*—offering to God that which He refuses. It is the cleverest pit-fall of Satan. Beware! It robs you of the one thing that saves. The substitutionary death of Christ, and that alone, has presented sinners as righteous in God's sight. The Lord Jesus has paid our penalty to the full and has clothed us with His perfect righteousness. Marvelous is the example of Jesus, but the greatest thing in Jesus Christ is His remedy for sin. Examples are blessed; ideals and precepts are potent; but we need a great remedy, we need a great Saviour, we need the Cross. The Cross is enough for us. We deal with God at the Cross, where He dealt with our sins through a willing, satisfactory, and sufficient Substitute.

CHRIST took the sinner's place, on the Cross, that the sinner might take His place in the glory. Christ got what the sinner deserved, that the sinner might get what Christ deserves. He emptied Himself of all that love could give, that we might be filled. He stripped Himself that we might be clothed. He died that we might live. He in the greatness of His grace, travelled down from the height of divine wealth into the depth of human poverty, in order that we might be raised from the dunghill of nature's ruin, to take our place amid the princes of His people, for ever.

—C. H. M.

SUBSTITUTION'S DOUBLE ACTIVITY

REPRINTED FROM REV. C. H. SPURGEON'S SERMON ON SUBSTITUTION

For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him (II Cor. 5:21).

THERE are three persons mentioned here. "*He (that is God)* hath made *Him (that is Christ)*, Who knew no sin, to be sin for *us (sinners)*; that we might be made the righteousness of God in Him." Before we can understand the plan of salvation, it is necessary for us to know something about the three persons, and, certainly, unless we understand them in some measure, salvation is to us impossible.

Here is, first, God. Let every man know what God is. God is a very different Being from what some of you suppose. The God of Scripture is a *sovereign* God; that is, He is a God Who has absolute authority, and absolute power to do exactly as He pleaseth. Over the head of God there is no law, upon His arm there is no necessity; He knoweth no rule but His own free and mighty will. And though He cannot be unjust, and cannot do anything but good, yet is His nature absolutely free; for goodness is the freedom of God's nature. God is good; but God is sovereign, absolute, knowing nothing that can control Him. This is the God of the Bible, this is the God Whom we adore; no weak, pusillanimous God, Who is controlled by the will of men, Who cannot steer the bark of providence; a God as infinitely above His creatures, as the highest thought can fly; and higher still than that.

But, again, the God Who is here mentioned, is *a God of infinite justice*. That He is a sovereign God, I prove from the words, that He *hath made* Christ to be sin. He could not have done it if He had not been sovereign. That He is a just God, I infer from my text; seeing that the way of salvation is a great plan of satisfying justice. And we now declare that the God of holy Scripture is a God of inflexible justice; He is not the God Whom some of you adore. You adore a god who winks at great sins; you believe in a god who calls your crimes peccadilloes and little faults. Some of you worship a god who does not punish sin; but who is so weakly merciful, and so mercilessly weak, that he passes by transgression and iniquity, and never enacts a punishment. The God of Scripture is One Who is inflexibly severe in justice, and will by no means clear the guilty. The God of the Bible is as severe as if He were unmerciful, and as just as if He were not gracious; and yet He is as gracious and as merciful as if He were not just—yea, more so.

And one more thought here concerning God, or else we cannot establish our discourse upon a sure basis. The God Who is here meant, is *a God of grace:* think not that I am now contradicting myself. The God Who is inflexibly severe, and never pardons sin without punishment, is yet a God of illimitable love. Although as a Ruler He will chastise, yet, as the Father-God, He loveth to bestow His blessing. "As I live, saith the Lord, I have no pleasure in the death of him that dieth; but had rather that he should turn unto Me and live." God is love in its highest degree. He is love rendered more than love. Love is not God, but God is love; He is full of grace, He is the plenitude of mercy—He delighteth in mercy. This God, in Whom these three great attributes harmonize—illimitable sovereignty, inflexible justice, and unfathomable grace—these three make up the main attributes of the one God of heaven and earth Whom Christians worship. It is this God, before Whom we must appear; it is He Who has made Christ to

SPURGEON needs no introduction to the Christian reader. Thousands have been blessed by his printed messages which have gone around the world. How our hearts leaped with joy as we read this illuminating exposition from a sermon preached by him in 1857 at the Music Hall, Royal Surrey Gardens. Refresh your soul by reading of the marvelous exchange which God made with the sinner when He offered up His Son on Calvary's Cross.

be sin for us, though He knew no sin.

Thus, we have brought the first person before you. The second person of our text is *the Son of God*—Christ, Who knew no sin. He is the Son of God, begotten of the Father before all worlds: begotten, not made; being of the same substance with the Father, co-equal, co-eternal, and co-existent. Is the Father almighty? So is the Son almighty. Is the Father infinite? So is the Son infinite. He is very God of very God: having a dignity not inferior to the Father, but being equal to Him in every respect—God over all, blessed for evermore. Jesus Christ also is the Son of Mary, a man like unto ourselves. A man subject to all the infirmities of human nature, except the infirmities of sin; a man of suffering and of woe; of pain and trouble; of testing and trial; of weakness and death. He is a man just as we are, bone of our bone and flesh of our flesh. Now, the person we wish to introduce to you, is this complex Being, God and man. Not God humanized, not man Deified; but God, purely, essentially God; man, purely man; man, not more than man; God, not less than God—the two standing in a sacred union together, the God-Man. Of this God in Christ, our text says that He knew no sin. It does not say that He did not sin; that we know: but it says more than that; He did not *know* sin; He knew not what sin was. He saw it in others, but He did not know it by experience. He was a perfect stranger to it. It is not barely said, that He did not take sin into His heart; but, He did not know it. It was no acquaintance of His. He was the acquaintance of grief; but He was not the acquaintance of sin. Jesus Christ was not capable of sin; it was as utterly impossible for Christ to have sinned as for fire to drown, or for water to burn. I suppose both of these things might be possible under some peculiar circumstances; but it never could have been possible for Christ to have committed or to have endured the shadow of the commission of a sin. He did not know it. He knew no sin.

Now I have to introduce the third person. We will not go far for him. The third person is *the sinner*. And where is he? Will you turn your eyes within you, and look for him, each one of you? He is not far from you. He has been a drunkard: he has committed drunkenness and revelling and such like, and we know that the man who comitteth these things hath no inheritance in the kingdom of God. Where is he? Ah! thou art the man, a born rebel; born into the world a sinner, thou hast added to thy native guilt thine own transgressions. Thou hast broken the commandments of God, thou hast despised God's love, thou hast trampled on His grace, thou hast gone on hitherto until now, the arrow of the Lord is drinking up thy spirit; God hath made thee tremble, He hath made thee to confess thy guilt and thy transgression. Hear me, then, you are the person intended in the text, when it says, "He hath made Him to be sin for us, Who knew no sin, that we" —that is you—"might be made the righteousness of God in Him."

> *EVEN the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.*
>
> —*Rom. 3:22*

I have introduced *the persons*, and now I must introduce you to *a scene* of *a great exchange* which is made according to the text. The third person whom we introduce is *the prisoner at the bar*. As a sinner, God has called him before Him, he is about to be tried for life or death. God is gracious, and He desires to save him; God is just, and He must punish him. The sinner is to be tried; if there be a verdict of guilty brought in against him, how will the two conflicting attributes work in God's mind? He is loving, He wants to save him; He is just, He must destroy him! How shall this mystery be solved, and the riddle be solved? Prisoner at the bar, canst thou plead, "Not guilty?" He stands speechless; or, if he speaks, he cries, "I am guilty!"

> Shouldst Thou smite my soul to hell,
> Thy righteous law approves it well.

Then, you see, if he has pleaded guilty himself, there is no hope of there being any flaw in the evidence. And even if he had pleaded "not guilty," yet the evidence is most clear, for God, the Judge, has seen his sin, and recorded all his iniquities; so that there would be no hope of his escaping. The prisoner is sure to be found guilty. How can he escape? Is there a flaw in the indictment? No! it is drawn up by infinite wisdom, and dictated by eternal justice; and there is no hope there. How then shall the prisoner at the bar escape? Is there any possibility? Oh! how did heaven wonder! how did the stars stand still with astonishment! and how did the angels stay their songs a moment, when for the first time, God showed how He might be just,

and yet be gracious! Oh! I think I see heaven astonished, and silence in the courts of God for the space of an hour, when the Almighty said, "Sinner, I must and will punish thee on account of sin! My justice says, 'smite,' but My love stays My hand, and says, 'spare, spare the sinner!' Oh! sinner, My heart hath devised it; My Son, the pure and perfect, shall stand in thy stead, and be accounted guilty, and thou, the guilty, shall stand in My Son's stead and be accounted righteous!" It would make us leap upon our feet in astonishment if we did but understand this thoroughly —the wonderful mystery of the transposition of Christ and the sinner. Let me put it so plainly that every one can understand: Christ was spotless; sinners were vile. Says Christ, "My Father, treat Me as if I were a sinner; treat the sinner as if he were I. Smite as sternly as Thou pleasest, for I will bear it, and thus Thy love may overflow with grace, and yet Thy justice be unsullied, for the sinner is no sinner now." "He stands in Christ's stead, and with the Saviour's garments on, he is accepted." Do you say that such an exchange as this is unjust? Will you say that God should not have made His Son a substitute for us, and have let us go? Let me remind you it was purely voluntary on the part of Christ. Christ was willing to stand in our stead; He had to drink the cup of our punishment, but He was quite willing to do it. And let me tell you yet one more unanswerable thing, the substitution of Christ was not an unlawful thing, because the sovereign God made Him a substitute. We have read in history of a certain wife whose attachment to her husband was so great, that the wife has gone into the prison and exchanged clothes with him; and while the prisoner was escaping, the wife has remained in the prison-house; and so the prisoner has escaped by a kind of surreptitious substitution. In such a case there was a clear breach of law, and the prisoner escaping might have been pursued and again imprisoned. But in this case the substitution was made by the highest authority. The text says, God "hath made Him to be sin for us;" and inasmuch as Christ did stand in my room, place, and stead, He did not make the exchange unlawfully. It was with the full determinate counsel of Almighty God, as well as with His own consent, that Christ stood in the sinner's place, as the sinner doth now in Christ's place. Old Martin Luther was a man for speaking a thing pretty plainly, and sometimes he spoke the truth so plainly that he made it look very much like a lie. In one of his sermons he said, "Christ was the greatest sinner that ever lived." Now, Christ never was a sinner, but yet Martin was right. He meant to say, all the sins of a fallen race were taken off them and put on Christ's head, and so Christ stood in God's sight as if He had been the greatest sinner that ever lived. He never was a sinner; He never knew sin; but good Martin, in his zeal to make men understand what it was, said, "Sinner, you became Christ; Christ, you became a sinner!" It is not quite the truth; the sinner is treated as if he were Christ, and Christ is treated as if He were the sinner. That is what is meant by the text, God "hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him."

And now I shall have finished the explanation of the text, when I just bid you *remember the consequences of this great substitution.* Christ was made sin; we are made the righteousness of God. It was in the past, long further back than the memory of angels can reach—it was in the dark past, before cherubim or seraphim had flapped the unnavigated ether—when as yet worlds were not, and creation had not a name, God foresaw the sin of man, and planned his redemption. An eternal covenant was formed between the Father and the Son; wherein the Son did stipulate to suffer for sinful men and the Father on His part did covenant to justify them through the Son. Oh, wondrous covenant, thou art the source of all the streams of atoning love. Eternity rolled on, time came, and with it soon came the fall, and then when many years had run their round the fulness of time arrived, and Jesus prepared to fulfil His solemn engagement. He came into the world, and was made a man. From that moment, when He became a man, mark the change that was wrought in Him. Before, He had been entirely happy; He had never been miserable, never sad; but now as the effects of that terrible covenant, which He had made with God, His Father begins to pour wrath upon Him. What, you say, does God actually account His Son to be a sinner? Yes, He does; His Son agreed to be the substitute, to stand in the sinner's stead. God begins with Him at His birth; He puts Him in a manger. If He had considered Him as a perfect man, He would have provided Him a throne; but considering Him as a sinner, He subjects Him to woe and poverty from beginning to end. And now see Him grown to manhood; see Him—griefs pursue Him, sorrows follow Him. Stop, griefs, why follow ye the perfect? why pursue ye the immaculate? Justice, why dost thou not drive these griefs away? —"the pure should be peaceful, and the immaculate should be happy." The answer comes: "This Man is pure in Himself, but He has made Himself impure by taking the sinner's sin." Guilt is imputed to Him, and the very imputation of guilt brings grief with all its reality. At last, I see death coming with more than its usual horrors; I see the grim skeleton with his dart well sharpened; I see behind him, Hell. I mark the grim prince of darkness, and all the avengers uprising from their place of torment; I see them all besetting the Saviour; I notice their terrible war upon Him in the garden; I note Him as He lies there wallowing in His blood in fearful soul-death. I see Him as in grief and sorrow, He walks to Pilate's bar; I see Him mocked and spit upon; I behold Him tormented, maltreated, and blasphemed; I see Him nailed to the Cross; I behold the mocking continued, and the shame unabated; I mark Him shrieking for water, and I hear Him pouring out His soul with a heart-broken cry because of

the forsakings of God! I am astonished. Can this be just that a perfect Being should suffer thus? —Oh, God, where art Thou, that Thou canst thus permit the oppression of the innocent? Hast Thou ceased to be King of Justice, else why dost Thou not shield the perfect One? The answer comes: Be still; He is perfect in Himself, but He is the sinner now—He stands in the sinner's stead; the sinner's guilt is on Him, and, therefore it is right, it is just, it is what He hath Himself agreed to, that He should be punished as if He were a sinner, that He should be frowned upon, that He should die, and that He should descend to *Hades* unblessed, uncomforted, unhelped, unhonored, and unowned. This was one of the effects of the great change which Christ made.

And, now, take the other side of the question, and I have done with explanation. What was the effect on *us*? Do you see that sinner there dabbling his hand in lust, defiling his garments with every sin the flesh had ever indulged in? Do you hear him cursing God? Do you mark him breaking every ordinance that God hath rendered sacred? But do you see him in a little season pursuing his way to heaven? He has renounced these sins; he has been converted, and has forsaken them; he is going on the way to heaven. Justice, art thou asleep? That man has broken thy law; is he to go to heaven? Hark, how the fiends come rising from the pit and cry: "That man deserves to be lost; he may not be now what he used to be, but his past sins must have vengeance." And, yet there he goes safely on his way to heaven, and I see him looking back on all the fiends that accuse him. He cries out, "Behold, who can lay anything to the charge of God's elect?" And when one would think all hell would be up in arms and accuse, the grim tyrant lieth still, and the fiends have nought to say; and I see him turning his face heavenward to the throne of God, and hear him cry, "Who is he that condemneth?" as with unblushing countenance he challengeth the Judge. Oh! justice, where art thou? This man has been a sinner, a rebel; why not smite him to the dust for his impertinent presumption in thus challenging the justice of God? Nay, says Justice, he hath been a sinner, but I do not look upon him in that light now; I have punished Christ instead of him: that sinner is no sinner now—he is perfect. How? perfect! Perfect, because Christ was perfect, and I look upon him as if he were Christ. Though in himself all black as the gates of Kedar, I consider him to be as fair as the curtains of Solomon. I make Christ the sinner, and I punish Christ; I make the sinner Christ, and I magnify and exalt him. And I will put a crown of pure gold upon his head, and by-and-by I will give him a place among them that are sanctified, where he shall, forever praise the name of the Lord. This is the grand result to sinners of the great exchange. "For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him."

SUBSTITUTION IN THE TYPES

(continued from page 291)

the offering which he has prepared with the hope that thereby he may please God.

Let us glance at the altar of Cain, for that is the name of the younger brother. What a spectacle of beauty his altar presents! It is garlanded with fragrant flowers, intertwined with trailing vines, and heaped high with luscious fruits and succulent vegetables. The fruit of the ground is this man's offering. As we gaze we need none to tell us that Cain is a tiller of the soil—the offering which he so proudly and so tastefully arranges upon his altar testifies to his ability as a gardener, and bespeaks the care and diligence with which he has tended the soil. Surely such a beautiful offering and one which has cost so many hours of honest labor in the sweat of his brow must be acceptable to God.

But stay! We must turn for a moment to contemplate the altar of the eldest brother, Abel. What have we here? Horrors! What a spectacle! The gentle lamb which only a moment ago stood near his altar, nibbling at the grasses, and delighting our hearts with the snowy whiteness of its newly washed fleece, now lies upon the altar, a bleeding corpse. Why this ruthless shedding of blood? How heartless thus wantonly to slay an innocent little lamb!, Surely such a bloody offering—the death of one of His innocent creatures—can only call forth the sternest reproof from the God Who created all things.

But now the brothers pause. Falling upon his knees each bows his head and clasps his hands in prayer, asking God to look upon his offering and to accept it for His Name's sake.

Suddenly a blinding light shines round about, more brilliant than a flash of lightning. Fire has fallen from heaven. Surely it is a token of the anger of a righteous God! For a moment we are compelled to hide our eyes almost blinded by the glory which has been manifested. Then fearfully we raise our eyes to where Abel knelt. Surely the fire from heaven came as a divine visitation upon his needless slaughter of one of God's gentle creatures. Surely he has been consumed by the fire. Surely we will see in his place nothing but a lifeless corpse, charred by the fire which has fallen upon him.

But what is this we see? Abel now stands erect, looking into heaven with the light of heaven upon his face, his lips moving with praises to God for this token of his acceptance; while upon the altar the carcass of the lamb smokes in the flame which devours it. What means this? The fire of God has consumed the innocent little lamb, and the man who so cruelly shed its blood goes unscathed!

But what of Cain? His offering is still upon his altar. The leaves of the vines are drooping by this time, and the petals of the flowers with which it is garlanded are falling, but its fruits and vegetables are still in their place. Cain has arisen from his knees and is staring at Abel and his altar. In his eyes smolder the fires of jealousy, and he is gnawing his lips with anger. What! Has God not had respect unto Cain and his beautiful offering? Is there no token that he is accepted with God?

But hearken! A voice speaks out of the blue vault of heaven and says to Cain, "Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, a sin offering lieth at the door, and he shall be subject unto thee, and thou shalt rule over him" (Gen. 4:1-7).

"Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's
death,
I stake my whole eternity."

—*Source unknown*

God has rejected Cain's offering, and received Abel's, but why?

We turn to the book of Hebrews for our answer. Here we read God's interpretation of the incident which we have just witnessed:

> By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh (Heb. 11:4).

From this incident we may learn the necessity for the shedding of blood, as it is written in Heb. 9:22:

> Without the shedding of blood is no remission.

And here we learn the necessity of faith, for it is written again:

> Without faith it is impossible to please God (Heb. 11:6).

The reason Abel offered a more excellent sacrifice than Cain was that he believed God. Not in vain had he been told of the sacrifice which God made when He slew animals and clothed his parents in their skins (Gen. 3:21). And not in vain had he listened to the promise of the coming Redeemer (Gen. 3:15). By faith he confessed himself a sinner, deserving of God's wrath. By faith he looked forward to the coming of the Saviour, Who upon the Cross was to become his Substitute, there to bear God's judgment in his stead. And by faith he testified this confidence in the offering of a slain lamb, asking God to be pleased to accept the shed blood of this lamb as a covering for his sin until the Lamb of God should come Who by the sacrifice of Himself should put away that sin.

But Cain, with his fancied superiority of intellect, had repudiated the message by which Abel had profited. Surely, reasoned he, what God required of man was good works. Had He not said, "In the sweat of thy face shalt thou eat bread" (Gen. 3:19)? He would set himself to do such works that God could not fail to be pleased with them. What self-confidence was his as he brought his offering. Poor foolish Abel! his offering was a destructive thing. Not so his own—his was wholly constructive! Abel confessed himself a sinner, did he? How much better to live a life which called for no such confession! And so in the pride of his heart Cain imagined that he could please God with his own works, and omitted that faith without which it is impossible to please Him. There was in his offering no confession of sin, but rather an arrogant boasting in the excellence of his own labours. Such an offering God must reject, for at best man is a sinner, and his righteousnesses but filthy rags in God's sight (Isa. 64:6). Good works cannot atone. God's justice must be satisfied. Blood must be shed. A Substitute must die, for the Word of God declares:

> The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul (Lev. 17:11).

But in His dealing with Cain the richness of God's grace is seen. He did not send fire from heaven for him, for had he done so it must have consumed the man himself. He had provided no substitute, and he had no faith in the coming Saviour. So God spared him in order to give him a full opportunity to be saved, and said to him in effect, "You do not well. I cannot accept you. But inasmuch as your works are not acceptable to Me, I Myself have provided a substitute for you. There is a sin-offering lying close at hand. By faith lay hold upon this offering. Shed its blood. Clear your altar of this evidence of your pride and self-dependence. In its place present the bloody offering which I have provided, and I will accept you." And so He is saying to the sinner today:

> For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).

ISAAC'S RAM

THE scene changes. Twenty centuries have elapsed. Again we stand upon the side of a mountain, this time in the land of Moriah. It is a sultry day. The sun glares as a ball of molten metal in heavens which seem like polished brass reflecting its heat. Its rays beat down with pitiless intensity, and the earth, as though to avenge itself, cast back those rays in a suffocating wave of heat. Not a breath of air is stirring; and even the birds and creeping things of the earth seem overcome, for not a twitter is heard from the scattering bushes and juniper trees which dot the hillside, and not even the cheerful chirp of a cricket relieves the oppressive silence. Far away on the plain a cloud of dust arises, stirred up by a passing caravan, and an eagle is soaring in the heavens above our heads. Down at the foot of the mountain we can discern a single beast of burden standing, while the figures of two men lie stretched out at rest in the shadow of a great rock.

The sound of a rolling pebble attracts our attention, and glancing down the slope, far below, toiling up the hillside, we see a man and a boy. We observe them as they draw near. The man must be very old, for his beard is as white as the newdriven snow. In one hand he is carrying a censer, from which curl wisps of smoke, while with the other he grasps a staff with which he assists his steps. The boy is ruddy of cheek. His dark eyes sparkle with mischief, and his full lips curve into a smile which lights up his whole face. His head is crowned with curly locks, the color of a raven's wing. Upon his back he bears a bundle of faggots, but in spite of this he springs from rock to rock as though impatient at the necessity of accommodating himself to the deliberate pace of the older man. The dust upon their loose, flowing robes, and upon the sandals with which their feet are shod, bespeaks a long journey to reach this place.

As they draw near, the lad speaks, saying, "My father," to which the elder responds, "Here am I, my son."

"Behold the fire and the wood: but where is the lamb for a burnt offering?" queries the boy.

"My son," replies the father, "God will provide Himself a lamb for a burnt offering."

With this, silence falls again, broken only by the foot-

alls of the two and by the labored breathing of the father s they press onward up the steep ascent. We cannot help ut wonder if they really are father and son, for the dis- parity in their ages is apparently very great. But let us ollow them.

Coming to a broad, level shelf of rock near the summit of the mountain, the father stops. Looking around he says, 'This will do, my son, this is the place of which the Lord old me. Let us prepare Him here an altar." The youth uickly deposits his burden upon a convenient rock, and astens to assist his father. Working side by side they oll great stones together, or lift them into place, until n altar has been finished. They then untie the bundle of aggots and lay them in order upon the altar. Then Abraham, for such is the name of the father, summons is son with the words, "Come, Isaac, my son, according to the Word of Jehovah I must bind you." With wonder- ment written on his countenance, and his eyes mutely ask- ng the question which is silenced upon his lips by implicit confidence in his father and in his God, the lad steps to his father's side and there submits himself to be bound with the cords which have been wrapped around the firewood. Having bound him, the father lifts the boy in his arms and lays him gently upon the wood upon the altar. Then lifting his eyes to heaven the father prays.

Though his lips move we cannot hear his words, for the prayer is a silent one, but we may well believe that he is praying something after this sort; "My gracious Lord, I do not fully understand Thy purpose in this matter, but I trust in Thy Word. Thou hast given me this child in mine old age, and Thou hast said that in Isaac shall my seed be called. Now Thou hast commanded that I offer him for a burnt-offering upon this altar. Relying upon Thy promise I am obeying Thy voice, though as yet Thy purpose is hid from me. I know Thy Word cannot be broken, and that Thou wilt yet fulfil Thy promise, though to do it. Thou must raise my boy from the dead. Thou didst call him into being from a body as good as dead, and didst cause a dead womb to give him birth. Thou canst raise him from the dead, if need be, that Thy promise may not fail. With this assurance and reposing confidence in Thy wisdom and mercy, my Lord and my God, though it breaks my heart to do it, I hasten to perform that which Thou hast bidden."

The prayer ended, the father draws the knife from his girdle, and lifting it in the air is about to plunge it into the prostrate body of his dearly beloved son. The con- vulsive working of his features reveals both the depth of his love for the boy, and the unspeakable intensity of suffering which it costs him to make this sacrifice.

But suddenly, before that fatal blade descends, a voice cries out of heaven, calling, "Abraham, Abraham."

The arm of this man falls to his side, and his face, till now drawn with suffering, lights up with a new hope as he turns his eyes toward heaven and answers, "Here am I."

Again the voice speaks, saying, "Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not with- held thy son, thine only son, from Me." (Gen. 22:1-14)

For a moment Abraham's head is bowed in worship. His face is suffused with light, and his lips move with silent praise and thanksgiving that the Lord has spared him this deed. Then lifting up his eyes he looked around and behind him sees a ram, caught fast in a thicket by his horns. Quickly he slashes the cords which bind his son, and rais- ing him from the altar, with streaming eyes he showers passionate kisses upon his cheeks. Then hastening to the thicket he seizes the ram and the blade which was to have been buried in the heart of Isaac bathes itself instead in the life-blood of the animal. God has provided Himself a sacrifice.

With the help of his son, he lifts the carcass upon the altar and lays it upon the wood where, only a moment since the body of Isaac rested. The fire is kindled beneath the sacrifice, and as its smoke ascends heavenward the father and the son kneel together beside the altar while the father pours out his heart in praise to the God Who in His infinite mercy has spared the life of his dearly beloved son and heir. Arising from his knees, the father says to Isaac, "The name of this place shall be called Jehovah Jireh," which being interpreted means, "The Lord will provide."

This done, they wend their way down the mountainside, where they rejoin the servants and betake themselves to their home. As they pass out of sight behind a jutting rock, a Psalm floats back to us upon a breeze which has just sprung out of the valley. We cannot catch all the words, for the distance is too great, but the few we do dis- tinguish, with the devotional character of the melody, assure us that it is a song of praise and thanksgiving unto God.

Now, lest some may think the picture overdrawn, we turn for a moment to the inspired interpretation of this incident as it is recorded in Hebrews 11:17-19:

> By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son,
>
> Of whom it was said, that in Isaac shall thy seed be called:
>
> Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure (lit. a type).

The Spirit of God here says that this incident was a type. There can be no question that one of God's purposes in leading Abraham to do as he did, was that he might afford a type of the great sacrifice which He Himself was to make in actually offering His only begotten Son upon the Cross of Calvary, that by this stupendous mani- festation of His love for sinful men He might spare them the pains of hell.

There is, however, a personal angle to this type, and it is to this personal angle that we wish specially to call attention. Isaac was condemned to die by the Word of God. But before the sentence was executed a substi- tute was provided, which, the Scripture tells us, "Abraham offered in the stead of his son" (Gen. 22:13). The ram was slain, and his body was consumed as an offering, while Isaac went free. In the former incident which we studied we saw that God emphasized the necessity for the shedding of blood in order to provide an acceptable substitute, and the necessity for faith in the heart of the man who was to benefit by it. In this, however, He empha- sizes one of the benefits which come to the sinner through the death of the Substitute, namely, the gift of life. Isaac lived because his substitute had died. So it is written in

"What matchless love that
could die for me
And suffer in my place!
How strange that Christ
would my ransom be,
A miracle of grace!"

—Richard Hainsworth

God's holy Word:

> God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.
>
> Who died for us, that whether we wake or sleep we should live together with Him (I Thes. 5:9-10).

AND OTHERS

AND what shall I more say, for the time will fail to tell of the passover lamb, and of the offerings of Israel; of the bullocks, and the lambs, and the rams, and he-goats, and the doves; of the sin offerin and the trespass offering also; and of the scape goa and of many others, who by the shedding of their bloo have borne concerted testimony to this one fact—**In th gracious purposes of God the sinner receives eternal lif and the remission of his sins on the ground that a Substi tute has died and shed His Blood for him, in his stea suffering the judgment of the Most High.** All these type were imperfect, but they pointed clearly to the perfec sacrifice of the Son of God, Jesus Christ, our Substitute

> In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph. 1:7).

GOD'S CALL FOR A SEPARATED PEOPLE

by A. T. PIERSON

(Continued from last issue)

CONVERSION OF SOULS

A WORLDLY church hinders the conversion of sinners. By its influence, more and more their eyes become blinded, and sealed in blindness, to the value of divine things; eternal things practically disregarded; and the awful warnings of God's Word and providence unheard or unheeded, as was the earthquake when Hannibal and the Romans fought at Thrasymene. Vain is it to thunder the terrible truths of God in the ears of the deaf and the dead; and when the church itself grieves and quenches the Spirit by fellowship with evil, what power can the Lord's people use to give hearing to the deaf and life to the dead?

God meant to impress men of the world by the contrast of the unworldliness of His own people; but, on the whole, the witness of a separate and sanctified life is gone, and the witness of the tongue of fire is gone with it. The worldliness of the church is a fact so obvious that we cannot shut our eyes to it. Let us pray that our vision may be so cleared of every veil or film, that we may not see obscurely—men as trees walking—but, with a healthy normal eye, the actual state of things. Dr. Rice of Virginia, whose name will long be fragrant in the churches, used to say that "the work of Foreign Missions will not advance as it ought till there is a higher type of piety at home: for it would not consist with the plan of God to diffuse over the world such a low type of piety as now prevails."

In fact, a low type of piety has but little disposition to diffuse itself; it requires all its vitality and energy to maintain itself,—there is none to spare. An eminent writer says that "four-fifths of the nominal membership of the churches add nothing to their real power: they are a dead weight, a positive hindrance to the advance of the gospel; they actually help to fill up the gulf between the church and the world, and so break down all distinction between the truly regenerate and the enemies of God and the truth."

If the prevailing religious life is of so low a grade, how can we expect God to permit its wide and swift diffusion? As it is, He selects the few—the advance guard of disciples—to bear the banner of the Cross into the enemies' country. He permits such difficulties and dangers to face them, that all but devoted, heroic souls turn back. And so it comes to pass that He is today actually diffusing in missionary fields a type of piety far in advance of that found at home and, in proportion to the number of laborers and the means employed, the results are at least three-fold as great as at home. Within eighteen months, in Southern India one hundred thousand left paganism to identify themselves with Christian Communities. Uganda furnishes another illustration of a like advance. If piety is not on the decline, at home, why must we go beyond the bounds of Christendom—into the heart of pagandom—where a few, imbued with a special spirit of consecration, are at work—to find such results? In the great centers of Christian civilization, if anywhere we might look for such grand fruits, yet for nineteen centuries no such harvests have waved in the very garden of the Lord!

What does all this mean? It means that, in the worship of folly and fashion, in the race for worldly treasure and pleasure, in the idolatry of mammon, in the loss of a vivid sense of the reality and verity of spiritual things, in the lack of power to prevail in prayer, in the loss of that concurrent witness of a holy life, weightier by far than any witness of the lips, the church has also lost power to convert souls. She must be fair as the moon, clear as the sun, if she would be terrible as an army with banners, and go forth conquering and to conquer! The most vital secret of service to souls is A SENSE OF THE POWERS OF THE WORLD TO COME, and that becomes impossible in just such proportion as we are conformed to the world that now is.

CHRISTIAN ETHICS

THE type of Christian morality is likewise on the decline. The landmarks both of Christian doctrine and practice are giving way—being deliberately removed with the consent of hundreds of so-called Christians.

For instance, the SANCTIFICATION OF THE LORD'S DAY is becoming a remnant, if not a relic, of the remote past; and if this process goes on, before another century closes, the sanctity of the Lord's day will be classed among the curiosities of archaeology and paleology.

Many disciples do away with the consecrated seventh of time, as with the consecrated tithe of money, on the ground that all time and property are now holy unto the Lord; but the practical effect often is that they consecrate nothing! All time is indeed alike, because alike given to worldly and selfish ends and uses; all property is alike indeed, alike required, hoarded or expended on worldly and selfish principles.

Where are the marks of consecrated capital, of property administered by disciples as stewards of God? Dollars to mammon, dimes to God! Money enough locked up or wasted in the luxuries of rich Christians to supply the necessities of a world's poor and carry the gospel to every unsaved soul!

In the light of the New Testament, the question has, more than once, been raised whether it is even right for a disciple to be rich. Paul and James warn believers, not only against dishonest gains and selfish or sensual indulgence; but the lust of accumulation—the curse of canker and rust which gathers about all hoarded treasure (Jas. 5:1-5). Moses turned his back at once upon all three lusts—ambition, appetite, avarice, when he forsook, in one grand heroic resolve, the court of the Pharaohs, the pleasures of sin and the treasures of Egypt. During Old Testament times, when the doors had not as yet been thrown open to a world lying in sin, and the duty and

delight of winning the race to God had not been appreciated as belonging to God's people, the avenues for the charitable use of money were comparatively few and narrow, and the flood of wealth accumulated from lack of knowledge, and of ways wisely to expend it. But now, with a thousand millions dying without the bread of life how can those who love Christ hoard wealth? Look which way we will, in the thousand demands for temporal and spiritual relief, it is the pleading hand of our Lord which confronts us, and that hand can hold and disburse every spare dollar or even dime of the whole Christian world. How can disciples hoard wealth without shutting their eyes and ears? In 1875, in the liquor traffic alone, twelve hundred millions of dollars were spent—one dollar for every soul of the world's great host, while all Christendom spent but ten millions to convert the world. That same year, one Christian man upon his own house, grounds, furniture and garniture expended five times the entire sum expended by the American Board in all its missionary operations. In many a home of disciples the value of pictures, statues, silver plate and jewels, more than exceeds all that the churches of the vicinity jointly give to spread the gospel among the unsaved.

These and many other examples which might be given, of the various forms of unspiritual and even immoral life in the church, are only outbreaking forms of inward corruption. Boils were once thought to proceed from blood overcharged with certain elements, an excess of fatty matter—carbon. Modern science says that they come as often from thin as from thick blood—from low as from full vitality. The desecration of the Lord's day, the unconsecration of property, and kindred evils, are like boils on the surface of the body; they mean thin blood, low vitality; they are external manifestations of inward disease and debility. No outward application can reach them: the whole inner life must be quickened and revived by the Spirit of God.

NEGLECT OF SOULS

ONE most startling fact in church life is the absence of personal service in saving souls. Most nominal disciples seem to lose sight of service in the pursuit of salvation, while even salvation is sought with but feeble and spasmodic effort. During nearly fifty years of public life in urging upon disciples a systematic habitual seeking of souls, I have been wont to put the question pointedly, do you know that you have been instrumental in leading one soul to Christ? only to hear the sad confession in hundreds of cases, that there has been no real effort made in that direction. Multitudes of professed disciples absolutely neglect the unsaved about them; the question of personal responsibility is scarcely considered.

Facts and figures may be arrayed in a deceptive form, but it is well to consider their testimony touching this matter. According to the latest and most accurate computation, the world's population is 1,623,446,000, and of these there are in heathen and Mohammedan lands some 1,051,360,000, say in round numbers 1,000,000,000. It has been already supposed that there are today ten millions of true followers of the Lord, really regenerate. Should each of these win one soul to Christ during each year, and their converts do the same, at this rate of increase we would have in seven years more, 1,280,000,000—a number exceeding the present non-christian population of the globe!

This estimate allows to each child of God an entire year for the winning of each new convert, and none are supposed to be the means of converting more than seven souls; yet so rapid would be the conquest of the world for Christ at this rate, that within seven years, the church would have overtaken the entire unevangelized population of the globe, allowing for the average rate of increase during those seven years!

Take a more astounding calculation. If, today, there were but one godly man on earth; and during this year he should convert one other, and these two, during the next year, convert two more, and these four likewise double their number the third year; at this rate, of geometrical progression, in ten years we have 1,024 disciples; in ten years more 1,048,576; in ten more, only thirty years in all, 1,073,741,824, or again more than the whole number of souls, today unreached by the gospel. Yet, mark again, we start with a single disciple, and suppose but one new convert, each year, as the trophy of every convert's prayers and labors; yet, in one generation, the whole unevangelized mass is permeated by the gospel!

Surely there is nothing either impossible or impracticable in this proposition that every true disciple shall win at least one soul every year. Yet, after nineteen hundred years, careful calculation shows that the proportion of professed disciples to the whole mass of mankind is probably no larger than when Constantine took the throne.

Shall disciples fold their arms in self complacency, while there is risk of an ungodly, worldly, apathetic spirit honeycombing the very life and power of the church of God and draining its vitality! Of course, with a low vitality, there cannot be a high fertility.

In denominations that average well for piety and activity, it is often acknowledged that religion is at a low ebb and sometimes churches report actual decrease in members during the year. While population steadily advances, the net gain to the church as a whole is pitifully small.

Again let us refer to the apathy which prevails in the church at large in the work of missions. In this worldfield are a thousand million souls without even the knowledge of the gospel. With every swing of the pendulum, a soul swings into eternity; and so, with every revolution of the earth on its axis, more than eighty-six thousand move into the unseen world! With every thirty years a generation has fled. What those, now living, do to save their own generation they must do while that generation survives! Yet the church moves as slowly as though we could afford to take our own time to reach these perishing millions with the word of witness.

Dr. Joseph Angus long ago showed that, with 50,000 missionaries at work, and $75,000,000 a year to support them, the gospel might be preached again and again to every human being within ten years. 50,000 preachers seem a great company; yet if out of all protestant Christians, we count only ten millions truly evangelical, and converted, one per cent. of that ten millions would give 100,000. Any one out of three or four denominations in America could give all the laborers required. If one of every twenty Presbyterians would go to the field, no other body need contribute one laborer to make the 50,000. Ten times as many as the proposition requires fell on each side in the war for the Union. Surely all Christendom together could furnish the necessary workers, and even so vast a host would scarcely diminish the apparent numbers. $750,000,000 in ten years seems a great sum, yet if each member of the evangelical churches in Europe and America should give five dollars for the ten year's work, the whole amount would be secured. The Crimean war cost nearly as much, and the American war ten times as much; and there are ten thousand professing disciples who, together, could give the whole sum, and not feel it.

STARTLING FACTS

NOW calmly look at this arithmetic. England spends in two years on "drink," what would suffice in ten years to preach the gospel as a witness to every human soul; one out of every three thousand protestant church members would give the fifty thousand laborers. In twenty years we might preach the gospel to every soul.

What are we doing? The whole amount given to the missionary work of the world, for the last ten years, has not exceeded fifteen millions yearly, about fifteen dollars per year for the evangelization of each thousand souls! No wonder that Dr. Duff, the modern Paul, said, as with

his dying breath, "The church is playing at missions." There are open doors today in Japan, Korea, China, India, Africa, Syria, Italy, France, Spain, demanding for each of these great fields at least a thousand laborers. We have for a hundred years prayed that God, by His providence, would open the way into pagan and papal lands; and now, when the very walls of Jericho tumble before our eyes, but a feeble few are ready to go up into the breaches made in answer to prayer. What of the sincerity of those prayers? Is there in the very body of Christ so little life, that there is a paralysis of sensation and motion? so little vitality and spirituality that earnestness is gone? Have we no zeal for God, no self-denial, no enterprise? Ah, the leaven of the Pharisees,—formalism and ritualism; the leaven of the Saducees—rationalism and skepticism; the leaven of Herod—worldliness and wickedness are permeating the whole lump. The practical irreligion and infidelity, found inside the nominal church, hinder the gospel more than all the counterparts of them outside the church. One million of thoroughly consecrated disciples would change the whole life of the church and of the world. One devoted Scotchman, telling the old, old story, in broken French, to the fierce and fiery commune of Belleville, lit an altar flame in that Parisian suburb which caught from one new altar to another, till the awful shame of St. Bartholomew's Eve seemed likely to be wiped away in the glory of a regenerate France. Think of it! One hundred and thirty preaching stations established in French-centers! Pentecost revived in the very seat of the papal beast! The glorious coming of the Lord to which the flaming fingers of prophecy point may be delayed by the apathy of the church! Perhaps He is waiting for just such a spirit of consecrated Christian enterprise!

SANCTIFIED PARENTHOOD

ANOTHER form of evil, conspicuous among the causes of the low level of church life is the lack of a sanctified parenthood. We must remember that the unit in the Bible, is not the individual but the family. From the hour when God, seeing that it was not good for the man that he should be alone, erected in the sinless Eden the first foundation for the household, He has dealt with the race with marked reference to the organic unity of the family life. Back of all mere covenant relations, back of the influence of parental training or neglect, there lies a law of heredity by which like begets like. If character is not inherited, aptitudes are, and they give a bias in a good or bad direction to the whole life of offspring.

The evil upon which we are now delicately touching demands heroic treatment. Its power is the more terrible because a false modesty forbids or restrains attack upon it. What can be worse than the evil practices which touch those mysterious and sacred powers which ally man so closely to the Creator! Human beings may beget children in their own likeness—children having immortal souls. With what an awful dignity wedlock is thus invested! What a matter is this to treat with low jest and loathsome trifling, when souls, born of human parents, are to develop as into angels or demons! What a tie is that of wedlock to be formed without thought, without prayer, without first laying one's self upon the holy altar of God!

The whole future character and destiny of mankind hang upon the careful, prayerful consecration of parenthood. Every condition must therefore, as far as possible, be insured in the parents that is calculated to insure offspring, physically, mentally and morally healthy, happy and holy. The raising of stock on the farms is a matter of science, yet more care is given to the purity of breed and blood in flocks and herds, sheep and cattle, than in the human family.

There are nameless crimes which belong only to the modern Sodom, but there is too much unconsecrated parenthood on the part of those who are divinely taught that their bodies are temples of the Holy Ghost, and that those who defile the temple of God, God will destroy!

Is it not a crime when professing disciples form marriage ties without reference to mutual fitness, physical, mental, moral or spiritual, under the sway of motives of convenience, social position, chance, caprice, pecuniary gain, passion, without the pure love which is the only true basis or sanction of marriage? Some Christian women thus become mothers of offspring tainted from birth with the leprosy of scrofulous blood or the poison of a native appetite for drink! Puny infants reproduce the worst conditions of the parent, weakness, weariness, mental exhaustion, nervous prostration! Some children, owe it to their parents that from birth, they go astray with a needless intensity of depravity, an inborn propensity for crime; or because of the carelessness or waywardness of their parents, are easy victims of epilepsy, insanity, idiocy or a hundred other forms of curse, so that their very presence in the world tells the tale of an unconsecrated parenthood.

The fact is weighty with a world of issues, that, in this most solemn and responsible matter, involving the present being, and eternal future, of souls, the Lord's blessing should not habitually be sought; that, sometimes, He is not acknowledged, and in hundreds of cases there is even trifling and sin. From various sources, and especially from frequent and familiar contact with eminent Christian physicians, there has come to my knowledge facts which could not be dealt with in plainness without violating propriety. One yearns to break through the restraint of a questionable delicacy and describe these things as they are, and ought to be exposed. But now, as in Paul's day, it is a shame to speak of those things which are done in secret. There are shameful sins, connected with this solemn matter, that we fear will confront even some disciples at the judgment seat! What would be the improved character of the next generation if the powers and privileges of parenthood could but be entirely hallowed!

We are bidden to "bring up our children in the nurture and admonition of the Lord." Who shall say where Christian nurture begins? Can we fix a definite age, when the character of a child takes its first impress? Is there one moment from the first breath, when character is not taking its mould from surroundings? Are no impressions made even before birth? Nay is there not a parental responsibility reaching still further back, to the making and moulding of the individual character itself, which is to transmit its aptitudes to children yet unborn?

Culture, however careful and prayerful, can never enable parents to bring into this world offspring untainted with sin; but no one can say how much the entire dedication of the parent may do to prepare and dispose the child for the regenerating Spirit. Hannah prayed for a son, and, before the child was conceived, gave him to the Lord, and so Samuel, from youth to old age, led the holy succession of prophets. Zacharias and Elizabeth walked in all God's commandments and ordinances blameless; and John the Baptist was filled with the Holy Ghost even from his mother's womb. If there were more Hannahs, there would be more Samuels. Were there more parents like Zacharias and Elizabeth there would be more sons like John. The beloved Timothy was carefully trained—from a child he knew the Holy Scriptures; but his Christian nurture began earlier than this: the "unfeigned faith which was in him dwelt first in his grandmother Lois and his mother Eunice!" What a hint is this that the secret germ even of Timothy's faith might be traced back even through a godly mother to a godly grandmother!

Let disciples by the Word of God and by prayer, sanctify their whole being, regard their bodies as temples of the Holy Ghost, and use all their powers for the glory of God; cultivating a godly character and exercising a godly self-restraint, walking in the Spirit that they may not fulfil the lusts of the flesh. Let them prayerfully consecrate parenthood to God, that every child begotten or born of them may, by God's help, be to the utmost fitted for and disposed to a pure and godly life.

(Continued in next issue)

IN THE HARVEST FIELD

by Jesse Roy Jones

The Alumni Association of the Denver Bible Institute elected for their officers for the coming year the following: Harold A. Wilson, '18, President; Roy R. Boese, '27, Vice President; Lucille Boese, '26, Secretary; Eulalia M. Lindquist, '27, Treasurer.

This letter from our Brother Wade K. Ramsey, Class '20 brought blessing to all present at the annual meeting of the Alumni Association, and gave food for thought and prayer. We pass it on to our "Grace and Truth" family for their prayerful consideration:

"May 23, 1927.

"The Alumni Association of D. B. I.
2047 Glenarm Place,
Denver, Colorado.

"Dear Fellow-alumni:

Let me express my sincere regrets for not being able to attend this very important meeting of the Alumni Association. But if I cannot be there in bodily presence, I am there in spirit and prayers.

"It has been a cherished honor to be your president for the past year, and accordingly I wish to thank you most heartily for the honor conferred . . . I am deeply interested in this organization and pray and expect that it will become a vital force in advancing the interest of the School we all love.

"As retiring president, may I offer a suggestive program, which I believe ought to be carried out by the Alumni Association in harmony with and under the direction of the Board of Directors of D. B. I.?

"I have been impressed for some time with the need of having a summer camp in the mountains of Colorado, where young people from different parts of the country might gather each year and take special training for spiritual leadership in their various and respective communities, and where young people whom God is calling into the mission field and the ministry might be brought face to face with the issue of their life's work.

"In thinking this matter over, I have been convinced that Institute Park is that place, and the Denver Bible Institute is the institution to direct this program, and the Alumni Association is the organization to foster and help carry it out.

"Such a summer training camp would put the Institute workers—and other men of spiritual insight and power, whom the Institute might wish to secure—into direct contact with young people from widely separated sections of the country. This would mean much to many communities in bringing to their doors through their young people the vital and soul-stirring message which the Institute has to offer. It would mean much to the Institute in having this contact with young people on whom God is unmistakably laying His hands for the mission field or the ministry or other special work of the gospel of Christ. It would also be a factor to offset and oppose the many other such camps for young people run and controlled by Modernists.

"The work could be broadened so as to appeal to older people, wishing to spend a vacation in the hills, and at the same time make advancement in the things of Christ. I believe this thing could be made a real spiritual force and would honor Christ and bless humanity.

"This is just a rough suggestive outline, which would, no doubt, be revamped and changed to fit the real conditions once the Institute decided to carry it out. I commend it for your earnest prayer and consideration, and would be glad to hear from you as to what you think about it as a goal for the Alumni to strive for in the future.

"May God's richest blessings rest upon you as you meet. I shall remember you in prayer.

Yours in the Blessed Hope,
WADE K. RAMSEY."

Mr. Maurice G. Dametz, Assistant Editor on "Grace and Truth" staff and member of the D. B. I. Faculty, was privileged of God to conduct six meetings last month at Yampa, Bear River and Steamboat Springs, Colo. Through the power of the Word under his ministry a total of forty-two decisions for the Lord were witnessed. Praise God, the Word still works.

Mr Clyde E. Hahs, former student of D. B. I., is preaching in school houses round about Fowler, Colo. He is teaching a Teachers' Training Class of young people and has already turned one young man toward the Denver Bible Institute for further Bible training. Brother Hahs is hoping the Lord may open up the way for him to return to D. B. I. to finish his course. He was recently licensed by the Baptist church at Fowler.

Mr. and Mrs. Otto Deming, former students of D. B. I., have been spending the summer months at the Institute, assisting with the work of the School and fellowshipping with the members of the Faculty and Workers' Group, who carry the work on through the summer months. The loyalty of these two young people to the Word of God and to the Institute where they received their knowledge of the Word brought refreshment and encouragement to the Institute family. They left Denver on August 18th for Schaeffer's Crossing, where they expect to begin working in the needy mountain districts of Colorado, hoping also to push on up into Wyoming with the gospel.

We bespeak for the Demings the prayers of the "Grace and Truth" family, as they go out into this wonderful mission by faith. The members of the Faculty and

Worker's Group of the Institute are thanking God for the privilege of standing back of them, and are asking God to increase the number of those who will count all things but loss for the priceless privilege of knowing Christ Jesus the Lord, and of bringing others to a knowledge of Him.

Under the auspices of the Moody Bible Institute of Chicago, a summer Bible conference was held in the First United Presbyterian Church of Denver, July 31—August 14. The speakers at this conference were: Rev. M. T. Shelford, D.D.; Rev. E. G. Crabill, D.D.; Rev. W. E. McClure, D.D.; and Rev. W. H. Rogers, D.D. Assisting in the conference were Rev. and Mrs. B. C. Montgomery, who had charge of the music. Mr. Geo. V. Kirk, Director of the Extension Department of the Moody Institute, directed the conference.

Rich blessing was brought to those who were privileged to attend the conference. The morning and afternoon sessions were devoted to inspirational addresses and Bible studies, while the evening services emphasized the evangelistic note.

We praise God for these strong men in the Faith who have ministered to us at Denver of the things of the Word, and we pray His richest blessing upon them as they continue ministering the things of Christ in other places.

Mr. James McKendrick, Scotch evangelist, visited Denver during the month of July on his farewell tour of America. Brother McKendrick conducted tent meetings in the central part of the city from July 10th to August 14th, bringing both evangelistic messages to the lost and teaching messages to believers. His testimony has been greatly blessed of God in the city of Denver because of its simplicity and clarity, and His Spirit-filled life has been an inspiration and encouragement to all of us. We wish for Brother McKendrick God's richest blessing as he returns shortly to Scotland.

AN APPEAL FOR PRAYER

For several years the Denver Bible Institute has been taking the message of Jesus and His love to some of the neglected districts of Colorado, working in communities where there are no other churches and where the people are not financially able to support a salaried worker. Due to the fact that we have responded to the call for help in these communities, the Institute is now conducting regular weekly services in eight of these needy fields.

The purpose of this appeal is that the members of the "Grace and Truth" family might cooperate with us in prayer and with their gifts, as the Lord directs, in establishing a work in another one of these needy communities. The field is located in the extreme southeast section of our city, being a new addition which was opened up for the purpose of giving poor people a place to live cheaply. Several hundred families have availed themselves of this opportunity, resulting in the creation of a small community in itself made up of people who are very poor, but very precious in the sight of our Lord.

Some nine or ten months ago, this community appealed to us for help in establishing an interdenominational Gospel mission in their midst. We, after prayer and meditation, responded, and have since received God's confirmation of His leading in this step by seeing many precious souls saved and believers restored and strengthened in their Christian life.

We have been conducting our services in a temporary building about thirty feet wide and fifty feet long, built of rough lumber, with no lining, dirt floor, wooden benches for seats, and the ventilation greatly augmented by numerous cracks in the walls. This building has answered our purpose very well during the summer months, but greatly handicaps the work in the winter, it being impossible to heat the present building in cold weather. Furthermore, the present arrangement is only temporary as the lots are not owned by the mission, and we may be compelled to change our location at any time.

Due to these facts, we are facing an urgent need for funds to build a mission for this community in the short time that remains before the winter is upon us. We have investigated the cost of a building which will be adequate for the needs of the community and find that about three thousand dollars will cover the entire cost of building material, the labor being donated.

Many of our friends who know of this need have already given financial help to the extent that lots for a new building site have been purchased and a balance of $100.00 is on hand. In addition to this, the rough lumber in our temporary building now being occupied will be usable in the new building. But we are still about $2,000.00 short of the total amount needed. However we can get along without the complete building at present if we are permitted to put in the basement immediately. To do this we will need $500.00



Burlington Gospel Center

Will you earnestly join us in prayer that He Who works in mysterious ways His wonders to perform will be pleased to grant us the privilege of seeing His testimony continued unhampered in this part of His vineyard?

Walter R. Gorsage,
Director of Evangelism,
Denver Bible Institute.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 10. **Sunday, December 4, 1927.**

ISAIAH TEACHES RIGHT LIVING

Lesson Text: Isaiah 5:1-12.

Read Chapters 3:1 to 5:20.

Golden Text:

"Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27).

Before we leave the study of the prophets let us once more call to mind the fourfold character of their message. In the former lesson in which we studied all four in their relationship one with another, we emphasized the principles involved, but in this we shall lay the emphasis on the practical outworking of those principles. It is well, we believe, that we should thus emphasize the fourfold character of the Prophet's messages, for, coupled with the recognition that the Bible is self-interpreting, this is the master key to the study of the Old Testament, and if the only result of our studies in the writings of the Prophets is that our students have gained a clear understanding of the principles involved, and are enabled to distinguish for themselves the different lines of truth, our time will be well spent.

The lesson which is before us is admirably adapted to such a study as that which we propose, because it is one of the passages in the Old Testament which has direct statements, either in its own limits or in the New Testament, which indicate what each of the four messages is. Three passages in the New Testament most clearly interpret the three of the messages which are ordinarily most difficult for the beginner to detect.

I. THE LOCAL HISTORICAL MESSAGE

"The vineyard of the Lord of hosts is the house of Israel" (Isa. 5:7).

The local historical message of the Scripture is easily understood. It is stated in Isaiah 5:7, "The vineyard of the Lord of hosts is the house of Israel." This is an interpretation both of what precedes, and of what follows in the lesson text. God had chosen the nation Israel to be a people for His Name. He had brought them out of Egypt, and planted them in the land of promise. He had carefully protected them and cared for them and nurtured them, and as a result He very reasonably looked for them to show their gratitude by bringing forth fruit to His glory. And what this fruit was to be is stated in this same verse, "I looked for judgment, but behold oppression; for righteousness, but behold a cry." (Ps. 80:8-11; Jer. 2:21; Ezek. 17:6-10; I Cor. 9:7)

There was more involved in this than simply the normal relationship between God and His people. In that realm alone surely His request was not unreasonable and Israel's sin appears very terrible. But when we consider that God had chosen Israel of all the nations in the world that He might make them a testimony to the rest of the world, and that through them He might draw others unto Himself, their failure seems all the more hideous. Not only had they failed to render to the Lord the due and fitting tribute of their gratitude for His mercy, but in addition they had failed to enter into His ordained purpose for their lives, that they should bear His testimony and embody in themselves the most convincing evidence of His saving grace and power. (Hosea 10:1)

The Scripture before us, therefore, speaks plainly of Israel's sin and testifies of God's judgment. Because she has sinned, God must chasten. The sins named are graft and greed, and intemperance. And if we consider the close connection which existed in those days between the use of strong drink and music and the worship of the idols, we will recognize at once that the sins which are listed here involve by implication also the sins in the realm of worship which are spoken of elsewhere but not here mentioned by name. (Dan. 3:5; Dan. 5:4) Likewise several of the judgments of God are spoken of in detail, though the ones mentioned by no means exhaust the list. God's protection is to be withdrawn, and Israel is to be delivered into the hand of her enemies. The land is to be desolated and to become unfruitful through the ravages of the enemies and the withholding of the blessing of rain. The condition both of the people and of the land today is mute but convincing evidence that the judgments which Isaiah pronounced by divine inspiration have found a terrible and literal fulfilment. Truly the vineyard of the Lord of hosts has been laid waste! (Jer. 12:10; Ps. 80:8-16; Joel 1:5-7; Rev. 14:18, 19)

Here the lesson stops, but we know that God's dealing with Israel does not end here, for He has promised that in the future His vine shall grow and flourish and bring forth its proper fruit to His glory. (Hos. 14:4-7)

II. THE PROPHETIC NATIONAL MESSAGE

"He will miserably destroy those wicked men and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons" (Matt. 21:41).

The prophetic national message is also very clear. The Lord Jesus Christ stated it in the form of a parable addressed to the Pharisees of His own day. In this parable He used the symbol of the vineyard again to set forth Israel's unfruitfulness in His own day, but consistent with the progressive revelation principle He laid the responsibility for this condition upon the shoulders of the religious leaders of the day. Israel's rejection of the Word of the Lord in the days of the prophets is mentioned in the mistreatment which the keepers of the vineyard gave to the servants, and its climax is seen in their rejection of the Lord Jesus Christ, set forth by the Son and Heir. This parable upon careful investigation is seen also to point forward to the sin and fruitlessness of Israel in the Great Tribulation. In this parable the imminent chastening of the Roman dispersion is disclosed, and it is coupled with the judgment which shall fall upon unbelieving Israel at the Second Coming of Christ. (Matt. 21:33-45; Mark 12:1-12; Lu. 20:9-19)

III. THE PROPHETIC MESSIANIC MESSAGE

"I am the true Vine, and My Father is the Husbandman" (John 15:1).

We have seen one aspect of the prophetic messianic message in the sufferings of the Son in the parable to which we have already referred. Israel's rejection of the Word of the Lord in the days of Isaiah finds its antitype in their rejection of the Lord Jesus Christ in the days of His earthly ministry and in their covenant with Antichrist in the Great Tribulation. In each instance it is the same One Whom they are rejecting. The One Who spoke through the mouths of the prophets addressed them in His own Person when the Lord Jesus Christ bore His testimony in the days of His flesh, and He will once more address them through His prophets when the one hundred and forty-four thousand go forth to minister the Word in the Great Tribulation. From this standpoint the Lord Jesus Christ is seen as the Master and Owner of the vine. He it was Who planted and protected and nurtured His people Israel, and He it was Who looked for the fruit but found none, and consequently visited chastening upon them. (Isa. 6:1, 5; Jno. 12:41; Jno 1:11)

But now we come to another phase of this truth. In the fifteenth chapter of John we read the words which fell from the lips of the Messiah Himself, "I am the true Vine." With all mankind Israel could say, "In Him we live, and move, and have our being" (Acts 17:28). But she had more reason than others for such a testimony, for of all the nations in the world Israel had been the recipient of the most marked divine favor. She had received care and blessing which no other nation had enjoyed. In these things she was a peculiar people. But apart from the God Who called her and cared for her so tenderly, Israel was no better than other nations. Surely it was in Christ that she was what she was, and this is doubtless one of the meanings which underlay the words of the Saviour.

But there is more to this statement even than this. Each of the symbols which God uses to set forth His people Israel has a special significance. The fig tree is essentially political, and has to do primarily with Israel's national experiences (Lu. 13:6-9; Matt 24:32). The Olive tree on the other hand is primarily spiritual, and represents Israel in her spiritual relationships with the Lord (Ps. 52:8; Jer. 11:16-17; Rom. 11:17-24; remember, too, that oil is typical of the Holy Spirit). But the vine in its symbolical significance is essentially and primarily servile, having to do with Israel's testimony. This is quite clearly seen when we remember that the function of the vine is to give wine, and that wine in the symbolism of Scripture stands for teaching—good wine fo a testimony of truth and righteousness, and bad wine fo a testimony of lies and wickedness. (Hos. 10:1; Isa. 55:1 Rev. 17:2; I Cor. 10:16) In the statement, "I am th true Vine," therefore, the Lord Jesus is saying, "I a the Source, the Substance, and the Sum of the test mony which Israel is called to bear." (Rom. 3:2; Jn 5:39; Acts 10:43)

IV. THE PERSONAL DEVOTIONAL MESSAGE

"I am the Vine, ye are the branches" (John 15:5

The personal devotional message is just as clearl stated in the fifteenth chapter of John. There Jesu says, "I am the Vine, ye are the branches." How inter esting it is that to Israel God says, "The vineyard o the Lord of hosts is the house of Israel," while to th believer He says, "I am the Vine, ye are the branches, Surely this is confirmation of the truth which we hav many times stated, namely that the nation Israel is typi cal of the individual believing soul. The truths whic the Spirit teaches concerning the nation Israel in th lesson Scripture are prophetic of her future experience and prophesy concerning the Lord Jesus Christ, bu they have also their counterpart in the spiritual exper iences of the believer of this age.

In the Scripture which teaches that the believers ar the branches of the true Vine, the Spirit of God teache the same truths as those which are taught in the Scrip ture which is the lesson text. God's delivering Israel fron Egypt, and His tender care for her are typical of the grace with which He saves the believer and cares fo him. As He planned and ordained that Israel should bear fruit, so, too, God's plan for the believer is that he shall bring forth fruit to His glory (John 15:2, 5). In the teaching pertaining to Israel we see that God held her responsible for her failure to bear fruit; so, too we are taught that God visits chastening upon the fruitless believer (John 15:2). And finally as Israel shall one day bear fruit to the glory of God, so the believer may glorify God by his fruitbearing (John 15:8). More details might be discussed, and profitably, but these will be enough to confirm the individual devotional interpretation. The same truths which we learn from the fifteenth chapter of John we may learn from the fifth chapter of Isaiah, if we consider it from the standpoint of its typical representation of the individual believer's experiences which are found in those of the nation Israel. (I Cor. 10:11)

And now finally, let us take heed to ourselves, lest we, too, be guilty of the sin of base ingratitude and disobedience which the Spirit of God condemned in Israel, and let us remember that the God Who so lovingly dealt with His people Israel deals with us in the same long suffering and loving kindness. Let us make haste to render to Him the only acceptable expression of our gratitude, i.e., a life wholly surrendered to His will (Rom. 12:1-2).

VITAL-TRUTH ILLUSTRATION

Some friends of ours were living in Florida at the time of the hurricane that recently swept the southern part of that State. They came through alive and unhurt, and afterward wrote us: "All night long the storm raged about us, and it was terrible to hear the crash of breaking glass and falling timber, never knowing at what instant our own house would go. We finally got down on our knees and told the Lord that if He would only keep us safe, we would faithfully serve Him ever after." The hurricane is forgotten now, and our friends have gone back to their old habits of worldliness and pleasure-seeking. Their last letter to us contained a shamefaced reference to "The crazy things they may have said under great emotional stress."

—A writer in "The Sunday School Times."

Fourth Quarter, Lesson 11. Sunday, December 11, 1927.

ISAIAH COUNSELS RULERS

Lesson Text: Isaiah 37:5-11; 14-20.

Read chapters 7, 31, 36, 37.

Golden Text:

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" (Isa. 26:3).

Hezekiah's experience with Rabshakeh and Sennacherib is a most practical lesson in Christian living.

In order fully to appreciate its value, however, one needs to have in mind in addition to the lesson text, the incidents recorded in the other Scriptures pertaining to the lesson. We therefore recommend most earnestly that the teacher read the chapters assigned to be read and in addition that he read the eighteenth and nineteenth chapters of II Kings. With this preparation we are ready to proceed with the study of our lesson.

Hezekiah's was a victorious experience. The assault of his enemies reminds us of the conflict of the soul; his prayer furnishes an example worthy of our emulation, and suggests the proper occupation of the soul; while the rout of the hosts of Sennacherib is suggestive of the victory which is provided for us in Christ Jesus. This lesson might well be entitled, therefore, "A Study in the Victorious Life."

I. HEZEKIAH'S TROUBLOUS CIRCUMSTANCES

Hezekiah was situated in the midst of most troublous circumstances. There can be no question about that. He was assailed by the triumphant forces of the King of Assyria. He had rebelled against him, and refused to pay tribute. For this cause Sennacherib had planned to march on Jerusalem, with the purpose of wreaking vengeance upon him. His armies had swept victoriously through many countries already, and Hezekiah had grown alarmed, and had tried to turn him back by the payment of tribute, but to no avail, for the emmissaries of the Assyrian now stood before the gate, breathing out threats and holding out alluring promises to the people if they would forsake Hezekiah and make a covenant with the King of Assyria.

The character of this enemy is significant.

He was proud and presumptuous. Though God had used this Assyrian king to visit judgment upon the nations which had forgotten Him, yet Sennacherib had become lifted up in pride. While he remembered that God had used him as His instrument of judgment, yet he fell into the same sin as those nations which God had judged, for he attributed his victorious career to his own prowess.

His pride led to the further sin of blasphemy. So lightly did he consider that God had delivered the nations into his hand, he fancied that he was able even to cope with God. So to the people of Israel he sent word, saying, "Let not Hezekiah deceive you, . . . neither let Hezekiah make you to trust in the Lord, saying, The Lord surely will deliver us." Again he said, "Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the King of Assyria?" And to Hezekiah himself he sent word, "Let not thy God, in Whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the King of Assyria." (Isa. 36:14-15; Isa. 36:18; Isa. 37:10)

Though we shall not be able to take time to consider the dispensational teaching in this incident, it may be well to call attention to the fact that this blasphemy makes the King of Assyria a clear type of the Antichrist, who in his pride and self exaltation will dare to set himself up to fight against God. And for those who wish to follow out this analogy we will say that Hezekiah's prayer is typical of the cry of the children of Israel when the forces of Antichrist are beseiging Jerusalem; while the defeat of Sennacherib is typical of the rout of Antichrist's armies.

But we must now note another characteristic of this enemy. He was a deceiver. Hezekiah had broken down the high places and destroyed the images erected for the worship of idols. For this the Spirit of God highly commends him. But now Rabshakeh says to the children of Israel, "If thou say to me, We trust in the Lord our God: is it not He, Whose high places Hezekiah hath taken away, and saith to Judah and to Jerusalem, Ye shall worship before this altar?" (Isa. 36:7). By such words did the enemy seek to deceive the people into thinking that the things which were actually their strength were nothing but weakness. Such was the character of the enemy which confronted Hezekiah. He was proud and presumptnous; he was a blasphemer; and he was a deceiver.

The power of this enemy is also significant. The Assyrian had forces far superior to any Hezekiah could muster among the people of Israel. From a human standpoint it was hopeless to oppose him. If we consider only human resources Sennacherib was well able to crush any army which Hezekiah might bring against him. Surely if he trusted in the arm of the flesh Hezekiah's plight was desperate. He was utterly helpless in the face of such a vast army as that which was marching against Jerusalem.

Hezekiah's enemy is typical of the enemy of our souls. We, too, are situated in the midst of troublous circumstances. The old nature is constantly assailing our souls. And as the armies of Sennacherib stood behind Rabshakeh and his taunts, so the old nature is in league with the world and the demons. Like his father he is arrogant and presumptuous. He is an implacable enemy of God, therefore he is a blasphemer. And he is an unmitigated deceiver. It may seem at times that our troubles in the spiritual life arise from mere things, but the student of God's Word well knows that nothing has power to disturb the peace of the child of God save as it is used by the old nature. Nakedness, famine, persecution, sickness, suffering, sorrow, peril, poverty, and temptation in themselves have no power. But these things frequently become instruments by which the old nature produces discouragement, doubt, rebellion, discontent, and defeat. Let us recognize that the troubles of our lives are not due primarily to the things which we experience, and which appear to be the immediate occasion for the troubles. This is but one form of the old nature's deception. He seeks in this manner to blind the soul to his presence and to his pernicious activities. (Eph. 6:12; I Pet. 5:8; Jno. 8:44; Gal. 5:17; Rom. 8:7; Eph. 4:22)

II. HEZEKIAH'S PRAYERFUL OCCUPATION

In the midst of his troublous circumstances, Hezekiah proved the truth of our Golden Text, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee" (Isa. 26:3). Hezekiah took the one sure means of gaining victory, both over his own fears, and in the conflict with the Assyrians. He set his mind on the Lord and looked to Him to give the victory. His soul was not occupied with the enemy but with the Lord Whom the enemy had reproached but Who was abundantly able to deliver. This is an example worthy of our careful study and emulation.

There are five things especially noteworthy about Hezekiah's occupation.

The first is its SEPARATION. Hezekiah had not tried to cherish a few idols in the land and at the same time to serve the Lord. He was not depending partly upon idols and partly upon God for deliverance. He had put away the images and the high places out of the land, and his heart was single in its dependence upon Jehovah. It was from Him alone that he looked for salvation. In this he had made possible in his own days the fulfilment of the promise which God had given Israel that when they put away their idols the Assyrian would be routed. (II Kings 18:4; Isa. 31:6-9)

The second notable feature of Hezekiah's occupation was its ADORATION. His heart was bowed before God in worship. What tribute which has fallen from the lips of men has ever been more rich and full in its expression of trustful confidence and worshipful adoration than that which Hezekiah voiced, "O Lord God of hosts, God of Israel, that dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth: Thou hast made heaven and earth" (Isa. 37:16). Surely in this Hezekiah recognized the omnipotence and the sovereignty of God and yielded to Him the preeminence. And to give Him such a place in the affairs of the nation necessitated giving Him such a place in the thoughts of his own heart. Here is the very heart of Hezekiah's occupation: a trusting, reverent consideration of Who and What God was, and an implicit reliance upon Him.

The third thing about Hezekiah's occupation which attracts our especial attention is its PERCEPTION. He did not foolishly shut his eyes to the seriousness of the predicament in which he was, but frankly recognized it. How different this is from the fool's paradise which the Christian Scientist tries to create for himself by his vain imaginations, and denial of the reality of sin and sickness and of all other ills which distress mankind. But in his frank recognition of the power of the enemy Hezekiah also reckoned on the reason for the defeat of the other nations which had fallen before Sennacherib, and recognized the prideful and presumptuous character of the enemy's taunts. Their victories over the nations round about had been due to the fact that these nations had trusted in gods of wood and stone instead of the living God, and He had delivered them into the hands of the invaders. And the insults which the enemy had hurled into the teeth of Hezekiah were seen to be directed not against him, but against the God Whom he worshipped. With this was coupled the full recognition of God's power to deliver and to vindicate His Name before the people. Surely we can well afford frankly to face things as they are if at the same time we reckon on the One Who is able to deliver. (Isa. 37:17-18)

The fourth notable characteristic of Hezekiah's occupation was its PETITION. His was not a mere fatuous dreaming about the things of the Lord Jesus Christ apart from vigorous, straightforward decision and action. His was a real occupation in Christ which measured the strength of the enemy, and then turned away to the Lord with a definite request for deliverance. His mind was filled with the things of the Lord and his heart was stayed upon Him in trustful, worshipful expectation that He would deliver him, but this attitude was based upon a definite request. Hezekiah knew he could not overcome the enemy, but he knew God could. So he came to the Lord, asking that He would hear the threats of the enemy and save His people. (Isa. 37:20)

And finally we need to notice the ASPIRATION which marked Hezekiah's attitude of soul. He desired above everything else the glory of God. "Save us," he prayed, "that all the kingdoms of the earth may know that Thou art the Lord, even Thou only," He was not seeking primarily his own safety, nor that of his people. Naturally he earnestly desired that as well. But his first thought was for the glory of God. It mattered comparatively little whether he perished and his people were led into captivity, but it mattered much whether the Name of the Lord should be reproached or magnified. This is the spirit of all true occupation, for occupation is love, and true love seeketh not her own, but the things which are Jesus Christ's. (Isa. 37:20)

Such was Hezekiah's occupation, and such should be ours. Such an occupation is the secret of a truly victorious life. Like Hezekiah we should be separate—we should make no provision for the flesh to fulfil the lusts thereof (Rom. 12:2; Rom. 13:14). Like his, our hearts should be constantly bowed before the Lord in worship and adoration (John 4:23). Like him we should frankly face conditions as they are, while at the same time we reckon on the goodness and power of God (Matt. 24:4-6; Rom. 7:14-25). Like him, in the face of the enemy we should definitely ask for deliverance (Eph. 6:12-18). And like him, we should put first in our hearts and lives the glory of God (I Cor. 6:20). But when all is said, it can be summed up in three words—occupation in Christ. (Prov. 3:5-6; Ps. 40:1-4; Ps. 37:4-5; Col. 3:1-2)

III. HEZEKIAH'S EFFORTLESS VICTORY

And now we see the result of Hezekiah's occupation in the Lord. In answer to his prayer God discomfited the hosts of Assyria. He honored the faith of His servant by doing what he had asked. Hezekiah did not have to strike a blow in defence of the city, for the angel of the Lord smote the armies of Sennacherib so that he turned back into Nineveh, where he was slain by the hands of his own sons.

This is a promise to us. The soul who struggles against the evil one in his own strength must inevitably suffer the bitterness of defeat. But the soul who is stayed upon Jehovah is kept by the power of God. He walks victorious in the midst of the most determined and ferocious assaults by the enemy. Before him the hosts of hell fall back baffled and defeated. (Isa. 26:3; Rom. 6:14)

God plans that victory to be an effortless thing on the part of the believer. All our striving and straining to gain victory over sin is in vain; and it is needless, for victory is ours if we simply rest by faith in Him Who died upon the Cross to give us the victory. Perhaps the best statement of this truth is found in Galatians 5:16, "This I say, then, Walk in the Spirit and ye shall not fulfil the lusts of the flesh." To walk in the Spirit is the secret of victory. What it means to walk in the Spirit is explained in Rom. 8:5, "They that are after the Spirit do mind the things of the Spirit." This brings us back to the same truth which we have already stated: The secret of victory over sin is occupation in Christ Jesus. Another Scripture which states this principle, and which also emphasizes the perfection of the victory which the believer enjoys through looking unto Him is Second Corinthians 10:4-5, "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

VITAL-TRUTH ILLUSTRATION

When, in 1918, I really faced the facts, I saw that the war was not "a war to end war," but was, despite our coming victory, a beginning of sorrows. Dark, dark was the future as I looked into a vista of new warfare, with intervals of strain, of stress, of international intrigue, of horrible preparations and inventions for slaughter—times of so-called peace that would be hardly less terrible and no less demoralizing than actual war—not to speak of all sorts of economic troubles, and social decadence.

Just then, by what seemed a chance discovery in a bookshop, I came across writings on Prophecy, which pointed out that in the Bible there are oracles foretelling and diagnosing the world's ills, and promising that they shall be cured. Until that day, I had taken the prophecies of the Bible no more seriously than a great many other people (often professing Christians) still do

take them. But now I eagerly followed up the clue which this bookshop discovery had given me. What did I read? That God foreknew, and has foretold in the Bible, the evils of this age, and their gathering and darkening as the age draws to a close—above all that He has promised the return of Jesus Christ, to Whom He has reserved the imperial sceptre of the world. Thus world-power will cease to be the cause of fratricidal human strife, for it will be exercised in divine wisdom and love by the Son of God. "AH, THAT IS THE SOLUTION!" My heart stirred to it. My practical political eye saw that this Divine Program is absolutely the only one that can solve the international, social, political, or moral problems of the world. The only trouble was, that it seemed too good to be true. As yet, I believed not for very joy."

—Christabel Pankhurst

REVIEW: THE EARLY PROPHETS OF ISRAEL

Fourth Quarter, Lesson 12. **Sunday, December 18, 1927.**

Golden Text:

"God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1:1-2).

We suggest as a most fruitful method for review this quarter the assigning of carefully selected portions of the writings of the prophets with instructions for the pupils to seek to discover the four messages which we have studied this quarter. This could be varied, if so desired, by assigning to each pupil a carefully selected portion with the further assignment to discover one stipulated message of the four. The teacher should be careful to make selections which will not be too difficult for the beginner. For instance the fifty-third chapter of Isaiah; the thirty-seventh chapter of Ezekiel; Micah 4:1-7; Zechariah 9:9-10 and Zechariah 14:1-11 each have one of the four messages especially emphasized so as to make it comparatively easy to detect. And in his own study the teacher will find many more such.

Some may prefer, however, to use the customary

QUESTIONS FOR REVIEW

Lesson 1—"Elijah on Mount Carmel"
(Lesson Text: I Kings 18:30-39. Read the entire chapter.)
(Golden Text: Joshua 24:15)

1. What especial reason was there for God to send fire from heaven in the days of Elijah?
2. What sacrifice can we offer which will be acceptable to the Lord?
3. What lessons may we learn from Elijah's prayer?
4. What in our personal experience corresponds to the slaughter of the false prophets?

Lesson 2—"Elijah Hears God's Voice"
(Lesson Text: I Kings 19:9-18. Read the entire chapter.)
(Golden Text: Psalm 27:14)

1. What was the secret of Elijah's backsliding?
2. How did God deal with Elijah, and why?
3. What was the result of God's dealing?

Lesson 3—"Elijah in Naboth's Vineyard"
(Lesson Text: I Kings 21:5-10, 16-20. Read the entire chapter.)
(Golden Text: Numbers 32:23)

1. What is the prophetic significance of Ahab's career?
2. What are the personal lessons which may be learned from Ahab's life?

Lesson 4—"The Call of the Prophet"
(Lesson Text: I Kings 19:19-20; Amos 7:14-15; Isaiah 6:1-8. Read also Amos 7:10-13.)
(Golden Text: Isaiah 6:8)

1. What essential qualifications of the servant of Christ are most apparent in Elijah?
2. What essential qualifications of the servant of Christ are most apparent in Amos?
3. What essential qualifications of the servant of Christ are most apparent in Isaiah?

Lesson 5—"Amos Denounces Sin"
(Lesson Text: Amos 2:4-12. Read Amos 2:4 to 3:15.)
(Golden Text: Amos 5:14)

1. What are the four messages of the prophets?
2. How does the recognition of these four messages help you in your own study of the Old Testament?

Lesson 6—"Amos Pleads for Justice"
(Lesson Text: Amos 5:1-15. Read chapters 5 and 7.)
(Golden Text: Amos 5:24)

1. What promises does God hold out to the backslider?
2. Can the believer find joy in idol worship or in any other form of sin?
3. How does God judge the backslider's sins?
4. How may the backslider be turned from his sins?
5. Does sin ever pay?
6. How does God treat the backslider who returns to Him?
7. What will be the backslider's experience when Christ returns?

Lesson 7—"Hosea Preaches God's Love"
(Lesson Text: Hosea 11:1-4, 8, 9; 14:4-8. Read chapters 6, 11, and 14.)
(Golden Text: Hosea 6:6)

1. What individual devotional message may we learn from Israel's blessings?
2. What individual devotional lesson may we learn from Israel's backsliding?
3. What individual devotional lesson may we learn from Israel's chastening?
4. What individual devotional lesson may we learn from Israel's restoration?

Lesson 8—"Micah Champions the Oppressed"
(Lesson Text: Micah 2:1-3; 6:1-13. Read chapters 2, 3, 6, 7:1-6.)
(Golden Text: Micah 6:3)

1. Should the believer take vengeance on those who oppress him? If not, how should he treat them?
2. Does the backslider lose his salvation?
3. Can the good works of the unbeliever please God?
4. Why should the believer obey God?
5. Can a believer cherish sin in his heart and still hope to maintain fellowship with the Lord?

Lesson 9—"Isaiah Teaches True Worship"
(Lesson Text: Isaiah 1:1-20)
(Golden Text: Ps. 24:3-4)

1. What relationships do the sacrifices of the law sustain to the death of Christ?

2. What is the power of the blood of Christ?

3. What promises does God make to those who willingly obey Him?

Lesson 10—"Isaiah Teaches Right Living"
(Lesson Text: Isaiah 5:1-12. Read chapters 3:1 to 5:20.)
(Golden Text: James 1:27)

1. What nation does God say is His vineyard?

2. Who is the true Vine?

3. Who are the branches?

4. What help have you gotten from the study of this lesson?

Lesson 11—"Isaiah Counsels Rulers"
(Lesson Text: Isaiah 37:5-11; 14-20. Read chapters 7, 31, 36, 37.)
(Golden Text: Isaiah 26:3)

1. Does the believer need to be discouraged because the world, the flesh, and the demons are constantly warring against his soul?

2. What is the secret of victory over sin?

3. Can the believer have perfect victory over all known sin?

(NOTE: May we suggest that teachers who use these questions for review assign a set of questions beforehand to the pupils, with the instructions that the questions and answers be written out and handed in. We would be exceedingly interested to know what are the results of such a written examination, and would be very happy if we might have the opportunity to see the papers which are presented. If you do adopt this suggestion, will you not please either write us telling us of the results in your class, or send us the papers with the names of the children who prepare the papers on each. Address to Harold A. Wilson, Assistant Editor, Grace and Truth, 2047 Glenarm Pl., Denver, Colorado.)

VITAL-TRUTH ILLUSTRATION

The undergraduates at Cambridge delighted in nothing more than hooting at young Charles Simeon. Those who supported and followed him—and presently a large group of converted students and townspeople attached themselves to him—were given the opprobrious name of "Sims." In later life he wrote: "I remember the time that I was quite surprised that a Fellow of my own college ventured to walk with me on the grass-plot before Clare Hall."

"When I was an object of much contempt and ridicule," he says, "I strolled forth one day, buffeted and afflicted, with my little Testament in my hand. I prayed earnestly to my God that He would comfort me with some cordial from His Word, and that on opening the Book I might find some text which would sustain me. The first which caught my eye was this: 'They found a man of Cyrene, Simon by name; him they compelled to bear the cross.' You know Simon is the same name as Simeon. What a word of instruction was here—a blessed hint for my encouragement. To have the Cross laid upon me that I might bear it after Jesus—what a privilege! It was enough. Now I could leap and sing for joy as one whom Jesus was honoring with a participation in His sufferings. Henceforth I bound persecution as a wreath of glory about my brow."

—"The Sunday School Times."

Fourth Quarter, Lesson 13. **Sunday, December 25, 1927.**

CHRISTMAS LESSON

Lesson Text: Luke 2:7-20. Read verses 1-20.

Golden Text:

"Thou shalt call His Name Jesus: for He shall save His people from their sins" (Matt. 1:20).

It has been said that the angels have desired to preach the Gospel, but have not been permitted to do so. We believe this is a mistake, because the Word tells us that the Law was ordained by angels in the hand of a Mediator (Gal. 3:19). This is confirmed by other statements of the Scripture, and once it is recognized that the Gospel was embodied in the law, we must recognize also that in their instrumentality in the giving of the law, the angels really did preach the Gospel. (See also Heb. 2:2). This is further taught by inference in Galatians 1:8, which says, "Though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed." The implication is clear that the angels could preach the Gospel, though they might also preach a false Gospel, and therefore their message was to be tested by the Word of God. But that the angels did preach the Gospel is self-evident when we consider the character of their message in our present lesson. Here we have them actually doing it.

This study will take up first, therefore, the Gospel in the angels' message. And this will be followed by a consideration of the power of the Gospel in the lives of the shepherds.

I. THE GOSPEL IN THE ANGELS' MESSAGE

The angels brought a clear Gospel message. The words of the angel who first appeared were, "Fear not: for, behold I bring you good tidings of great joy, which shall be unto all people." The word "Gospel" means "good tidings" or "glad tidings," so the angel specifically declared that he had come to preach the Gospel to them. And it was this same Gospel which with all it involves is to be preached in all the world, for the glad tidings of great joy shall be unto all people.

A. A Message of Jesus' Saviourhood

This message was first of all a message of Jesus' Saviourhood. The angel said, "Unto you is born this day, in the city of David, a Saviour, Which is Christ the Lord." What a proclamation was this! For centuries, yea, for millenniums, the faithful of Israel had been looking for the coming of the Saviour. He had been promised from the day of Adam's fall (Gen. 3:15). He had been pictured in the types from the lamb of Abel to the sacrifices of the law. And He had been prophesied through the words of the prophets. No doubt these shepherds were simple believers in Him, watching and waiting and longing for His appearing. And now what news! "Unto you is born this day, in the city of David, a Saviour, Which is Christ the Lord!" At last the hour of Israel's hope has arrived! At last the faith of the saints of all ages is vindicated! At last the desire of the nations is here! The promised Saviour has come!

The angel's announcement agrees with the testimony of all the other Scriptures—Jesus is the Saviour. Luke records for us the words of the Lord Jesus, "The Son of Man is come to seek and to save that which was lost" (Lu. 19:10). The Apostle Paul tells us that Jesus "was made a little lower that the angels for the suffering of death," and that He by the grace of God has tasted death for every man (Heb. 2:9). Because He did taste death for every man, and thereby provided salvation for all if they would

nly believe in Him, the Apostle Paul's further testimony s, "He is the Saviour of all men, specially of those that elieve" (I Tim. 4:10). And this truth is further declared in Acts 4:12, which says, "Neither is there salvation in any ther, for there is none other Name under heaven, given mong men, whereby we must be saved." Yes, Jesus is the Saviour. The angel's testimony is true.

Jesus' Saviourhood involves three other facts which he angel did not explain. He contented himself simply vith declaring the fact of Jesus' Saviourhood, but did not ell how He was to save. The rest of the Scriptures furnish the information which the angel did not give. This alvation was to be accomplished by Jesus' death upon the Cross, where He died for our sins; by His resurrection rom the dead, by which He was to provide perfect ighteousness for all who would put their trust in Him; nd by His Second coming by which He will transform us, redeeming our bodies, and bringing to its grand completion he work of salvation. (I Pet. 2:24; Rom. 4:24-25; I Pet. 3:18; I Thess. 4:13-18; I Cor. 15:51-58; Rom. 8:23)

B. A Message of Jesus' Deity

The angel's message was also a revelation of Who Jesus was. To Joseph the angel had said, "Thou shalt call His Name Jesus, for He shall save His people from their sins" (Matt. 1:21). The Name "Jesus" is the Greek equivalent of the Hebrew name "Joshua," which comes from two Hebrew words meaning "Jehovah," and "Saviour." In this name the angel declared that the Babe born to Mary was the God of Israel manifest in the flesh for the purpose of saving His people. This is emphasized also by the use of the personal pronoun, "His." The birth of this Babe was not the beginning of His existence. He was the One Who had led His people like a flock. He was the God of Israel, Who in this guise "came unto His own, and His own received Him not" (John 1:11). The deity of the Lord Jesus Christ was further declared in the inspired interpretation of the angel's message and of the virgin birth of our Lord, for it is said, "Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a Son, and thou shalt call His name Emmanuel, which, being interpreted, is God with us" (Matt. 1:22-23). Now to the shepherds the angel says, "Unto you is born this day, in the city of David, a Saviour, which is CHRIST, the LORD." The Greek word "Christ" is the exact equivalent of the Hebrew word "Messiah." On the other hand, the Greek word "kurios," here translated Lord," is the Greek word used throughout the Septuagint (the Greek Old Testament) to translate the Hebrew Name "Jehovah." So the angel's message to the shepherds amounted to this, "Unto you is born in the city of David a Saviour, Who is the Messiah, Jehovah." How perfectly this agrees with the other message to which we have just referred. The babe born in Bethlehem was God manifest in the flesh, Emmanuel, God with us. (Matt. 1:18-25)

This also agrees with the testimony of many other Scriptures. To the elders of the church at Ephesus, Paul said "Take heed to yourselves and to the flock over which the Holy Spirit hath made you overseers, to feed the Church of God, which He hath purchased WITH HIS OWN BLOOD." This is the plain statement that the blood by which the Church was redeemed was the blood of God. The One Who died on Calvary, therefore, could be none other than God. Again in the epistle to the Hebrews, God the Father is represented as speaking with the Lord Jesus Christ, and saying, "Thy throne, O God, is forever and ever" (Heb. 1:8). Jesus is God. This is the repeated and emphatic declaration of the Scriptures. And this the angel declared in his message to the shepherds.

C. A Message of Jesus' Glory

When the first angel had finished telling of the birth of Jesus, suddenly he was joined by a myriad of other angels who bore concerted testimony, saying, "Glory to God in the highest, and on earth, peace, good will toward men."

This message has dispensational significance. It is in the Kingdom, when the Lord Jesus Christ shall reign upon the earth, that the knowledge of the glory of God shall cover the earth as the waters cover the seas. It is then that all the earth will glorify Him. It is then that all the earth will be filled with peace and goodwill, and when all strife and violence will be put down. It is then that the angels' testimony will have its great fulfilment, and when most truly there shall be "glory to God in the highest, and on earth peace, goodwill toward men." This will come to pass when the Babe of Bethlehem shall sit and reign upon the throne of His father David, at Jerusalem." (Zech. 9:9-10; Micah 4:1-5; Hab. 2:14; Phil. 2:8-10)

This message has also a personal meaning. By the blood of His Cross the Lord Jesus Christ made peace between the sinner and God. Now all who trust in Him as their Saviour may know peace with God (Eph. 2:14-17; Rom. 5:1). On the other hand the soul of the believer may be kept in perfect peace simply by looking to the Lord Jesus Christ (Isa. 26:3). And in the strength which He gives, the believer may bring forth fruit to the glory of God (John 15:5, 8). All this and more is involved in the message of the angels.

II. THE POWER OF THE GOSPEL IN THE SHEPHERDS' LIVES

Now let us see for a little how the power of the Gospel wrought in the lives of the shepherds.

A. It Operated by Faith

The Gospel which the angels preached operated by faith. Said the shepherds one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." This was faith. They did not question the angel's message. They did not say, "Let us go and see IF this thing is come to pass" but, "Let us go and see this thing which IS come to pass." It is just such faith as this which saves the soul of the believer. When God's Word says, "Christ hath once suffered for sins, the Just for the unjust," the soul responds thankfully. "He died for MY sins." When the Word says, "He was delivered for our offences, and raised for our justification," the believing soul confidently replies, "He was delivered for MY offences and raised again for MY justification." When the Word says, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord," the soul joyously testifies, "He is coming for me." (See I Pet. 3:18; Rom. 4:25; I Thess. 4:13-18; Phil. 3:20-21; I Cor. 15:51-58) Faith simply takes God at His Word. Through the faith of the shepherds, the Saviourhood of Jesus was established as a personal truth in their lives, and became effective in the saving of their souls. And through faith in Him we, too, establish His Saviourhood in the salvation of our own souls. It was this that the Spirit meant when He said, "Christ is the Saviour of all men, specially of those that believe." He is the Saviour of all men in the sense that by His death He has provided salvation for all. But He is the Saviour specially of those that belive because through faith in His shed blood we actually receive the salvation which He provided for us, and there is no other way for us to receive it. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36; John 3:14-18; John 5:24)

B. It Constrained the Shepherds to Worship

This Babe was God. Being God He was entitled to their worship. And so when they had come and seen, the hearts of these humble shepherds like those of the wise men, were bowed in worship, for they "returned, glorifying and praising God for all the things which they had seen and heard." Likewise the soul which once really catches a

glimpse of the deity of Christ and a vision of what this means will be caused to bow before Him in worship. The Gospel constrains all believers to worship the Lord Jesus Christ, and to glorify the Father on His behalf. And let us be assured that if men do not now bow the knee in worship and adoration the day is coming when their knees must bow and their tongues confess that Jesus is Lord to the glory of God. The Gospel had power to lead the shepherds to worship, which was the proper recognition of the deity of Christ, and it constrains us to join our voices with theirs in giving glory and praise to God. (John 4:23; Phil. 3:3; Phil. 2:9-11)

C. It Became the Dominating Power in the Shepherds' Lives

The message which they had heard and the One of Whom it spoke dominated the lives of the shepherds from the day they heard it. It led them first to hasten to Bethlehem to pay their tribute to their God in their worship, and then it constrained them to tell others of the Saviour Whom they had found. So they made known abroad the message which the angels had given them, and which they had declared was for all the people of the earth. This should be the power of the gospel in the lives of all believers. It should constrain us to tell it to everyone who will listen. This is His will for us, and to do His will should be the chief passion of our lives. By permitting it so to be, we will be emulating the example of the shepherds and yielding to the Lord Jesus Christ His rightful place as Master of our lives. It is in this way that we can best contribute our share to His glory. (Rom. 12:1-2; John 15:5, 8; II Cor. 5:14-21; Phil. 4:19)

And now, lest in this brief discussion we have failed to make it clear, we wish to recapitulate by emphasizing the fact that every element in the angels' message found its response in the lives of the shepherds. The message of His Saviourhood found its response in the faith of the shepherds' hearts. The message of His deity found its response in their worship. And the message of His glory found its response in the willing service in which they engaged seeking to make Him known to others, by which also they give evidence of His Lordship in their lives. Such is the power of the Gospel in the heart of every man who will give it the right of way in his life.

VITAL-TRUTH ILLUSTRATION

When Richard Lionheart, one of the famous old-time British kings, was returning from the Crusades he was waylaid and captured by enemies and incarcerated in a prison. His people did not know what had befallen him, and his favorite minstrel travelled all over the country looking for his master. Everywhere he sang the king's favorite song, knowing that if he heard it he would respond. At length the minstrel came to the castle where the king was imprisoned, and sang there. The king heard the song and took up the melody, and the minstrel knew that his master was there.

The greatest message that ever came to earth came in song, the angel's song. Men hear it, and they respond in faith, believing that deliverance from above has come to this sin-sick world.

—Selected

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JUDGING from the number of applications which are flooding in, the student body of the Denver Bible Institute this year will be the largest in the history of the school. To accomodate the large number of students expected, and to care for our rapidly growing corps of workers we have been compelled to rent a fourth dormitory building, and it now appears probable that we will be obliged to rent yet another. Thus we are facing the beginning of a new year with the rent drain greatly augmented. The need for new dormitories is imperative! As you love the testimony of D. B. I. we appeal to you, our friends, do not forget to pray earnestly that the Lord in grace will supply this need and STOP THAT RENT DRAIN!

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For catalog and information address
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Him Who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him.

II Cor. 5:21 R. V.



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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY
The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Service

HE IS bidding us to go forth in His service—not perfunctory service, not fear-filled service, not self-seeking service, not a murmuring unwilling service—but a service of out-flowing love, a service of overwhelming gratitude, a service of astoundingly complete self-effacement, a service of faith-filled obedience to the inspired Word, a service of utter devotion to the needs of the souls of men, a service that needs no other incentive, nor inspiration, nor strength, nor pay than Calvary. He is calling us to such a service as Paul was rendering when he called himself a servant (bond-slave, Rom. 1:1); or such a service as our Lord was exalting when He said, "Let a man deny himself, and take up his cross daily, and follow Me" (Luke 9:23).

STOP

and consider the young lives being trained for the service of the Lord at D. B. I.

STOP

and face the crippling effect of the awful rent-drain under which the work is being carried on.

STOP

and ask God what he would have you do to

STOP THAT RENT-DRAIN

And we cannot be men-pleasers in His service. The will and the desires of worldly men should not deflect us nor even distract us. In the service of the Lord Jesus, our message, our method and our goals are all heaven-given. We cannot stop to parley with the mammon of unrighteousness. "If I yet pleased men, I should not be the servant of Christ" (Gal. 1:10). The Spirit of God had given Peter a conception of service that checks with God's own conception, when he spake forth, "We ought to obey God rather than men" (Acts 5:29). A sychophantic cringing before the cheap opinions of men is all gone when we can declare in the words of the Lord Himself "Lo I come . . to do Thy will O God!" (Heb. 10:7).

Such a service presupposes two things: a yielded soul and a disciplined soul. **Many** carnal Christians repudiate the call of God to the yielded life, but are forced to seek cover in silence when God says "I beseech you . . . present your bodies a living sacrifice" (Rom. 12:1). While yet others resent the thought that a God of love would discipline His children, evidently forgetting that it is written: "Whom the Lord loveth He chasteneth (disciplineth). . . . If ye endure chastening (disciplining), God dealeth with you as with sons . . . no chastening (disciplining) for the present seemeth to be joyous but grievous: nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby" (Heb. 12:6-7, 11). The service to which our God and Father doth call us is a service in which the double preparation is abandonment to our Lord and Saviour Jesus Christ and a willing brokenness under the chastening hand of God. The yielded and disciplined soul is the soul that God can use.

Are you a candidate for His service? Are you willing for Him to work in you both to will and to do of His good pleasure? Are you willing for your long treasured plans and secretly fed ambitions to be forever put away for His sake? Are you willing to be yielded to Him and disciplined by Him? Are you willing to qualify for earth's highest task? Are you willing for the Crucified and Resurrected Son of God to have every ounce of your strength and service for the rest

Page 352 has the solution of your Christmas gift problems.

of your life?

Jesus said "My sheep hear My voice . . . *and they follow Me!*" (John 10:27). Are you following?

The Thompson Meetings

FOR three weeks Evangelist Nels Thompson, of Oakland, California, preached the Word with power at the Denver Bible Institute Auditorium.

There is a sturdy ruggedness about the preaching of this man of God which challenges the soul to ever widening faith and confidence in the Book which God hath given. There is a charm and winsomeness about his ministry which is so subtle and unexpected that before you realize it, the soul is awakened from its sluggishness and lethargy into deeper love for, and richer appreciation of the grace of God in sending the Lord Jesus to bear our sins in His own body on the tree.

Large crowds greeted Thompson in nearly every meeting during his stay in our midst, and no soul was ever turned away empty. The Word was preached and consequently souls were fed.

There were a goodly number of young people who yielded their lives to the Lord for full-time service. Backsliders came weeping their way back to God, and precious souls, lost in the darkness of unbelief, looked unto Him and were saved.

Further report of these services will appear in the next issue of "Grace and Truth."

What Thompson Thinks of D. B. I.

NELS Thompson came to D. B. I., not only to preach, but to "look things over." He had heard some of the unjust criticism of the school and desired to make personal investigation. He gives us the result of his personal survey in the following letter:

October 18, 1927

My dear Brother Fowler:

It is with great pain that I look back over the things that are being said by men who profess to love the Lord, concerning the doctrines held by yourself and the Denver Bible Institute, as being the product of Bullingerism. I have also been grieved that some men have said of you that you are a tyrant and an overlord. It is indeed hard to understand how men who love the Lord Jesus should take precious time to spread stories of that kind, without first having investigated and at least given the man and the institution thus accused, a chance to answer for themselves.

And it is indeed with great delight that I now am writing you concerning what I have diligently sought to find while laboring with you for the length of three weeks.

Being on the ground, I was afforded a special opportunity of day by day investigation of the charges so malignantly hurled against you and the work, which is being so singularly used of God in spreading His Word. But thankful am I to God now, that the Bullinger accusation and all other charges have been proved before my eyes to be utterly false. After a most critical examination while I was living within the Institute itself, I proved these cruel accusations to be absolutely devoid of foundation. This is indeed a remarkable example of the "accuser of the brethren" seeking to overthrow a worthy work for God through the instrumentality of pious brethren who are spending their time as "busy bodies in other men's matters." But we ought not to be ignorant of the enemy's devices and plans, for it is written that "six things God hates, yea, seven are an abomination unto Him," and the seventh divinely hated thing is that one who sows discord among the brethren (Prov. 6:16-19).

My prayer to God is that the wrong which has been done you may be righted and your ministry afforded even greater hearing in the days to come.

We are glad to say that great numbers on the Pacific Coast have been exceedingly blessed not only for time but eternity in your plain and glorious teaching as to the Person and work of the Lord Jesus Himself. Our prayer is, May such teaching be covering the earth very soon for His Name's sake.

Secondly, as to the school. Having visited other Bible Institutes and watched the results of the teaching in other places compared with the teaching of the Word of God at the Denver Bible Institute, I am compelled to say that the Word of the eternal God operates in these lives so that it may be seen on the outside. Their manner of dress, their manner of conversation and their manners toward one another are altogether different and are a credit to the teaching of the Word of God, and remind one constantly of the things that are required in the Scriptures of those who profess godliness. And these workers and students at D. B. I. are like unto men that joyfully deny themselves, laying aside worldly desires, and have become like unto men and women that are waiting for the Lord.

Thirdly, much has been said as to the organization functioning under the supposedly dominating powers of you as Dean, the young people being likened unto parrots or imitators of the one big man. I find the opposite to be the fact; that in place of holding the big stick, that the glorious condition which I found is the outcome of the text continually being used as I have heard it from day to day—"Daily exhorting one another"—and that not excepting the Dean himself. And also that other passage "endeavouring to keep the unity of the Spirit in the bond of peace." Thus we see that it is not an overlordship but the power of the Word of God which makes such perfect harmony possible. Why should we be so ignorant of God's Word that we would look upon the miracle of Christian unity and call it the "big stick"?

I wish we had something of the same sort working out in the lives of our companies of believers on the Coast and elsewhere, where in place of working together in perfect harmony, almost every one is doing what is right in his own sight and hence there is bickering and biting and devouring, fightings within and fears without, nothing being accomplished for our glorious Lord and Saviour.

Are you going to help that soul who has been ensnared in false teaching this Christmas?

This organization of consecrated workers ought to prove, if the Lord should tarry, to be a mighty factor not only in the city of Denver, but to every part of this country and even beyond the seas. May you and your devoted faculty live to teach many faithful men who shall teach others also the mighty truths for which D. B. I. stands—those heaven-given truths which effectually work in those who believe.

I have found that difficulties spring up at D. B. I. occasionally, but in place of going on into splits and divisions, the exhortation, conference and confession method based on God's precious Word, brings harmony, peace, and Christian adjustment, causing workers and students to be more definitely united after being faithfully exhorted than they were before. Fellowship deepens, love and confidence increases. Openness of soul to soul becomes a happy reality, and into every heart there comes the determination to live more godly and more devoted to the Lord Jesus than before some brother being overtaken in a fault, made exhortation a necessity.

Such results are of eternal value and this Scriptural method would be a most desirable thing if put into operation in other places and would bring real blessing if employed with those who are now sowing discord, and defaming characters, seemingly unconscious of the fact that they shall give an account to God for every idle word spoken, and that their very accusation against the school may turn out to be a wrong against the Lord of glory Himself. For, if He has brought into being your organization (as I verily believe He has) and blessed you with this particular ministry, it is a most serious thing to be found speaking against it. Rather, those of us who know our Lord and His Word should be found striving together with you for the faith of the Gospel.

Furthermore, the manifest blessing of God upon your personal testimony among the teeming multitudes of the great Pacific Coast, together with the marvelous ministry of the magazine "Grace and Truth" which is being so singularly blessed of God all over the face of the earth, does now cause me to say to you—"I'll stand by you faithfully until the coming of the Lord." I say these things with full and intimate knowledge of the doctrinal stand and inner workings of your institution. When I face the astounding fact that you have a trained and consecrated faculty and workers group numbering over twenty, who are giving their whole time without remuneration to the blessed service of our God, I stand amazed. I am compelled to confess that such a work of faith must have come from the Father of Lights with Whom there is no variableness nor shadow that is cast by turning.

I recommend your work at the Institute and your personal ministry and the faithful testimony of the magazine "Grace and Truth" to all the saints of God for their prayer and for their support, believing as many others, that your entire Institution is completely devoted to the exaltation of the Lord Jesus and the godly living of those who profess His precious Name.

Wishing and praying for the richest blessing from heaven upon you, I remain

Yours sincerely in the blessed Hope,
NELS THOMPSON

We thank God for this spontaneous testimony concerning the work of D. B. I. from this faithful servant of our Lord and Saviour Jesus Christ.

The Missionary Subscriptions

THERE are ninety-four missionary Subscriptions just expiring. Last year all of these were paid for by devoted friends of "Grace and Truth," who exercised their stewardship in this worthy fashion. Must these Subscriptions be stopped? These missionaries are enthusiastic in their testimony of blessing received through the monthly visits of the magazine, but unless God's stewards come to our aid we will be unable to carry these longer on our lists. We bring this need to our "Grace and Truth" family that they may have the opportunity, under God, of continuing this blessing in the lives of these ninety-four soldiers of the Cross.

TO YOU and me there is committed a dispensation of the gospel. If we do this thing willingly we have a reward, but if against our will, nevertheless there is the solemn commission. If there be some who cannot "go into the dark mine," like Carey, they can "hold the rope," like Fuller. But woe is me, if in some way or other I preach not the gospel to a dying world!

—A. T. Pierson

Page 352 has the solution of your Christmas gift problems.

SOUL-SAVING OUR ONE BUSINESS

by C. H. SPURGEON

I am made all things to all men, that I might by all means save some (I Cor. 9:22).

IT IS a grand thing to see a man thoroughly possessed with one master-passion. Such a man is sure to be strong, and if the master-principle be excellent, he is sure to be excellent, too. The man of one object is a man indeed. Lives with many aims are like water trickling through innumerable streams, none of which are wide enough or deep enough to float the merest cockle-shell of a boat; but a life with one object is like a mighty river flowing between its banks, bearing to the ocean a multitude of ships, and spreading fertility on either side. Give me a man not only with a great object in his soul, but thoroughly possessed by it, his powers all concentrated, and himself on fire with vehement zeal for his supreme object, and you have put before me one of the greatest sources of power which the world can produce. Give me a man engrossed with holy love as to his heart, and filled with some masterly celestial thought as to his brain, and such a man will be known wherever his lot may be cast, and I venture to prophesy that his name will be remembered long after the place of his sepulchre shall be forgotten.

Such a man was Paul. I am not about to set him upon a pedestal, that you may look at him and wonder, much less that you may kneel down and worship him as a saint. I mention Paul, because what he was we ought every one of us to be; and though we cannot share in his office, not being apostles; though we cannot share in his talents or in his inspiration, yet we ought to be possessed by the same spirit which actuated him, and let me also add we ought to be possessed by it in the same degree. Do you demur to that? I ask you what there was in Paul, by the grace of God, which may not be in you, and what had Jesus done for Paul more than for you? He was divinely changed; and so have you been if you have passed from darkness into marvelous light. He had much forgiven; and so have you also been freely pardoned. He was redeemed by the blood of the Son of God; and so have you been —at least, so you profess to have been. He was filled with the Spirit of God; and so are you, if you are truly such as your Christian profession makes you out to be. Owing, then, your salvation to Christ, being debtors to the precious blood of Jesus, and being quickened by the Holy Spirit, I ask you why there should not be the same fruit from the same sowing? Why not the same effect from the same cause? Do not tell me that the apostle was an exception, and cannot be set up as a rule or model for commoner folk, for I shall have to tell you that we must be such as Paul was if we hope to be where Paul is. Paul did not think that he had attained, neither that he was already perfect. Shall we think him to be so—shall think him to be so as to regard him as inimitable, and shall be content to fall short of what he was? Nay, verily, but let it be our incessant prayer; as believers in Christ, that we may be followers of him so far as he followed Christ, and wherein he failed to set his feet in his Lord's footprints may we even outstrip him, and be more zealous, more devoted to Christ than even the apostle of the Gentiles was. Oh, that the Holy Spirit would bring us to be like our Lord Jesus Himself!

THERE is no joy like the joy of the soul-winner. There is no privilege like the privilege of winning a soul from darkness into light. Jesus said, "Follow Me and I will make you fishers of men." What sort of a fisherman are you?

At this time, I shall have to speak to you upon *Paul's great object in life;* he tells us it was, to "save some"; we will then look into Paul's heart, and show you a few of *the great reasons which made him think it so important that some at least should be saved;* then, thirdly, we will indicate *certain of the means which the apostle used to that end* and all with this view, that you, my dear hearers, may seek to "save some"; that you may seek this because of potent reasons which you cannot withstand, and that you may seek it with wise methods such as shall in the end succeed.

1. *First, then, brethren, WHAT WAS PAUL'S GREAT OBJECT IN HIS DAILY LIFE AND MINISTRY? He says it was, to save some.*

Wouldn't your pastor appreciate a thoughtful gift from you this Christmas?

THERE are ministers of Christ present at this hour, together with City missionaries, Bible-women, unday-school teachers, and other workers in my Master's ineyard, and I make bold to enquire of each one of nem—Is this your object in all your Christian service? Do you above all things aim at saving souls? I am afraid hat some have forgotten this grand object; but, dear riends, anything short of this is unworthy to be the reat end of a Christian's life. I fear there are some vho preach with the view of *amusing* men; and as ong as people can be gathered in crowds, and their ars can be tickled, and they can retire pleased with what hey have heard, the orator is content nd folds his hands, and goes back elf-satisfied. But Paul did not lay imself out to please the public, and ollect the crowd. If he did not save hem, he felt that it was of no avail o interest them. Unless the truth ad pierced their hearts, affected ives, and made new men of them, 'aul would have gone home crying, 'Who hath believed our report, and o whom is the arm of the Lord re-ealed?"

It seems to be the opinion of large party in the present day that he object of Christian effort should e to *educate* men. I grant you that ducation is in itself an exceedingly aluable thing, so valuable that I m sure the whole Christian Church ejoices greatly that at last we have national system of education, vhich only needs to be carefully arried out and every child in this and will have the keys of know-edge in his hand. Whatever other price others may set pon ignorance, we are promoters of knowledge, and the nore it can be spread the better shall we be pleased. But f the Church of God thinks that it is sent into the world nerely to train the mental faculties, it has made a very erious mistake, for the object of Christianity is not to ducate men for their secular callings, or even to train hem in the more polite arts, or the more elegant pro-essions, or to enable them to enjoy the beauties of ature or the charms of poetry. Jesus Christ came not nto the world for any of these things, but He came to eek and to save that which was lost; and on the same rrand has He sent His Church, and she is a traitor to he Master Who sent her if she is beguiled by the eauties of taste and art to forget that to preach Christ and Him crucified is the only object for which he exists among the sons of men. The business of the Church is salvation. The minister is to use all means to save some; he is no minister of Christ if this be not the one desire of his heart. Missionaries sink far below their level when they are content to civilize; their first object is to save. The same is true of the Sunday-school teacher, and of all other workers among children; if they have merely taught the child to read, to repeat hymns, and so forth, they have not yet touched their true vocation. We must have the children saved. At this nail we must drive, and the hammer must come down upon this head always—that we might by all means save some, for we have done nothing unless some are saved.

THERE are two great classes of people in the Christian world to-day . . . The first are in the world to live . . . The second are in the world to minister.

—*H. Drummond*

Paul does not even say that he tried to *moralize* men. The best promoter of morality is the gospel. When a man is saved, he becomes moral; he becomes more, he becomes holy. But to aim first at morality is altogether to miss the mark; and if we did attain it—as we shall not—yet we should not have attained that for which we were sent into the world. Dr. Chalmers' experience is a very valuable one to those who think that the Christian ministry ought to preach up mere morality, for he says that in his first parish he preached morality, and saw no good whatever arising out of his exhortations. But, as soon as he began to preach Christ crucified, then there was a buzz, and a stir, and much opposition, but grace prevailed. He who wishes for perfumes must grow the flowers; he who desires to promote morality must have men saved. He who wants motion in a corpse should first seek life for it, and he who desires to see a rightly-ordered life should first desire an inward renewal by the Holy Spirit. We are not to be satisfied when we have taught men their duties towards their neighbours, or even their duties towards God; this would suffice for Moses, but not for Christ. The law came by Moses, but grace and truth came by Jesus Christ. We teach men what they ought to be, but we do far more; by the power of the gospel, applied by the Holy Ghost we make them what they ought to be by the power of God's Spirit. We put not before the blind the things that they ought to see, but we open their eyes in the name of Jesus. We tell not the captive how free he ought to be, but we open the door, and take away his fetters. We are not content to tell men what they must be, but we show them how this character can be obtained, and how Jesus Christ freely presents all that is essential to eternal life to all those who come and put their trust in Him.

Page 352 has the solution of your Christmas gift problems.

Now observe, brethren, if I, or you, or any of us, or all of us, shall have spent our lives merely in amusing men, or educating men, or moralizing men, when we shall come to give in our account at the last great day, we shall be in a very sorry condition, and we shall have but a very sorry record to render; for of what avail will it be to a man to be educated when he comes to be damned? Of what service will it be to him to have been amused when the trumpet sounds, and heaven and earth are shaking, and the pit opens wide her jaws of fire, and

BUT the life that is lived unto God, however it forfeits human companionship, KNOWS DIVINE FELLOWSHIP.

—*George Muller*

swallows up the soul unsaved? Of what avail even to have moralized a man if still he is on the left hand of the Judge, and if still, "Depart, ye cursed," shall be his portion? Blood-red with the murder of men's souls will be the skirts of professing Christians, unless the drift, and end, and aim of all their work has been to "save some." Oh! I beseech you, especially you, dear friends, who are working in Sunday and Ragged Schools, and elsewhere, do not think that you have done anything unless the children's souls are saved. Settle it that this is the top and bottom of the business, and throw your whole strength, in the name of Christ, and by the power of the Eternal Spirit, into this object—if by any means you may save some, and bring some to Jesus that they may be delivered from the wrath to come.

What did Paul mean by saying that he desired to *save* some? What is it to be saved? Paul meant by that nothing less than *that some should be born again*; for no man is saved until he is made a new creature in Christ Jesus. The old nature cannot be saved; it is vile and corrupt; the best thing that can be done with it is to let it be crucified, and buried in the sepulchre of Christ. There must be a new nature implanted in us by the power of the Holy Ghost, or we cannot be saved. We must be as much new creations as if we had never been; we must come a second time as fresh from th hand of the eternal God as if we had been toda molded by divine wisdom as Adam was in Paradis The great Teacher's words are, "The wind blowet where it listeth, and thou hearest the sound thereo but canst not tell whence it cometh, and whither goeth: so is every one that is born of the Spirit." "Excep a man be born again (from above), he cannot see th kingdom of God." This, then, Paul meant, that me must be new creatures in Christ Jesus, that we ma never rest till we see such a change wrought upon then This must be the object of our teaching, and of ou praying, indeed, the object of our lives, that "some may be regenerated.

He meant, beside that, *that some might be cleanse from their past iniquity through the merit of the atoning sacrifice of the Son of God.* No man can be save from his sin except by the atonement. Under the Jewis law it was written, "Cursed is every one that continuet not in all things that are written in the book of the la to do them." That curse has never been reversed, and th only way to escape from it is this: Jesus Christ was mad a curse for us, as it is written, "Cursed is every one tha hangeth on a tree." Now, he who believes in Jesu who puts his hand upon the head of Jesus of Nazareth the Scapegoat of His people, has lost his sins. H faith is sure evidence that his iniquities were of ol laid upon the head of the great Substitute. The Lor Jesus Christ was punished in our room, and we ar no longer obnoxious to the wrath of God. Behold the sin-atoning sacrifice is slain, and offered on th altar, and the Lord has accepted it, and is so wel pleased that He has declared that whosoever believet in Jesus is fully and eternally forgiven. Now, we lon to see men thus forgiven. We pine to bring the prod igal's head into the Father's bosom, the wanderin sheep to the good Shepherd's shoulder, the lost piec of money into the Owner's hands; and until this done, nothing is done, I mean, brethren, nothing spirit ually, nothing eternally, nothing that is worthy of th agony of a Christian's life, nothing that can be looke upon as deserving of an immortal spirit's spending a its fires upon it. O Lord, our soul yearns to see Jesu rewarded by the salvation of the blood-bought! Ai us by Thine effectual grace to lead souls to Him.

Once more, when the apostle wished that he migh save some, he meant that, being regenerated, and bein pardoned, *they might also be purified and made holy* for a man is not saved from the power of sin whil he lives in sin. Let a man say what he will, he canno be saved from sin whilst he is the slave of it. How a drunkard saved from drunkenness whilst he still rio as before? How can you say that the swearer is save from blasphemy while he is still profane? Word must be used in their true meaning. Now, the gre

Are you going to let procrastination rob you of the privilege of bringing blessing through your Christmas giving?

bject of the Christian's work should be that some might e saved from their sins, purified, and made white, nd made examples of integrity, chastity, honesty, and ighteousness, as the fruit of the Spirit of God.

Now, I do protest before you all that I have in this ouse of prayer never sought anything but the conersion of souls, and I call heaven and earth to witess, and your consciences, too, that I have never abored for anything except this, the bringing of you o Christ, that I might present you unto God "accepted n the Beloved." I have not sought to gratify depraved ppetites either by novelty of doctrine or ceremonial, ut I have kept to the simplicity of the Gospel. I ave kept back no part of the price of God's Word rom you, but I have endeavoured to give you the whole counsel of God. I have sought out no fineries f speech, but have spoken plainly, and right straight t your hearts and consciences; and if you be not saved, mourn and lament before God that up to this day, hough I have preached hundreds of times to you, yet have preached in vain. If you have not closed in with Christ, if you have not been washed in the fountain illed with blood, you are waste pieces of soil from which no harvest has yet come.

You tell me, perhaps, that you have been kept from great many sins, that you have learned a great many ruths by coming here. So far, so good; but could I fford to live for this, merely to teach you certain truths, r keep back from open sins? How could this content me if I knew all the while that you were still unsaved, nd must, therefore, after death, be cast into flames f hell? Nay, beloved, before the Lord, I count nothing o be worthy of your pastor's life, and soul, and energy, ut the winning of you to Christ. Nothing but your alvation can ever make me feel that my heart's desire is granted. I ask every worker here to see to this, that he never turns aside from shooting at this target, and at he center of this target, too, namely, that he may win ouls for Christ, and see them born to God, and washed n the fountain filled with blood. Let the workers' earts ache, and yearn, and their voices cry till their hroats are hoarse; but let them judge that they have ccomplished nothing whatever until, at least, in some ases, men are really saved. As the fisherman longs to ake the fish in his net, as the hunter pants to bear home is spoil, as the mother pines to clasp her lost child to her osom, so do we faint for the salvation of souls; and ve must have them, or we are ready to die. Save them, O Lord, save them for Christ's sake!

But now we must leave that point for another.

II. THE APOSTLE HAD GREAT REASONS FOR ELECTING SUCH AN OBJECT IN LIFE

WERE he here, I think he would tell you that his reasons were something of this kind. To save souls! *If they be not saved, how is God dishonored!* Did you ever think over the amount of dishonor that is done to the Lord our God in London in any one hour of the day? Take, if you will this prayer-hour, when we are gathered here ostensibly to pray. If the thoughts of this great assembly could all be read, how many of them would be dishonoring to the Most High! But outside of every house of prayer, outside of every place of worship of every kind, think of the thousands, and tens of thousands, the hundreds of thousands, who have all this day neglected the very semblance of the worship of the God Who has made them, and Who keeps them in being! Think of how many times the door of the gin-palace has swung on its hinges during this holy hour, how many times God's name has been blasphemed at the drinking-bar! There are worse things than these, if worse can be, but I shall not lift the veil. Transfer your thoughts to an hour or so later, when the veil of darkness has descended. Shame will not permit us even to think of how God's name is dishonored in the persons of those whose first father was made after the image of God, but who pollute themselves to be the slaves of Satan and the prey of bestial lusts! Alas! alas! for this city, it is full of abominations, of which the apostle said, "It is a shame even to speak of those things which are done of them in secret."

Christian men and women, nothing but the gospel can sweep away the social evil. Vices are like vipers, and only the voice of Jesus can drive them out of the land. The gospel is the great besom with which to cleanse the filthiness of this city, and nothing else will avail. Will you not, for God's sake, Whose name is every day profaned, seek to save some? If you will

THE LIFE OF SERVICE

IT IS not a hard kind of life, or a stinted kind of life, such as people imagine in their ignorance—no indeed!

—*D. E. Hoste*

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enlarge your thoughts, and take in all the great cities of the Continent; aye, further still, take all the idolaters of China and Hindustan, the worshippers at the table of the demons, what a mass of provocation have we here! What a smoke in Jehovah's nose must this false worship be! How He must often put His hand to the hilt of His sword as though He would say, "Ah! I will ease Me of Mine adversaries." But He bears it patiently. Let us not become indifferent to His longsuffering, but day and night let us cry unto Him, and daily let us labor for Him, if by any means we may save some for His glory's sake.

Think, dear friends, also, of *the extreme misery of this our human race.* It would be a very dreadful thing if you could get any idea of the aggregate of the misery of London at the present moment in the hospitals and workhouses. Now, I would not say half a word against poverty, wherever it comes it is a bitter ill, but you will mark as you notice carefully that, while a few are poor because of unavoidable circumstances, a very large mass of the poverty of London is the sheer and clear result of wastefulness, want of forethought, idleness, and, worst of all, of drunkenness. Ah, that drunkenness! That is the master-evil. If drink could but be got rid of, we might be sure of conquering the very devil himself. The drunkenness created by the infernal liquor-dens which plague-spot the whole of this huge city is appalling. No, I did not speak in haste, or let slip a hasty word; many of the drink-houses are nothing less than *infernal* in some respects they are worse, for hell has its uses as the divine protest against sin, but as for the gin-palace, there is nothing to be said in its favor. The vices of the age cause three-fourths of all the poverty. If you could look at the homes—the wretched homes where women will tremble at the sound of their husband's foot as he comes home, where little children will crouch down with fear upon their little heap of straw because the human brute who calls himself "a man" will come reeling home from the place where he has been indulging his appetites—if you could look at such a sight and remember that it will be seen ten thousand times over tonight, I think you would say, "God help us by all means to save some!" Since the great axe to lay at the root of the deadly upas tree is the gospel of Christ, may God help us to hold that axe there, and to work constantly with it till the huge trunk of the poison tree begins to rock to and fro, and we get it down, and London is saved, and the world is saved from the wretchedness and the misery which now drip from every bough!

Again, dear friends, the Christian has other reasons for seeking to save some; and chiefly because of *the terrible future of impenitent souls.* That veil which hangs before me is not penetrated by every glance but he who has his eye touched with heavenly eyesalve sees through it, and what does he see? Myriads upon myriads of spirits in dread procession passing from their bodies, and passing—*whither?* Unsaved, unregenerate, unwashed in precious blood, we see them go up to the solemn bar whence in silence the sentence comes forth, and they are banished from the presence of God, banished to horrors which are not to be described nor even to be imagined. This alone is enough to cause us distress day and night. This decision of destiny has about it a terrible solemnity. But the resurrection trumpet sounds. Those spirits come forth from their prison-house. I see them returning to earth, rising from the pit to the bodies in which they lived: and now I see them stand—multitudes, multitudes, multitudes, multitudes—in the Valley of Decision. And He comes sitting on a great white throne, with the crown upon His head, and the books before Him; and there they stand as prisoners at the bar. My vision now perceives them—how they tremble! How they quiver, like aspen leaves in the gale! Whither can they flee? Rocks cannot hide them, mountains will not open their bowels to conceal them! What shall become of them? The dread angel takes the sickle, reaps them as the reaper cuts up the tares for the oven; and as he gathers them he casts them down where despair shall be their everlasting torment. Woe is me, my heart sinks as I see their doom, and hear the terrible cries of their too-late awaking. Save some, O Christians! By all means, save some. By yonder flames, and outer darkness, and the weeping, and the wailing, and the gnashing of teeth seek to save some! Let this, as in the case of the apostle, be your great, your ruling object in life, that by all means you may save some.

For, oh! if they be saved, *observe the contrast*

GIVE your life to God—and will God wreck your life, rob your life, despoil your life? Nay, God will give you back your life enriched and glorified—a life in trust for Jesus Christ as never before."

—James H. McConkey

Have you thought about helping your old friend this Christmas who has lost the joy of his salvation?

Their spirits mount to heaven, and after the resurrection their bodies ascend also, and there they praise redeeming love. No fingers more nimble on the harp-strings than theirs! No notes more sweet than theirs, as they sing, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever." What bliss to see the once-rebellious brought home to God, and heirs of wrath made possessors of heaven! All this is involved in salvation. Oh, that myriads may come to this blessed state! "Save some"—oh! save some, at least. Seek that *some* may be there in glory. Behold your Master. He is your pattern. He left heaven to save some. He went to the Cross, to the grave, to "save some": this was the great object of His life, to lay down His life for His sheep. He loved His Church, and gave Himself for her, that He might redeem her unto Himself. Imitate your Master. Learn His self-denial and His blessed consecration, if by any means you may save some.

My soul yearneth that I personally may "save some," but broader is my desire than that. I would have *every one of you,* my beloved friends, associated here in church-fellowship, to become spiritual parents of children for God. Oh, that every one of you might "save some"! Yes, my venerable brethren, you are not too old for service. Yes, my young friends, ye young men and maidens, ye are not too young to be recruits in the King's service. Yes, dear children, even ye may be used by the gracious hand of God in leading your playmates to the Lord Jesus. You may have the joy of saving some. You must all of you be always endeavouring to "save some." I would enlist you all afresh tonight, and bind anew the Kings colours upon you. I would that you would fall in love with my Master over anew, and enter a second time upon the love of your espousals. There is a hymn of Cowper's which we sometimes sing:

> Oh, for a closer walk with God!

May we get to have a closer walk with Him; and if we do so, we shall also feel a more vehement desire to magnify Christ in the salvation of sinners.

I would like to press the enquiry upon you who are saved—*How many others have you brought to Christ?* You cannot do it by yourself, I know; but I mean, how many has the Spirit of God brought by you? How many, did I say? Is it quite certain that you have led any to Jesus? Can you not recollect one? I pity you, then! The Lord said to Jeremiah, concerning Coniah, "Write ye this man childless." That was considered to be a fearful curse. Shall I write you childless, my beloved friends? Your children are not saved, your wife is not saved, and you are spiritually childless. Can you bear this thought? I pray you, wake from your slumbering, and ask the Master to make you useful. "I wish the saints cared for us sinners," said a young man. "They do care for you," answered one, "they care very much for you." "Why don't they show it, then?" said he, "I have often wished to have a talk about good things, but my friend, who is a member of the church, never broaches the subject, and seems to study how to keep clear of it when I am with him." Do not let them say so. Do tell them about Christ and things divine, and make this your resolve, every one of you, that if men perish they shall not perish for want of your prayers, nor for want of your earnest and loving instructions. God give you grace, each one of you, to resolve by all means to save some, and then to carry out your resolution!

> *LIFE fairly teems with the miracle-evidences of what Christ is willing and able to do for other lives through any one who just turns over the keys to His complete indwelling.*
>
> —*Charles Gallaudet Trumbull*

III. THE GREAT METHODS WHICH THE APOSTLE USED

HOW did he who so longed to "save some" set about it? Why, first of all, *by simply preaching the gospel of Christ.* He did not attempt to create a sensation by startling statements, neither did he preach erroneous doctrine in order to obtain the assent of the multitude. I fear that some evangelists preach what in their own minds they must know to be untrue. They keep back certain doctrines, not because they are untrue, but because they do not give scope enough for their ravings, and they make loose statements because they hope to reach more minds. However earnest a man may be for the salvation of sinners, I do not believe, that he has the right to make any statement which his sober judgment will not justify. I think I have heard of things said and done at revival meetings which were

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not according to sound doctrine, but which were always excused by "the excitement of the occasion." I hold that I have no right to state false doctrine, even if I knew it would save a soul. The supposition is, of course, absurd; but it makes you see what I mean. My business is to bring to bear upon men, not falsehood, but truth; and I shall not be excused if, under any pretence, I palm a lie upon the people. Rest assured that, to keep back any part of the Gospel, is not the right, nor the true method for saving men. Tell the sinner all the doctrines. If you hold Calvinistic doctrine, as I hope you do, do not stutter about it, nor stammer over it, but speak it out. Depend upon it, many revivals have been evanescent because a full-orbed gospel was not proclaimed. Give the people every truth, baptized in holy fire, and each truth will have its own useful effect upon the mind.

But the great truth is the Cross, the truth that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Brother, keep to that. That is the bell for you to ring. Ring it, man! Ring it! Keep on ringing it. Sound forth that note upon your silver trumpet, or if you are only a ram's horn, sound it forth, and the walls of Jericho will come down. Alas, for the fineries of our "cultured" modern divines! I hear them crying out, and denouncing my old-fashioned advice. This talking about Christ crucified is said to be archaic, conventional, and antique, and not at all suitable to the refinement of this wonderful age. It is astonishing how learned we have all grown lately. We are getting so very wise, I am afraid we shall ripen into fools before long, even if we have not arrived at it already. People want "*thinking*" nowadays, so it is said; and the working-men will go where science is deified, and profound "thought" is enshrined. I have noticed that, as a general rule, whereever the new "thinking" drives out the old gospel, there are more spiders than people, but where there is the simple preaching of Jesus Christ, the place is crowded to the doors. Nothing else will crowd a meeting-house, after all, for any length of time, but the preaching of Christ crucified. But as to this matter, whether it be popular or unpopular, our mind is made up, and our foot is put down. Question we have none as to our own course. If it be foolish to preach up atonement by blood, we will be fools; and if it be madness to stick to the old truth just as Paul delivered it, in all its simplicity, without an

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HOW DOES GOD CALL MEN TO HIS SERVICE?

by MAURICE G. DAMETZ

IT IS important that we seek to answer this question scripturally as there is so much confusion and uncertainty about the call to Christian service. We frequently hear from the lips of young people when asked to give their lives unreservedly unto Him, the words, "I never yet have been called," or "I never have felt the call." The opinion is quite generally held that the call to Christian service, or the call to the ministry is a spectacular, ecstatic experience, and this is quite wrong. That there is a call to service, and that the call is clear and definite, is without question. A Divine Call is imperative, as all true ministry must commence with a call. But, how does God call men into His service? What is the manner of His call during the present dispensation of the Church? These are the questions that concern us, and to which we shall give our attention.

FANATICAL ideas of the call to service are "shown the door" in this illuminating discussion of a moot topic. It is most helpful to see God's Holy Word given the exalted place which Dametz gives it.

THE NECESSITY OF THE DIVINE CALL

THE first thing which strikes us as we study the lives of the Apostles and Prophets is that each had a definite call to a life task. They were not hopelessly confused as to God's will for their lives. They were sent from God; they declared the message of God, and the

Will the gift which you are planning for that absent son or daughter really steady the life?

spoke for God. They did not minister unsent. We learn from this that there must be a starting point. All true ministry must commence with a call. "How shall they preach, except they be sent?" (Rom. 10:15). Again and again we find the words of Divine commission and authorization, "Go and tell." "No man taketh this honor unto himself, but he that is called of God" (Heb. 5:4). The minister is termed an "ambassador." He is said to have "received" his ministry and to have it "committed" to him. (II Cor. 5:19-20) We therefore insist on the necessity of the call of God because the Scripture is full of it.

THE CALL IS NOT ATTENDED BY EXTERNAL PHENOMENA

IN THIS aspect, God's call to service in this age is different than under the old dispensation. The fact that God calls is unchanged, but the manner of His calling is changed. God's calls to the prophetic office were invariably attended by outward signs. The experiences of each one called to the prophetic office, were analogous. A vision of God became the foundation of all they became. God appeared to Moses in the burning bush. Isaiah had a vision of God "high and lifted up." The Lord appeared to Jeremiah and Ezekiel and the other prophets in a similar manner. The call came to each one in the manner of a voice and a vision. These outward signs continued throughout the law dispensation, into the foundational period of the present dispensation. Near the beginning of the present dispensation Paul received his call to service and it came to him in like manner as unto the prophets of old. He saw the Lord visibly and he audibly heard His voice. With the call in each case came the outward visible phenomena, and following the call came the Divine commission.

Now the call to God's service does not come in like manner today. The fact of God's call is the same, but the manner of His call is far different. God's order has changed. We have a completed revelation in the Word of God, and we need not, therefore, expect outward phenomena, such as signs, voices and visions. "We walk by faith and not by sight" (II Cor. 5:7). We do not walk by feeling, nor by hearing voices, nor by seeing visions. We have in God's Word a completed revelation and a sufficient guide. The Word is final and authoritative on all matters and we need not look outside the precincts of the divinely inspired Book to receive the call to God's service. Get it clearly that from the standpoints of God's changed dispensational order, the rightly divided Word, and a completed revelation, the basis for our call to His service is the Word of God. Since the Word is the basis for our calling, it is a foregone conclusion that:

WE SHOULD NOT DEPEND ALTOGETHER ON CIRCUMSTANCES WITHOUT

ALL TRUE ministry begins with a call but primarily the call does not come from without. True, external circumstances may have a great deal to do in determining the call, but we should not depend upon them altogether. The Will of God is the sole rule of any man's call and it is the only gate by which he can enter into God's service. Outward circumstances may be a means to an end to cause us to see the will of God more clearly, but we must not put undue trust in the outward means which have been used. Man may presume that he is called, because he is educated, or because of the wishes of friends, or because of parental counsel and authority. These things, good in themselves may be considered tokens of guidance, but let not the tokens be magnified. Happy the person who says it is not through his own will but through the Will of God that he is in Christian service. And this will is found primarily in God's Word. Since the Word of God is our infallible guide:

GOD grant that all of us may daily pray the Lord of the harvest, that He will send forth laborers into His harvest, and that many a young man and woman may discern in the needs of the hour and in the Master's words a personal summons, and gladly answer: "Lord, here am I; send me!"

—H. W. Pope

WE SHOULD NOT MAGNIFY INWARD EXPERIENCE

IT IS well that this should be mentioned, for motives and feelings, individual character and capacities are so often viewed through the medium of self-complacency, as a call to God's service. Nor should personal and consistent piety, irrespective of other considerations, form our call and our determination. How then, may we know that we are called? Not, by finding ourselves in an agreeable and tranquil position as to entering God's service. A child dedicated by his parents

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to the ministry may hence receive a preference for it. but this is not a call to it. It is true that there is an inward tug and inward desire created by the Spirit of God, so that we may become greatly burdened for God's service, but the Holy Spirit always works in connection with the Word of God. So, no matter how strong the inward desire and how heavy the burden for God's service, the Word of God is the true basis for our call and the Spirit of God cooperating with the Word of God is responsible for whatever desire and burdens we have for God's service. Our calling, then, is not of ourselves, nor due to any inward experience. We are called, "Not of men, neither by man, but by Jesus Christ, and God the Father, Who raised Him from the dead" (Gal. 1:1). Desire to proclaim the message, mental gifts, moral character, and the need of the world—all these do not severally or collectively constitute the call to God's service.

THE CALL COMES FROM ABOVE

HOW then are we called into Christian Work? The call comes from God above. Time and again Paul states how he was called into the ministry. He was called "by the will of God" (Eph. 1:1; Col. 1:1; I Cor. 1:1). He was called by "the commandment of God" (I Tim. 1:1). It was God who put him into the ministry and made him a minister (I Tim. 1:12; II Cor. 3:6; Eph. 3:7). Paul had definite and clear convictions concerning his call. His call came from God above and so it is with all who are called to serve the Lord. A man may choose any other vocation except the ministry. To this work he is chosen: "Not of men, neither by man, but by Jesus Christ and God the Father" (Gal. 1:1). God's will is found in His Word and His Word is distinctly a message from above. The Word is the Basis of our call. Outward circumstances change and inward experiences vary, but the will of God for us in His Word endures.

As we read in the Word, the call to service becomes definite:

> Go ye into all the world and preach the Gospel to every creature (Mark 16:15).
>
> The harvest truly is plenteous, but the laborers are few (Matt. 9:37).
>
> Go work today in my vineyard (Matt. 21:28).
>
> Preach the Word; be instant in season, out of season (II Tim. 4:2).
>
> Do the work of an evangelist (II Tim. 4:5).
>
> How then shall they call on Him in Whom they have not believed? and how shall they believe in Him of Whom they have not heard? and how shall they hear without a preacher? (Rom. 10:14).

Circumstances and experiences may confuse but if we hear the call of God through His Word and as the Spirit of God deals with the soul, there comes a deepening and crystallized conviction that God is calling and leading—a conviction which can not be justified by a mere process of reasoning, a conviction which may conflict with outward circumstances and inward feelings. And as a man prays over the Word of God, the half-formed, wavering conviction becomes the settled, sure divine call pressing full weight upon the soul, tugging and urging him irresistibly forward into full-time service for God. The call becomes the more imperative when we face the greatest appeal of the Word:

THE CALL OF THE CROSS

GOD calls men into His service by His Cross, and that call is put into the stirring words:

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service (Romans 12:1).

It is the Cross of Christ that makes the call to service imperative and unmistakably clear. "By the mercies of God, I beseech you, present your bodies." God is pleading, imploring by Calvary's Cross, by His mercies and compassions portrayed there, by the voluntary sin-offering of Christ; that we give our lives unreservedly to His service. Mercies! Think of all the mercies! See His pierced hands and wounded side. Behold His thorn-crowned brow. Listen to the drop, drop, drop of the blood. All for you, friend—He died in your place. What mercies! Oh, is not that Cross a call to a life of service for Him? Who will hold back in view of that sacrifice? The Cross constrains us to give our lives nothing held back and serve, no matter what the hardship, exposure, wounds, hunger, thirst, and storm we may face.

Summing up our thought—How does God call men to His service? Not voices, signs and visions in this age, but by His Guide-book, His completed revelation. Not entirely by outward circumstances, though they may be a means to an end in determining our call; but by the Word of God which is exalted above every circumstance. Not by the inward motives and experiences apart from the dealing of God's Spirit with us through God's Word. The Word is the basis of our call to service. Our outward circumstances must be interpreted in the light of God's Word. Our inward experiences and convictions must be molded by the Word. The Word of God sets forth the Cross of Christ as the motive for our service. The Cross is the starting-point in our call. Here we receive our constraint and determination. To the Cross we should look continually in our service, as it is a daily reminder that we are bought with a price and that our lives belong to Him. Eliminate the Cross of Calvary from our experience, in our calling and service, and we may as well drop it from our message.

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SECULAR WORK OR CHRISTIAN SERVICE—WHICH?

by JESSE ROY JONES

THE question of life-work is considered by most young people as about the most important thing which they are called upon to face. To the earnest Christian young man especially this question presents no little problem in his life. On the one hand there is the challenge of the various and attractive professions of the world. On the other hand comes the quiet though none the less definite appeal of God's Word to present the life a living sacrifice to Him and to His cause which, He says is the Christian's reasonable service (Rom. 12:1). That God calls young men to full-time service for His cause is unmistakable. Timothy and Titus are striking examples of this fact. That the world seeks to draw young men away from such a high calling is also true and is testified to by the Apostle Paul when he says, "Demas hath forsaken me, having loved this present world . . ." (II Tim. 4:10).

THE question of questions for every God-fearing young person is—"What shall I do with my life?" The claims of God upon the young Christian are clearly and plainly presented by Jones in this thought provoking study.

In discussing our present subject we shall endeavor to solve three of the problems which arise in the mind of the young man who faces this very important question.

I. *THE PROBLEM OF CHOOSING A LIFE-TASK*

CHRISTIAN young people invariably meet with certain hindrances when trying to solve the problem of choosing their life-work. Many a fond and well-meaning parent makes the mistake of choosing the profession or vocation which their son or daughter is to follow. This is done, all too often, by not even consulting the desires of their child, to say nothing of not taking into consideration whether or not the youngster has any natural qualifications for the particular profession which mother or dad has selected for him. It is much the same as choosing the career of a college president for one who has only the capacity for selling merchandise. Parents should always stand ready to guide and counsel with their children in the matter of their life-work, but it is quite a serious mistake for them to deliberately and actually make the choice for them. This is true regardless of whether secular work or Christian service be under consideration.

Modern education also while not seeking to dictate to the young man or woman what line of work they should follow does everything in its power to dissuade them from leaving all to follow the Lord Jesus Christ and serve His cause.

Many striking illustrations could be furnished which prove that this is really the case. We know several young men personally who at one time planned definitely to enter training for full-time Christian service but at the last moment decided to go on to college or university before doing so. In each case their college course only served to be the agency in the hands of Satan to deflect them from any further service for the Lord Jesus.

There is, therefore, only one safe position for the Christian young man to take if he is to solve the problem of choosing his life-task in a manner that is pleasing to God. That position is based upon the standard set forth in the Word of God, namely,

DIVINE GUIDANCE

The old expression that, "Man is master of his

Page 352 has the solution of your Christmas gift problems.

own destiny," means nothing to the Christian man unless coupled with that other saying which reads, "Let the mind of the Master be the Master of your mind." In other words, for a life to be of any value in the service of God it must be a God-directed life. The Christian young man must take God into account if he would amount to anything to God.

Divine guidance is a Bible truth which is greatly perverted by many Christian people. Why they should pervert such an important and precious truth can only be accounted for on the ground of ignorance in the inspired Word of God which is given "that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16-17). The Bible is the Christian's guide book—his manual of instructions. Yea, it is the "man of his counsel." And for the Christian to launch out into service for God without taking the Word of God as his counsellor and guide is far more disastrous than for the captain of a vessel to launch out into the high seas without taking chart and compass to direct his course.

The basis of Divine Guidance must always be in accord with the plain and consistent teaching of the Word of Truth—the Bible. That is the only expression man has today of the mind of God—the Divine Guide. "Order my steps in Thy Word," says the Psalmist (Ps. 119:133). And again, he says, "The steps of a good man are ordered by the Lord" (Ps. 37:23). Jeremiah, the prophet, appealed to Israel, which is a type of the individual believer, to cry unto choice independently or under the influence of others (Jer. 3:4). What an encouragement to the young man who is facing the problem of choosing a life-task! Listen once more to the Word of God through David of old: "What man is he that feareth the Lord? him shall He teach in *the way that He shall choose*" (Ps. 25:12). Could anything be more radiantly clear and plain than this? The Lord has the solution to your problem, young man. Make an unconditional surrender to Him and He guarantees to make no mistake in leading you in the most important decisions of your life. "He is faithful that promised" (Heb. 10:23). Furthermore, "Faithful is He that calleth you, Who also will do it" (I Thess. 5:24).

II. THE PROBLEM OF ESTIMATING SERVICE

IS SECULAR work just as important for a young man to consider as Christian service? This question strikes at the very heart of the difficulties which confront the Christian young man who has been brought face to face with the subject under discussion. When once the condition laid down in point one of this discussion is met, the question just raised will not prove at all difficult. There are several reasons why we believe that there is nothing in the secular realm which approaches the call of God to Christian service in importance.

The motive which prompts a Christian young man to choose secular work in preference to Christian service is primarily selfish. Now, of course, he may not be conscious of this, and if you were to call his attention to such a thing he would no doubt feel offended. Nevertheless, it is true, and whether he makes such a choice independently or under the influence of others such a choice is selfish and the Word of God labels it as such. This is clearly stated by the Spirit of God writing through the Apostle Paul to the Philippians. In the second chapter of this notable epistle he has been exhorting the believers at Philippi to like-mindedness with Christ, "Who" he says, "made Himself of no reputation, and took upon Him the form of a servant, . . . and humbled Himself, and became obedient unto death, even the death of the Cross." Then he appeals to them to work out their salvation which Christ has purchased for them at such an awful cost, by holding forth the Word of life in the midst of a crooked and perverse nation. And then he commends to them in a most singular way Timothy, whom, he says, he expects to send to them that he might look after their state. And the reason Timothy stands in a class by himself, in this connection, is because all the rest "seek their own" and "not the things which are Jesus Christ's." What an indictment on the vast majority of Christians! Selfishness! Seeking our own things! Looking out for "number one"!

CHRIST came and showed in a human life, how man has but one thing to live for—the doing of God's will.

—Andrew Murray

But this is not the case when Christ is given the preeminence and the decision is made to surrender all to Him for His glad service. Self must get out of the way and "let brotherly love continue" (Heb. 13:1). Then the watchword will be: "Not I, but Christ" (Gal. 2:20). Then we will not think of ourselves "more highly than we ought to think," but we will "in honour prefer one another." We will not be wise in our own

Have you asked the Lord about what you should send to that loved one this Christmas?

onceits" nor "mind high things" but we will "condecend to men of low estate" (Rom. 12:3-16). Yea, more, when the body is presented a living sacrifice to Him we will "esteem others better" than ourselves. Our concern will be for the "things of others" and not for our "own things" (Phil. 2:3-4). Christian service is a challenge to a life of selflessness.

The limitations of secular work as compared to Christian service is also a thing worthy of our attention. The outstanding limitation which is placed upon secular work is that of time. God's Word appeals to believers to redeem the time because the days are evil (Eph. 5:16). The question naturally arises in the heart of the earnest young man: "How can I best redeem the time for Him to Whom all my time belongs? Shall I redeem the time by farming? Or shall I redeem the time by selling groceries, real estate, life insurance, bonds etc.? Or shall I redeem the time by entering one of the professions such as medicine, law, engineering, teaching, or any of the other professions not so common as the ones just mentioned? Are not all these legitimate vocations? Would I not be serving the Lord in any one of these professions? These are questions that are not at all uncommon when discussing the subject that is before us. How shall we answer them? There is a phrase used in the Word of God which is very appropriate at this point, namely, "What saith the Scriptures?"

THE spiritual results in service have given me such a sharing of the joy of Heaven as I never knew was possible on earth.

—Charles G. Trumbull

After making the appeal for us to redeem the time, the Spirit of God immediately—in the very next verse—reaches a climax in His discussion of the Christian's walk and gives us the only logical and satisfactory answer to our inquiry, by saying, "Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:17). This settles all dispute on the subject. "Whatsoever He saith unto you, do it" (John 2:5). So, we see, that in order to really and truly estimate service we must know the will of God in the matter, whether it be in the spending of our time, or strength, or mentality; or whatever may be the desired qualifications. Nothing is really so important as this one thing: Am I doing the will of God? Unless you can say, dear Christian reader, that you are a doctor "by the will of God," or an engineer "by the will of God," or a lawyer "by the will of God," or a teacher "by the will of God," or a merchant "by the will of God," or a farmer "by the will of God" —unless you can say that you are what you are by the will of God just as definitely as the Apostle Paul said he was "an apostle by the will of God"—you do not have what God demands as a true estimate of service.

Secular work as we think of it today builds only for time—here and now; whereas, Christian service builds not only for time but for eternity. Secular work as we ordinarily think of it depends upon human strength and ingenuity to accomplish a task; whereas, in Christian service the man or woman does not depend upon self alone, but draws upon a strength which is not his own—the strength of Almighty God—to accomplish what seems to the natural man the impossible tasks of life. Secular work as generally understood lays up in store for a "rainy day" or for old age the corruptible riches of this world; whereas, the person engaged in Christian service lays "not up for himself treasures upon earth where moth and rust doth corrupt and where thieves break through and steal," but he lays up for himself "treasures in heaven, where neither moth nor rust doth corrupt and where thieves do not break through nor steal" (Matt. 6:19-20). The Christian in secular work, ordinarily, works for a corruptible crown; whereas, the Christian who works for God, does it for an incorruptible crown, that he may lay it at the feet of Him Who gave His all for him.

God wants whole-hearted service. Ordinarily, the young man in secular work cannot give to God his best because the greater part of his time and energy is being spent for the things of this life. Consequently, in order to be in a position to view service from God's angle there should be full willingness on the part of the Christian young man or woman to leave every fond ambition and follow the Lord Jesus. He is not really and truly Lord of your life until you take that position. When the Saviour called His disciples—Peter, Andrew, James, and John—to follow Him, they were engaged in the fishing business. It is interesting to notice the character of response made by these men of old to the command of their Saviour to follow Him into full-time service. Concerning Peter and Andrew who were in the very act of casting a net into the sea at the time Jesus appeared on the scene and gave the command, the record is that "they straightway left their nets, and followed Him" (Matt. 4:20). It would not have been very strange or contrary to human nature for them to have said, "But, Master, we are awfully busy right now making a catch, and it is quite important that we get this haul of fish on the market so as to

Page 352 has the solution of your Christmas gift problems.

have a little ready cash on hand before we start out to preach the gospel." That would have been quite the natural and business-like thing to have said, would it not? But it was not the case with Peter and Andrew. They "straightway" left their earthly trade—their means of making a living—and "got on the job" doing the King's business. How much more important, after all, to fish for the eternal souls of men than to catch ordinary fish that perish with the using. Likewise did James and John the other two brothers who were busily engaged with their father mending their nets when Jesus of Nazareth came passing by. They were in the act of getting everything ready to do business later on in the day or perhaps on the morrow—when the Lord called them to follow Him. How inconvenient for the Master to come along at that time; just when they were making the necessary preparations to more efficiently carry on their business. We might easily imagine them saying to Jesus, "Lord, just as soon as we get everything in good shape for father —who will be left all alone when we go into service for Thee—just as soon as we make full preparation for his convenience, then will we follow Thee and do service for Thee, dear Lord." Is that what they said? Ah, no! They had caught a glimpse of the Son of God. They had seen in Him something that had charmed their very beings, something that constrained them to drop everything, at once, and serve Him. They saw the eternal God calling them into a service that was filled with a "far more exceeding and eternal weight of glory" than they had ever known. They saw the One Who later said to them, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life" (Mark 10:29-30). One glimpse of Jesus and His constraining love impelled James and John so that the record says concerning them that "they *immediately* left *the ship* and *their father*, and followed Him" (Matt. 4:22). What a rebuke to both Christian young people and parents today who claim to love the Lord Jesus with all their hearts and then deliberately hold back, and refuse, and rebel when the blessed Son of God calls upon them to do full-time service for Him! Is such an attitude as this on the part of so-called good Christians anything less than a subtle form of infidelity? Is not this the grossest kind of ingratitude? Is not this the reason why we do not see more unsaved souls coming to Christ? May God search our hearts on these questions and bring us all to absolute willingness to go all the way with Him Who went all the way and gave His all for us.

III. THE PROBLEM OF MEETING THE WORLD'S NEED

IN CONCLUSION let us just briefly face the question, "Does the world need Christian young men to carry on its business?" According to reports from some of the leading universities and colleges of the country there are more young men taking up the various forms of engineering than the world knows what to do with. It is quite certain that a large number of these engineering students are Christian young men. How much more appropriate it would be for them to heed the call of Romans 12:1-2 and enter training for full-time service in engineering souls out of the darkness of sin into the light of the glorious Gospel of Christ. What is true regarding the surplus of engineering students in our universities is also undoubtedly true concerning the other professions. A survey of this sad but striking condition is given in a book by John R. Mott, M.A., entitled, "Future Leadership of the Church." He says on page eight of this volume that "in Germany there has been for some time a steady falling off in the number of theological students. In 1881 there were attending the Protestant theological faculty of the German universities nine young men to every one hundred thousand of the population of the country. Twenty-five years later, that is in 1906, there were but five to every one hundred thousand. The following table* shows the marked decline in the number of Protestant theological students in the German universities:

	1890-1	1906-7
Protestant theological students	4,190	2,208
Catholic theological students	1,232	1,708
Law students	6,670	12,146
Medical students	8,831	7,098
Philosophical students	7,786	17,219
Total number of students	28,359	40,379

Mr. Mott also points out by statistics that the condition is not much better in Great Britain and difinitely says concerning the problem in America that "the statistics of ministerial candidates afford ground for grave concern." Each year the population increases the number of theological students shows a decrease.

The question naturally arises, "How are we going to solve this problem?" There is only one scriptural way. Not until ministers of the Gospel begin pressing the claims of Jesus Christ upon their flocks to yield themselves definitely to God for His service can we ever hope to approach the place where God would have us in solving this tremendous problem. There should be special effort made on the part of pastors to do as the Apostle Paul did with Timothy when he said to him, "And the things that thou hast heard of me among many witnesses, the same commit

*"Kirchliches Jahrbuch auf der Jahr 1907," Von J. Schneider, p. 337

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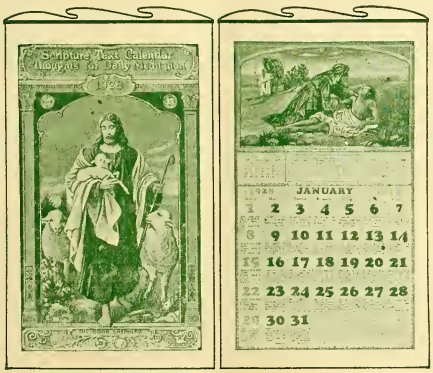
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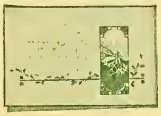




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thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). Every Christian should be lined up for service for the Lord and the young Christians should be encouraged to give themselves "wholly to these things." But some trembling soul says, "Who will take care of the world's great need of good men to carry on its business?" The danger does not lie there, dear reader. The real danger lies in us Christians not being able to meet the world's greatest need of trained workers to carry the Gospel to the millions who are sitting in darkness waiting for someone to tell them of the love of God and power of Christ to save their never-dying souls. Someone has said that the only reason why men and women are left on this old earth after they are saved is to tell others about it. We are constrained to believe this statement—especially in view of the fact that God has called believers to be witnesses for Him (Acts 1:8). What kind of a witness are you, dear reader? Are you among those who are classed "false witnesses of God," or are you one of those who "witness of the resurrection" (Acts 4:33), and are willing to be "beheaded for the witness of Jesus" (Rev. 20:4)?

Jesus, I my cross have taken,
All to leave, and follow Thee;
Destitute, despised, forsaken,
Thou from hence my all shalt be:
Perish every fond ambition,
All I've sought, or hoped, or known;
Yet how rich is my condition,
God and heaven are still my own.

SOUL SAVING OUR ONE BUSINESS

(*Continued from page* 330)

refinement, or improvement, we mean to stick to it, even if we be pilloried as being incapable of progressing with the age, for we are persuaded that this "foolishness of preaching" is a divine ordinance, and that the cross of Christ, which stumbles so many, and is ridiculed by so many more, is still the power of God and the wisdom of God. Yes, just the old-fashioned truth—if thou believest, thou shalt be saved—that will we stick to, and may God send His blessing upon it according to His own eternal purpose! We do not expect this preaching to be popular, but we know that God will justify it ere long. Meanwhile, we are staggered because—

The truths we love a sightless world blasphemes
As childish dotage, and delirious dreams;
The danger they discern not they deny;
Laugh at their only remedy, and die.

Next to this, *Paul used much prayer.* The gospel alone will not be blessed; we must pray over our preaching. A great painter was asked what he mixed his colours with, and he replied that he mixed them with brains. 'Twas well for a painter, but if anyone should ask a preacher what he mixes truth with, he ought to be able to answer with prayer, much prayer. When a poor man was breaking granite by the roadside, he was down on his knees while he gave the blows, and a minister passing by said, "Ah, my friend, here you are at your hard work; your work is just like mine; you have to break stones, and so do I." "Yes," said the man, "and if you manage to break stony hearts, you will have to do it as I do, down on your knees." The man was right, no one can use the gospel hammer well except he is much on his knees, but the gospel hammer soon splits flinty hearts when a man knows how to pray. Prevail with God, and you will prevail with men. Straight from the closet to the pulpit let us come, with the anointing oil of God's Spirit fresh upon us. What we receive in secrecy we are cheerfully to dispense in public. Let us never venture to speak for God to men, until we have spoken for men to God. Yes, dear hearers, if you want a blessing on your Sunday-school teaching, or any other form of Christian labor, mix it up with fervent intercession.

And then observe one other thing. *Paul went to his work with an intense sympathy for those he dealt with, a sympathy which made him adapt himself to each case.* If he talked to a Jew, he did not begin at once blurting out that he was the Apostle of the Gentiles, but he said he was a Jew, as Jew he was. He raised no questions about nationalities or ceremonies. He wanted to tell the Jew of Him of Whom Isaiah said, "He is despised and rejected of men, a Man of sorrows, and aquainted with grief," in order that he might believe in Jesus and so be saved. If he met a Gentile, the Apostle of the Gentiles never showed any of the squeamishness which might have been expected to cling to him on account of his Jewish education. He ate as the Gentile ate, and drank as he did, sat with him, and talked with him; was, as it were, a Gentile with him; never raising any questtion about circumcision, or uncircumcision, but solely wishing to tell him of Christ, who came into the world to save both Jew and Gentile, and to make them one. If Paul met with a Scythian, he spoke to him in the Barbarian tongue, and not in classic Greek. If he met a Greek, he spoke to him as he did at the Areopagus, with language that was fitted for the polished Athenian. He was all things

Page 352 has the solution of your Christmas gift problems.

to all men, that he might by all means save some.

So let it be with you, Christian people; your one business in life is to lead men to believe in Jesus Christ by the power of the Holy Spirit, and every other thing should be made subservient to this one object; if you can but get them saved, everything else will come right in due time. Mr. Hudson Taylor, a dear man of God, who has labored much in Inland China, finds it helpful to dress as a Chinaman, and wear a pigtail. He always mingles with the people, and as far as possible lives as they do. This seems to me to be a truly wise policy. I can understand that we will win upon a congregation of Chinese by becoming as Chinese as possible; and if this be the case, we are bound to be Chinese to the Chinese to save the Chinese. It would not be amiss to become a Zulu to save the Zulus, though we must mind that we do it in another sense than Colenso did. If we can put ourselves on a level with those whose good we seek, we shall be more likely to effect our purpose than if we remain aliens and foreigners, and then talk of love and unity. To sink myself to save others is the idea of the apostle. To throw overboard all peculiarities, and yield a thousand indifferent points, in order to bring men to Jesus, is our wisdom if we would extend our Master's kingdom. Never may any whim or conventionality of ours keep a soul from considering the gospel—that were horrible indeed. Better far to be personally inconvenienced by compliance with things indifferent, than to retard a sinner's coming by quarreling about trifles.

If Jesus Christ were here today, I am sure He would not put on any of those gaudy rags in which the Puseyite delights himself. I cannot imagine our Lord Jesus Christ dressed cut in that style. Why, the apostle tells our women that they are to dress themselves modestly, and I do not think Christ would have His ministers set an example of tomfoolery: but yet even in dress something may be done on the principle of our text. When Jesus Christ was here, what did He wear? To put it in plain English, He wore a smock frock. He wore the common dress of His countrymen, a garment woven from the top throughout, without seam; and I think He would have His ministers wear that costume which is most like the dress which their hearers wear in common, and so even in dress associate with their hearers, and be one among them. He would have you teachers, if you want to save your children, talk to them like children, and make yourselves children if you can. You who want to get at young people's hearts must try to be young. You who wish to visit the sick must sympathize with them in their sickness. Get to speak as you would like to be spoken to if you were sick. Come down to those who cannot come up to you. You cannot pull people out of the water without stooping down and getting hold of them. If you have to deal with bad characters, you must come down to them, not in their sin, but in their roughness and in their style of language, so as to get a hold of them. I pray God that we may learn the sacred art of soul-winning by adaptation. They called Mr. Whitefield's chapel at Moorfields, "The Soul-trap." Whitefield was delighted, and said he hoped it always would be a soul-trap. Oh, that all our places of worship were soul-traps, and every Christian a fisher of men, each one doing his best, as the fisherman does, by every art and artifice, to catch those he fishes for! Well may we use all means to win so great a prize as a spirit destined for eternal weal or woe. The diver plunges deep to find pearls, and we may accept any labour or hazard to win a soul. Rouse yourselves, my brethren, for this God-like work, and may the Lord bless you in it!

Life is not worth living unless it is lived in the service of Him.

—*C. L. F.*

Page 352 has the solution of your Christmas gift problems.

GOD'S CALL FOR A SEPARATED PEOPLE

by A. T. PIERSON

(Continued from last issue)

NEED OF BOLDNESS

LET us have done with a temporizing policy. Where would have been the Great Reformation had Luther and other reformers been kept from the blows at church corruption? Where had been the host of herces that have swept like pioneers to the frontiers of Christendom, had not John Wesley, even at risk of life, dared to set up a new standard of piety, demanding of his followers separation from worldly fashions and follies of the nominal church?

Surely the great need of this day is a higher type of piety. Does the blessed Christ hold the shrine and throne in our hearts? Are we living wholly and only unto God; are we who have been judicially "crucified with Christ," actually and practically mortified as to the flesh sanctified by the Spirit?

How often we are fettered and hampered also by our denominationalism! Brought up to exalt sectarian standards of doctrine and policy, we sometimes degenerate into religious politicians and partisans: we espouse our sect because it is our sect; we stand by our colors, without asking whether the blood is the color conspicuous on our banners. We preach and teach as we have been taught, not always ready to give every man who asks us, a reason for the faith that is in us, an intelligent and scriptural answer.

If a candid, careful searching of the Word should compel the conviction that a previous position had been unscriptural and unspiritual, how few would be ready simply to follow the light God gives, without compromise with conscience or consent to silence?

How few have the boldness and bravery to face opposition and ridicule for the sake of the truth!

A WORD TO MINISTERS

THESE words may be read by many brethren in the sacred calling. My profound conviction is that we need more than ever to magnify our office. In the reaction from sacerdotalism, the papal idea of priesthood, we have swung to the other extreme, until the ministry is degraded from a divine vocation to a mere profession.

In the eyes of many, a congregation hires a man to preach: he is simply a hireling—a higher order of paid servant, to be directed and dismissed at will; the temporal and spiritual officers are his board of directors to counsel and control him in his official capacity. Many a minister of Christ is consequently hampered and hindered, in preaching the Word and feeding the flock of God, by motives of policy. Deep convictions, born of great spiritual travail, constrain him to urge a more spiritual administration of the church, a more spiritual type of life; and, when gospel truth pierces to the quick, it is hinted to him that he must either change his style of preaching or resign; and so pulpit after pulpit is emptied of its occupant, at the demand even of ungodly hearers! We need a return in these lax days to that sublime scriptural conception of the minister, as the ambassador of Christ, steward of the mysteries of God, accountable only to his Master, and bound to declare the whole counsel of God whether men will hear or forbear!

The responsibility for a low state of piety in the church lies largely at the door of the ministry. Preaching is not what it ought to be as to either matter or manner. Do we preach Christ or self; poetry, philosophy, science, history, politics, or the simple precious gospel? Can we say as Paul said to the Ephesian elders, "I have kept back nothing that is profitable to you: I have not shunned to declare unto you the whole counsel of God?" Have we ever modified or qualified our message from motives of fear or favor, or have we been as bold as a lion, like John the Baptist at the court of Herod?

When the whole truth has been spoken, has it been in a godly manner, beseeching men by the meekness and gentleness of Christ? with that mysterious chrism, holy unction, making the whole man, fragrant; imparting a divine manner of preaching that fitly accompanies divine matter, and gilds even the most terrible truths of God with a celestial lustre and glory!

Brethren of the ministry, we all need a new spirit. We need to be rid of that worldly ambition that hunts places and seeks salaries rather than souls. The lust of applause is Satan's tempting bait and blinding bribe; as John Angell James wrote to his brother: "With many of the Lord's ministers, Vox populi is the secret spring of their endeavor. We are constantly tempted to build God's altars of the hewn and polished stone of wisdom of words and unsanctified rhetoric, which He has forbidden; and so the people admire the polished altar, but no fire of God comes down to consume the sacrifice and compel the shout, "Jehovah, He is the God!" It is possible to hold up the Cross and yet get in front of it, rather than behind it, and interpose one's self between Christ and dying souls. Where literary ambition becomes an idol, the preacher, even upon the foundation of Christ, builds only wood, hay and stubble. A carnal desire and determination to be a scholar, theologian, eloquent orator, famous preacher, may lead to diligent study and untiring effort, and have more to do with abundant activity than the love of the truth, of Christ, and of souls! If God will but show us the selfishness of our hearts and help us to nail to the Cross our idols; if first emptied of self we may be filled with grace, what chosen vessels we might be!

LIMITING GOD

THE fact is we limit God by our unbelief and our unconsecration! And right among preachers and pastors must begin the quickened life of the churches. Seldom indeed does the spiritual life of any church rise higher than that of the minister: "Like people, like priest." No permanent revival can come to a community that does not first kindle on the pastor's heart: from his altars must the sacred coals be borne! What a responsibility therefore rests on the ministry, so to live that they may humbly but boldly say to the people, "Be ye followers of me, even as I also am of Christ!" "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe." It was said of Fenelon, that no one could be two hours in his company without desiring to be a Christian: and of Arnot, that his preaching was good, his writing better, but his life best of all. The pure preaching of the gospel is a great power, but the very basis of power in the pulpit is godliness in the man in whom, as in Lord Chatham, there must be something finer than in anything he ever says.

It will not do for any of us to live afar from God; we must abide in His very presence—in His very pavilion, until the beauty of holiness gilds and glorifies our very faces! We must know our own saved state, or how can

Page 352 has the solution of your Christmas gift problems.

we lift others into assurance; we must know the bliss of God, or how can we help others to peace? All conformities to the world, and compromises with worldliness must cease. If need be, let us rather imitate the grandeur of John the Baptist's asceticism, and in raiment of camel's hair, with a desert diet, intrepidly cut loose from dependence on ungodly pewholders, that we may intrepidly rebuke their sins, and in ourselves present a standing protest against the worldliness, extravagance and frivolity about us.

MORE HOLINESS

THE greatest need of the church today is a consecrated ministry! Let but a few know but one aim, live wholly and only for God, empty themselves of every desire save to promote His glory, ask only the opportunity and privilege of spreading the good tidings and winning souls for Christ, and no limits can be fixed to their possible usefulness! God's ambassadors must make a new and complete surrender. Every new choice that fixes the soul more entirely and securely on God, is the signal for a new unfolding and unveiling of God to the soul; it opens a new door through which stream into us the light and bliss of God till our earthly experience is one not of transformation only, but of transfiguration.

What is to hinder one mighty movement of the whole soul toward God, which, with the help of God and the full consent of our own will, shall carry us forward and upward into the very light and love and life of God, to abide in the very blaze and focus of God's glory till we burn with red heat and glow with white heat; till our coarse, gross elements are refined away, and we warm into intense ardor and fervor for God, and our very faces shine as the sun—till we live under that sense of that power of the world to come which is the supreme secret of reviving saints and converting sinners. Let there be self-surrender and self-dedication, and a new era of spiritual life and power would begin for the whole church of God. Every one who comes near us would feel the thrill of new light and warmth; we should burn our way through obstacles; mountains would be removed and sycamine trees plucked up at the command of our faith; our prayers would open the very floodgates of heaven: we should be like thunderbolts hurled from the hand of God to shiver and shatter the strongholds of Satan. Before men made mighty by yoking with God, nothing can stand. O for a holy enthusiasm for God to melt through these icebergs which encase the church! For one great revival to lift the whole race of man as on a resistless tidal wave!

Such a revival may begin with those who read these words. Take a new stand for God! Whatever be the cost personally, dare to live absolutely unto God! Part company with the world, cleanse even the outer courts of the temple of the Holy Ghost, and prove God whether He is not, in mighty power, with those who are with Him in the undivided choice of a consecrated life! As in the tabernacle of old, those who sanctify themselves TO His glory, He will sanctify BY His glory. There shall be once more a coming down of God to dwell with men. In human souls the Shekinah will shine, till they are fired, and filled and flooded with the glory of the Lord!

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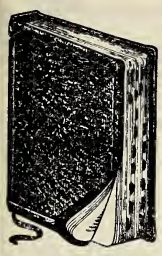
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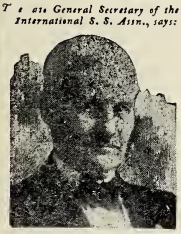
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WRITE TO-DAY

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

First Quarter, Lesson I — Sunday, January 1, 192

JOHN THE BAPTIST AND JESUS

Lesson Text: Mark 1:1-13.
Read Isa. 40:3-11; Mark 6:14-29; Mark 1:14-20.

Golden Text:
"He must increase, but I must decrease" (Jno. 3:20).

Attention has frequently been called to the fact that of the four gospels, each has its peculiar message. The difference in these messages is not primarily a difference in kind but a difference in emphasis. In each the truths emphasized in the messages of the other three are never lost sight of but the emphasis is laid upon a different aspect of the earthly life of Christ. In Matthew the emphasis is upon His majesty, for there He is preeminently represented as God's chosen King. In Mark the emphasis is upon His humility, for this is the Book of the Servant. In Luke is emphasized His humanity, for there He is set forth as the Son of Man. But in John His deity is uppermost, for the emphasis is laid upon the fact that He is the Son of God.

During the next six months we are to study the gospel of Mark, the Book of the Servant. Its spirit is the spirit expressed in Heb. 10:5-9, where we are told that when He came into the world Jesus said, "Lo, I come to do Thy will, O God!"

I. THE DIGNITY OF THE SAVIOUR

Mark 1:1-8

Yes, the Lord Jesus Christ was a servant, but what a servant He was! When sending their servants on errands, men very seldom send another before them to announce their coming and to prepare their way. It is only in the case of the most highly honored servant that such a thing is conceivable. But the Lord Jesus Christ was such a highly honored servant, for the Father sent John the Baptist to prepare His way before Him.

If we are to appreciate its significance, we must never lose sight of the preparatory character of John the Baptist's ministry. He was the messenger sent before the face of Christ to prepare His way. He was the voice of one crying in the wilderness, "Prepare ye the way of the Lord, make His paths straight." And so it was in fulfilment of the prophecies of the Old Testament that he preached saying, "There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but He shall baptize you with the Holy Ghost." (Isa. 40:3; Joel 2:28).

From the words that tell us that John preached "the baptism of repentance for the remission of sins" we might conclude that his baptism in water was necessary in order that sins might be forgiven. But we are saved from such erroneous conclusions by considering the preparatory character of his ministry. The Holy Spirit said through Paul "John verily baptized with the baptism of repentance saying unto the people, that they should believe on Him which should come to him, that is, on Christ Jesus" (Acts 19:4). From the plain teaching of many other Scriptures we know that the forgiveness of sins is received only on the ground of faith in the Lord Jesus Christ. Those who were saved under John's preaching were saved by faith in the coming Saviour, and the baptism was merely a testimony of their faith. It had nothing to do with the forgiveness of their sins save only as a testimony. John's message was on a par with the message of Peter on the day of Pentecost, and the Greek construction is the same—the word "eis" being employed in both of these cases with a reverse direction in meaning. In agreement with the plain teaching of the rest of Scripture this verse might well be translated, "John preached the baptism of repentance on account of the remission of sins." In the light of Paul's clear statement we are not left in doubt as to the meaning of John's words or as to the meaning with which were understood, which was fully consistent with the teaching of the rest of God's Word, for he exhorted men to repent of their sins and unbelief and to trust in the coming Saviour, that by His grace they might receive the remission of their sins. To those who entered into it intelligently, his baptism thus became a confession of faith in the coming Saviour. But there were many who received his baptism who in that act merely confessed their consciousness of sin and of the need of a Saviour, but who had no faith as yet in the only One Who could save them from those sins. (Acts 10:43; 13:39; Acts 4:12; Eph. 1:7; Acts 19:1-6; Heb. 11:6)

The attitude of John the Baptist toward the Saviour is especially noteworthy as affording a practical example full of blessing for our own spiritual lives. In everything he magnified the Lord Jesus Christ. In the message to which we have just called attention he said, "There cometh one mightier than I, after me, the latchet of whose shoes I am not worthy to stoop down and unloose." What humility we see here! This is not the mock humility of the man who is always talking about how humble he is but rather the true humility of the man who sees his own unworthiness and insignificance in the light of the Saviour's holiness and grace and majesty. Mock humility is self-centered but true humility is Christ-centered. Such was the humility of John's life. In his message he gave Him

The Lord Jesus Christ put eternal things first! Are you following His example this Christmas?

first place, and his whole career was one glad assent to the Father's plan that in all things He might have the pre-eminence. Its keynote is found in the words with which he answered his own disciples when they became jealous of the Lord Jesus Christ: "He must increase, but I must decrease" (Jno. 3:30). Such should be the spirit of every believer, and only as it is, can we experience the greatest joy or enjoy the greatest usefulness for Him.

II. THE CREDENTIALS OF THE SAVIOUR

Mark 1:9-13

It matters little of whom a servant is born, so long as he performs his work creditably. And so, consistent with the characteristic emphasis of the Gospel of Mark, the Holy Spirit does not therein give us the genealogy of Christ. But when a servant comes as his master's representative on an important mission, it matters tremendously who sent him and whether he is fit for the task which he comes to perform. Therefore, when a man sends a trusted servant on an important errand, he is very likely to furnish him with credentials with which he can identify himself and gain the confidence of those to whom he is sent.

The credentials of the Saviour are three-fold.

He was accredited first in the spirit of obedience which was exhibited in His baptism. To redeem us from the penalty of Adam's disobedience He had come to do the Father's will. The Father had sent John. His baptism was undoubtedly a ceremonial purifying which the Father had commanded, and was on a par with the ordinances of the Law if, indeed, it was not one of them, which there is reason to believe. Jesus came to do the Father's will. He came to fulfil the law. Therefore He came to John to be baptized. It is true He had no sin to confess, and of all men He alone needed not to trust in the merits of another for the remission of sin. It is little wonder that when He came, John should have protested against His baptism, but the answer of the Saviour to him is very significant: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. 3:13-17). In the light of these words we cannot avoid the conclusion that Jesus was baptized as an act of obedience to the Father's will, and as a testimony of that obedience. In His scrupulous obedience, therefore, we have the first credential of the Saviour.

The testimony of the Father was especially significant. When He was baptized, we may be assured that the Saviour did not confess His sin as the others had done whom John had baptized, for He had none to confess. Were He mere man, this would have been stupendous effrontery; and no doubt those who knew Him not, but who witnessed His baptism, were inclined to criticise. But as He came up out of the water, the Holy Spirit descended like a dove and abode upon Him; and the Father spoke from heaven saying, "Thou art my beloved Son in Whom I am well pleased." Surely the Father could not more effectively have accredited the One Who had come to do His will.

And finally the Saviour was accredited by the victorious outcome of His testing. He had come to die for the sins of Adam's posterity. He had come to assume the guilt of Adam's transgression, transmitted to the race by our hereditary sinful natures. But was He fit for the task? Tested like as Adam was, or as his posterity has ever been, would he not fall into the same transgression? If He would or could, then certainly He was not fit to be our Saviour. So the Spirit drove Him into the wilderness, there to be tested of Satan. The testing was protracted and of unparalleled severity. He had no human companion to cheer or to sustain Him, His only companions being the wild beasts and the prince of darkness. He was tested in all points like as we are; but through it all He remained stedfast in His loyalty to the will of the One Who sent Him. And finally the devil departed in baffled rage, and angels appeared and ministered to Him. He had been tempted in all points like as we are "YET WITHOUT SIN" (Heb. 4:15). The testing of the Saviour revealed no fatal flaw in His character, but only made more evident His perfection. Yes, He is a worthy servant! He is fit to be our Saviour!

III. THE AUTHORITY OF THE SAVIOUR

Mark 1:14-20

The Saviour's authority being demonstrated, He now begins to exercise it. Emerging from the testing which certified His fitness for His task, the Lord Jesus Christ begins to preach the gospel and to call out willing souls to follow Himself. To such He says, "Come ye after me," and adds a promise, "I will make you to become fishers of men" (Mark 1:14-20). With what authority He commanded them to follow! And how readily they recognized His authority and with what alacrity they obeyed His behest! His command to them is also His command to us, for to the unbeliever today He is saying, "Come unto me" (Matt. 11:28), and to all who respond to this invitation He is saying "Come ye after me, and I will make you to become fishers of men" (Matt. 4:19; Rom. 12:1-2).

Two things are especially noteworthy about the response of the disciples.

Its willingness is first. This is seen in its immediacy. They did not hesitate nor quibble about it, but followed Him STRAIGHTWAY. Such a spirit must have delighted the Saviour's heart but it did not take Him by surprise, for undoubtedly His special dealing with them was based on His perception of the willingness of their hearts. Such a willing readiness heartily to obey the Saviour's bidding should characterize all our lives (Isa. 1:19).

Another thing about their response which sets us a challenging example was its completeness. This is seen in what they left to follow Him. Simon and Andrew left their nets, while John and James left their father. When they committed themselves to the service of the Lord, they were not willing to be distracted with business responsibilities or a wrong attitude toward family relationships. And surely nothing more commonly interferes with men and keeps them from following the Lord than these two things do today. We do not believe that it is wrong for men to engage in business, but it is certainly wrong for them to do it without definite guidance. And family relationships may be a great blessing, but only as Christ is given His rightful place. The will of God should be put first in our lives, and whatever we occupy ourselves with, it should be by the will of God. God needs men and women who like these disciples are willing to give themselves wholly and unreservedly to His service. Every Christian should do so unless restrained by definite guidance, and even then he should recognize any secular occupation into which the Lord may guide him as a stewardship entrusted to him. Let us profit by the example which was left set by these disciples, and let us do likewise. (I Tim. 4:13-15; I Cor. 7:20-23)

VITAL TRUTH ILLUSTRATION

A strong Christian is like an iceberg in a swelling sea. The waves rise and fall. Ships strain and shiver and nod on the agitated waters. But the iceberg may be seen from afar, receiving the breakers on its snow-white sides, casting them off unmoved, and where all else is rocking to and fro, standing stable like the everlasting hills. The cause of its steadiness is its depth. Its bulk is bedded in calm water beneath the tumult that rages on the surface. Although like the ships, it is floating in the water, it receives and throws off the angry waves like the rocks that gird the shore. Behold the condition and attitude of Christians! They float in the same sea of life with other men, and bear the same buffetings; but they are not driven hither and thither, the sport of wind and water. The wave

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strikes them, breaks over them, and hisses past in foam; but they remain unmoved. They were not caught by surprise while they had a slight hold of the surface. The chief part of their being lies deep beyond the reach of these superficial connections. Their life, "hid with Christ in God," bears without breaking all the strain of the storm.
—Arnot

First Quarer, Lesson 2 **Sunday, January 8, 1928**

JESUS AND THE SICK

Lesson Text: Mark 1:21-45.
Read also: Ps. 103:1-8; Mark 7:24-37; Mark 8:22-26.

Golden Text:

"He hath done all things well: He maketh both the deaf to hear, and the dumb to speak" (Mark 7:37).

Our lesson for today consists of the narrative of three miracles which Jesus wrought. The first is the casting out of the demon from the possessed man in the synagogue; the second is the healing of Simon Peter's mother-in-law; and the third is the cleansing of the leper. In addition to these, mention is made in the lesson of the healing of others; and in the additional material for teachers furnished in the Scriptures assigned to be read, yet other miracles are recorded. This lesson is therefore a lesson concerning miracles. And not only so, but the miracles are of the same kind—miracles which involve the healing of the sick. What lessons can we learn from these miracles?

I. THE LITERAL CHARACTER OF THE MIRACLES

The first thing we should emphasize is the literal character of the miracles. Jesus actually wrought them as the Scriptures declare. The demon possessed man was really possessed with an unclean spirit, and this spirit was actually cast out. Simon's wife's mother was really sick, with a real fever, and her healing was none the less real. That man with the leprosy was a real leper and his cleansing was genuine. What is written of the miracles of the Old Testament might well be written of these incidents in the life of Christ "ALL THESE THINGS HAPPENED unto them for ensamples: (literally, types) and they are written for our admonition, upon whom the ends of the world are come" (I Cor. 10:11). To deny the reality of the miracles is sheer unbelief. One who admits the deity of Jesus Christ and the inspiration of the Bible will have no difficulty in believing that Jesus actually wrought miracles. Indeed, to recognize His deity would make it surprising to us if He did not. (John 2:11; John 20:30-31)

In harmony with the fact that the miracles were literal, it might be well in this connection to emphasize the reality of demon possession and to warn those to whom we minister against the sin of having anything to do with familiar spirits (Lev. 19:31; 20:27; Deut. 18:9-12; I Chron. 10:13-14; II Chron. 33:6). For such a warning to be effective it should be explained that Spiritism, Hypnotism, the Ouija Board, Pentecostalism (particularly in its "tongues" manifestations, and in its so-called experience of the baptism of the Holy Spirit), and many other false religions, are characterized by demon manifestations. Another valuable lesson which is suggested by the incident of the demon possessed man is that the outstanding manifestations of demons in these last days may be expected to be in the realm of religion, particularly in the matter of doctrine. This is suggested by the presence of the demon possesed man in the synagogue. It should be pointed out in this connection, too, that the demons frequently tell much truth about the Saviour in order that they may deceive men as to their real character. The apparent soundness of a message in most respects, therefore, should not for a moment be permitted to outweigh teachings or manifestations in that religion which indicate demon activity. For instance, Pentecostalism teaches much truth; but in its teaching on "speaking with tongues" and "seeking the baptism of the Holy Spirit" it throws the souls of its followers open to the incoming of the demons. This demon in the synagogue recognized Jesus of Nazareth, testified his own judgment, and witnessed that Jesus was the Holy One of God, yet for all that he was a demon, resting under the curse of God. (I Tim. 4:1; Acts 16:16-18; I John 4:1)

II. THE KINGDOM CHARACTER OF THE MIRACLES

We have before called attention to the Kingdom character of the miracles, particularly the healing miracles. Inasmuch as Mark is not emphasizing the majesty of Christ he does not speak of the connection in which He wrought His miracles, nor of the particular characteristics of the message which accompanied them. This we find most appropriately in Matthew, which presents Him as the King. There we are told that He came, "preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people." Again and again throughout that book this Kingdom character of the miracles is stated; and though it is not repeated in Mark, we must remember that all Scripture must be studied in the light of all other Scripture pertaining to the same subject, if we are to avoid confusion. It is well to remind ourselves, therefore, that the miracles were wrought as credentials of the Kingdom testimony. (Matt. 4:23; 8:5-13, notice specially verses 11 to 12; Matt. 10:7-8)

The reason the healing miracles of Jesus and His disciples were especially connected with the Kingdom testimony was that His Kingdom is to be a time of healing for all men's bodily ills (Isa. 35:3-6). Once this fact is clearly apprehended it will help one more perfectly to understand two other facts. The message of Jesus and His disciples during His earthly ministry and for a short time after the day of Pentecost was decidedly a Kingdom message. Their message was, "The Kingdom of Heaven is at hand" (in addition to the Scriptures already cited see Acts 28:23, 31). This explains why the working of miracles and especially the healing of the sick was so common in those days. We are not now preaching the gospel of the Kingdom, however. On the contrary the Kingdom is not now at hand, for in order to get into it in this age, we have to be translated (Col. 1:13). The healing miracles being especially connected with the Kingdom testimony, we should not therefore expect to see them manifested in this age when the Kingdom testimony has ceased until God once more begins His dealing with the nation Israel in the Great Tribulation. This is confirmed by the contrast between I Cor. 12:7-11 and Eph. 4:11-12. In the former the gifts of the Holy Spirit are listed and the gifts of healing and working of miracles and other sign gifts which were given for the particular ministry which the members of the Body of Christ exercise in their testimony to Israel during the opening days of this dispensation. But in the latter a number of gifts are mentioned, and it is very specifically stated that these gifts are for the upbuilding of the body (which is the essential characteristic of this age) and no mention is made of the miracle gifts. It is evident from this that these stood connected with the closing testimony to Israel rather than to the full-orbed dispensation of the body. This is the reason why such miracles are not being wrought today. (The pseudo healing of Pentecostalism and other so-called divine healers fail utterly to measure up to the healing miracles of Christ and His disciples). We believe that God can and does answer prayer in this age in the healing of the sick, but

Why not something more lasting in blessing this Christmas?

He has not given the gift of healing to men or women living in this age.

III. THE PROPHETIC SIGNIFICANCE OF THE MIRACLES

The miracles of Christ possessed rich prophetic significance. They not only pointed to the material healings which will characterize the Kingdom of Christ: but, what is much more important, they typify the spiritual blessings which the nation Israel will then enjoy. She is now blind and deaf and dumb; and she is sick and leprous with sin. But in the Kingdom of Christ her blindness will be healed, her ears will be attuned to the voice of God, and her tongue will be loosed to tell forth His praises, for she will be healed and cleansed of the leprosy of her sin. A careful study constrams one to say that this is the deepest significance of nearly every healing miracle which the Saviour wrought. (Isa. 1:5-6; II Cor. 3:14-16; Rom. 11:25-26; Hosea 14:4; Jer. 3:22; Jer. 30:17)

IV. THE MESSIANIC REVELATION OF THE MIRACLES

In these miracles there are many wonderful revelations of the character of the One Who wrought them. In the deliverance of the demon possessed man His AUTHORITY is plainly revealed, so that even the unbelieving Jews marvelled, saying, "What thing is this? What new doctrine is this? For with authority commandeth He even the unclean spirits, and they do obey Him" (Mark 1:27). In the healing of Peter's wife's mother His SYMPATHY is plainly indicated, for was she not His hostess and the mother-in-law of one of His disciples? The doctrinal element was doubtless uppermost in the mind of the Saviour as He wrought His healing miracles, and yet we cannot doubt that it delighted His heart of tender love to be able to relieve the sufferings of the afflicted and to lighten the sorrows of their loved ones. In the cleansing of the leper we see His HUMILITY, for He charged the man to say nothing to any about it. This was in keeping with His dealing with the demons whom He cast out, for He did not suffer them to speak because they knew Him. The day was coming when He must be proclaimed as King but the time was not yet at hand. So in obedience to the will of the Father Who had prophesied the very time when He should be hailed as the Prince, the King of Israel, He forbade the demons to declare His majesty and charged those whom He healed not to tell it till the time had come (for the ordained time for the proclamation of His Kingly office, see Dan. 9:25, see also Zech. 9:9 and Matt. 21:1-9; John 12:13; Luke 19:37-40). In the healing miracles which we shall study in our next lesson, we will see how His GRACE was exhibited, so we merely call attention to the fact here and will reserve our discussion for that Study. (See Mark 2:1-12.)

V. THE PERSONAL BLESSING OF THE MIRACLES

And finally there is a vital personal blessing enjoyed through the study of the miracles. All sickness is typical of sin; but it is not necessarily the direct result of sin either in the life of the sick man nor of his immediate loved ones or ancestors, though undoubtedly in the first analysis sin is the cause of all the sickness and the sorrows to which the human race is subject (see Jno. 9:1-3). As Jesus healed the sick, so He can deliver the believer from the bondage of sin; and as in the healing of the sick He was glorified, so He will glorify Himself in the strengthening and the delivering of His children in the hour of temptation. Defeated soul take heart! He is both able and willing to deliver you! He will cleanse you of your moral leprosy; He will open the poor blinded eyes of your spiritual vision; He will open your ears to hear His voice; He will unloose your tongue that you may declare His praises; all He asks is that you give Him a chance by the yielding of your life to Him and by the turning of your mind toward Christ. Every material blessing of Israel has its counterpart in the spiritual experiences of the believer. And every physical healing which the Saviour wrought typifies the miracles of grace which He works in the spiritual lives of those who look to Him for such blessings. (II Cor. 4:4-6; II Cor. 10:4-5; Psa. 50:15; Eph. 2:10; II Cor. 12:9-10; Rom. 8:28)

VITAL TRUTH ILLUSTRATION

Mrs. Dan Crawford, in an address in London, told about an African woman who from her earliest years had been conscious of a strange presence within her. At first this mysterious something brought good fortune to those with whom she dwelt, but as she grew older the evil in her got the upper hand. When she visited a village, disaster overcame the inhabitants, and chiefs would give her large presents to stay away from their villages. Under the influence of this madness she committed all sorts of crimes. One day she chanced to enter the mission house, and squatted down in front of the platform. The preacher was a young minister who had but little knowledge of the native language, and when the time came for him to deliver his sermon words completely failed him; so taking up his Bible he carefully read through the fifth chapter of Mark, and when he had finished it, not knowing what else to do, he read it again. All this time the woman was listening with profound attention to the freeing of the Gadarene demoniac, and at the conclusion she started up and began praying loudly to the Saviour to release her also from her curse. In her intense praying she foamed at the mouth, and at one time the onlookers thought she would fall down in a fit. But at last she sunk on the ground, whispering "I am freed, I am freed." And freed she was, and for a long time she lived with Mrs. Crawford, a living testimony to the power of Christ to cast out demons.

First Quarter, Lesson 3 **Sunday, January 15, 1928**

JESUS AND SINNERS

Lesson Text: Mark 2:1-17
Read also Psalm 32:1-11

Golden Text:

"I came not to call the righteous, but sinners to repentance" (Mark 2:17).

Throughout the incidents which comprise today's lesson, one doctrine is paramount. This is the doctrine of the forgiveness of sins. To the man sick of the palsy, Christ said: "Son, thy sins be forgiven thee" (verse 5). The Scribes murmured at His saying this; and so He healed the palsied man, telling those who had murmured that this was done that they "may know that the Son of Man hath power on earth to forgive sins" (vs. 10). And finally when the Scribes and Pharisees murmured because He ate with the publicans and sinners, He said, "I came not to call the righteous, but sinners to repentance" (verse 17). Let us leave for others the discussion of such incidental subjects as the probable reason why those four men were willing to burden themselves with the sick man, and whether it is easier to say, "Thy sins be forgiven thee," or to say, "Arise, and take up thy bed, and walk." Instead of turning

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aside to the discussion of such questions, interesting as they are and as much profit as might be gained from them, let us devote our study to the light which this lesson sheds upon the principles involved in the forgiveness of our sins. In this realm six questions and their answers are suggested by our lesson scripture.

I. WHY DO WE NEED FORGIVENESS?

Why do we need forgiveness? Why did the palsied man need forgiveness? Why does anybody need forgiveness? There is only one answer to this question. The need of forgiveness lies in the fact of sin. Sin brings men under the condemnation of God and it makes them hopelessly impotent. The physical condition of the palsied man was typical of his spiritual condition and it is typical of the spiritual condition of all men by nature. We cannot do the good that we would, and even the very best that we can do is but filth and corruption in the sight of God. We need forgiveness because we have transgressed His will; and we need forgiveness because we are utterly incapable of doing that which is pleasing in His sight. Let none boast himself that he is not by nature a sinner and in need of salvation, for God's Word plainly declares that, "all have sinned and come short of the glory of God" (Rom. 3:23). Because we are all sinners we all need to have our sins forgiven. (Rom. 7:15, 19; 21-24; Rom. 8:7; I Cor. 2: 14; Eph. 2:1-3; Isa. 64:6)

II. HOW MAY WE OBTAIN FORGIVENESS?

Forgiveness is obtained only on the ground of faith in the shed blood of Jesus Christ. The Scripture says, "When Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee." Some have thought that it was the faith of the four men which availed, but such an assumption is gratuitous. The words "their faith," refer not only to the faith of the four men but to the faith of the sick man as well. Nowhere in the Scriptures does it teach that one man's faith can obtain forgiveness for the sins of another. Every man must come to the Saviour for himself. "Without faith it is impossible to please Him" (Heb. 11:6). This is the only interpretation of the Scripture which is in full harmony with the teaching of all other Scripture. The man sick of the palsy believed in the Lord Jesus Christ as the promised Saviour; and it was in response to his faith, as well as to the faith which constrained his fellows to bring him, that the Saviour granted the remission of his sins. That he was a believer seems evident also from the fact that Christ called him "Son," a term which He rarely used in speaking to others and one which suggests that by faith this man had become a child of God. There is no other way to obtain the forgiveness of sins. It can never be received by our good works, but comes only through simple faith in the shed blood of the Son of God. (Acts 10:43; Acts 13:38-39)

III. WHAT IS AS IMPORTANT AS FORGIVENESS?

After all, what is as important as the forgiveness of our sins? There can be no doubt that to obtain this was the deepest longing in the heart of this sick man. Compared to that crying need his physical need was nothing. At best he had only a few short years to live in the flesh, and though unquestionably he would have enjoyed it could those years have been spent in health; yet in the final analysis it made little difference whether his body was strong or feeble. But after this eternity lay ahead. He must spend eternity either in the bliss of heaven or in the unspeakable agonies of hell. What mattered the health of the body for a few brief years when compared to the eternal happiness of the soul? So the greatest gift was bestowed when the Saviour said, "Thy sins be forgiven thee." In His infinite wisdom He gave first place to the thing of first importance. How sad it is that many are forgetting the need of their souls and devoting their attention entirely to the needs of their bodies, or to the other fleeting needs of this life, and neglecting the eternal welfare of their souls. We need to pray that God will awaken them before it is forever too late. The false values of human thinking are apparent in the fact that strong evangelistic preaching (although it holds out the promise of eternal life for the soul) goes almost unnoticed, while thousands flock to the meetings of anyone who will promise the healing of the body, if only he can put on a convincing performance. (II Cor. 6:2; Heb. 2:3; Matt. 16:26)

IV. WHO HAS THE RIGHT TO GRANT FORGIVENESS?

The Scribes murmured at the Saviour because He said, "Thy sins be forgiven thee," saying, "Why doth this man thus speak blasphemies? who can forgive sins but God only? (Mark 2:7). This is the language of unbelief. Certainly if Jesus were mere man, even though He were the best of men as the Modernist and Unitarians and other infidels claim, it was blasphemy for Him to say, "Thy sins be forgiven thee." The judgment of the sinner is not the prerogative of men. This belongs to God alone, and were He not God manifest in the flesh Jesus would have had no right to say such a thing as that which He said to this man. These Scribes were willingly ignorant of His deity, and their murmuring is not to be wondered at. But Jesus shortly gave some very tangible evidence that His was the right to forgive sins, for in this connection and as a proof of His authority He said to the sick of the palsy, "Arise, and take up thy bed, and walk, go thy way into thine house." Instantly the man obeyed, though naturally it was a physical impossibility. So when Jesus said, "Thy sins be forgiven thee," that man's sins were forgiven. Who had a better right than He to do this? Had He not come for the express purpose of shedding His blood as the price for the redemption of sinners? Had He not come, in their stead to bear their guilt and to suffer their condemnation? Surely One Who is willing and able to pay the price had the right to bestow such a gift. And so it is that no man has power to forgive sins. This belongs to God alone. No priest or holy man has any authority in this matter but only the Son of Man. Ten thousand human priests might say to the penitent sinner, "Thy sins be forgiven thee," and yet that sinner would go to hell. But when by simple faith he looks to our great High Priest, Who offered Himself once for our sins, the Word of God testifies to him, "Thy sins be forgiven thee," and from that moment the very devil and all his demons are powerless to change what God has said. The Son of Man has the right on earth to forgive sins. (Eph. 1:7; Rev. 1:5; Rom. 4:7; Eph. 4:32; Col. 2:13; I John 2:12)

V. WHEN DO WE RECEIVE FORGIVENESS?

The sinner receives the forgiveness of his sins the moment he puts his trust in the Lord Jesus Christ. We need not wait until we step from this life into the presence of God, or until eternity dawns, to learn whether our sins are forgiven. God's Word makes the condition of forgiveness very plain: "To Him give all the prophets witness that through His name, whosoever believeth in Him shall receive remission of sins" (Acts 10:43). Surely we should know whether we have trusted the Saviour! Having believed in Him, the Word also clearly indicates when we receive the forgiveness of our sins, for we read of Christ that in Him "we HAVE redemption through His blood, the forgiveness of our sins" (Eph. 1:7). Notice that we HAVE it. We need not wait to get it. It is our present possession, the moment we trust in the shed blood of

Christ. This was the significance of the present tense of the Saviour's words to the palsied man, "Thy sins BE forgiven thee," and it is the significance of the expression, "The Son of Man has power ON EARTH (He did not need to wait until He had ascended into heaven or until the death of this man) to forgive sins." He had power to forgive sins while He was yet on earth, and He has power to forgive sins while we are yet on earth. Thank God for the blessed assurance that "God for Christ's sake HATH forgiven us." (Col. 1:14; 1 John 2:12)

VI. FOR WHAT KIND OF PEOPLE HAS GOD PROVIDED FORGIVENESS?

Finally, in this miracle we learn that forgiveness was provided only for sinners. It is not provided for the righteous. How contrary this is to the ideas of men! Man says, "Be good and your sins will be forgiven," but God's Word says, "I came not to call the righteous, but sinners to repentance." (Bearing in mind that for the lost man repentance is not the forsaking of his sins, but turning from unbelief to faith in Christ, Verse 17). And again it says "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save SINNERS" (I Tim. 1:15). No man will ever receive forgiveness by living a holy life; but no man can fail of forgiveness who trusts wholly in the merits of Christ. What a rebuke Jesus administered to those self-righteous Scribes and Pharisees in the words we have just quoted. They spent their time in nothing else but trying to be holy, in order that they might be accepted with God. In His words Jesus was not approving their holiness or saying that they had no need of repentance, for the Scripture says, "All have sinned, and come short of the glory of God" (Rom. 3:23). Rather He was rebuking their self-righteousness by the use of irony, and in effect He was saying, "You object to My associating with sinners do you; why should I associate with you fellows? You think you are so righteous you need no salvation, but these poor people recognize themselves as sinners and therefore are much more ready than you to receive the forgiveness of sins and the gift of life which I have come to bestow." Let us beware of the sin of self-righteousness. No man can be saved by his own good works. All must be saved through the death of Jesus Christ. (Acts 4:12; Eph. 2:8-9; Acts 13:39)

VITAL TRUTH ILLUSTRATION

A worker in connection with the Irish Church Missions spoke to an old man, over eighty years of age, about the Saviour's willingness to save. The man listened respectfully and replied, "I like what you say, but my Bible says 'When the sinner meets God, his sins will be so heavy that the scale will be against him. His only hope is that the blessed Mother of God will come and place her hand upon the other side of the scales and balance them. She will save us just when we are despairing. She is the sinner's hope.'" The visitor asked to see the book which contained this story. A copy of the famous "Glories of Mary" was produced. This was the old man's Bible. The visitor did not leave till the man had bought John's Gospel and other Scriptures. Eighty years of age, and the Gospel truth regarding forgiveness utterly unknown!

—From the "English Christian Herald."

Fourth Quarter, lesson 4 **Sunday, January 22, 1928**

JESUS AND THE LAW

Lesson Text: Mark 2:18 to 3:6.
Read also Ps. 119:33-40.

Golden Text:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17, King James version).

Three incidents are narrated in our lesson. The first is a conversation between Jesus and the Pharisees, who with the disciples of John questioned why His disciples did not fast as they did and received an answer which betokened a very definite lack of sympathy with their legalism. The second is a conversation between Jesus and the Pharisees who reproached Him because His disciples plucked corn on the Sabbath day, in which they received an answer which clearly indicated His purpose to deliver men from the bondage of the law. And the third incident is the healing of a man with a withered hand, which miracle Jesus performed on the Sabbath day as an evidence of how little He cared for the criticism of the Pharisees and as an object lesson showing the folly of their self-righteousness. The message in all three of these incidents is the same—"By the deeds of the law shall no flesh be justified in His sight: for by the law is the knowledge of sin" (Rom. 3:20). And "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). Perhaps these central truths can best be apprehended by the consideration of six propositions which grow out of the lesson itself or are supplementary to it.

I. IN HIS TEACHING CHRIST REPUDIATES HUMAN EFFORTS TO FULFIL THE LAW

One of the outstanding lessons which these three incidents teach, is that Christ completely repudiates all human efforts to fulfil the law. This repudiation appears both in precept and example. The Pharisees were trying to patch up with their fasts the law which they had transgressed. They evidently considered the fasts in the nature of penance, whereby they hoped to obtain merit with God. This was brushed aside in the Saviour's words concerning the new cloth in old garments and new wine in old bottles. They had ordained most minute rules for Sabbath observance. These, too, were repudiated by the words, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of Man is Lord also of the Sabbath." Likewise in approving the action of His disciples and in healing the man with the withered hand, though it was the Sabbath day, Jesus repudiated the bigotry of the Pharisees. They were a self-righteous crowd! They made their boast in the law, but through breaking the law they dishonored God (Rom. 2:23). And in His dealing with them on these occasions Christ tacitly taught what later He expressed in the scathing words, "Woe unto you Scribes and Pharisees, hypocrites!" (Matt. 23:13-33). When it is considered that the Pharisees had made themselves notorious in their efforts to keep the law, these words gain tremendous significance. This repudiation of human efforts to keep the law is seen even more clearly in the interpretation of the law which appears in the Sermon on the Mount. There we learn that the very thoughts of a man's heart are counted for sin and constitute a transgression of the law (Matt. 5:21-22 and 27-28), and there we are told that the demands of the law are for nothing short of absolute perfection (Matt. 5:48). When face to face with such a standard, any honest man is compelled to admit that he has miserably failed to measure up to it, for the Word of God says, "All have sinned, and come short of the glory of God" (Rom. 3:23). God cannot accept our feeble attempts at law-keeping. They are repugnant to

Page 352 has the solution of your Christmas gift problems.

His holiness. (Gal. 2:16; 3:21; Rom. 3:19-20)

II. IN HIS PERSON CHRIST FULFILLED THE DEMANDS OF THE LAW

The second fact which we must face is that in His person Christ perfectly fulfilled the righteousness of the Law. That this was His purpose He declared in the words, "Think not that I have come to destroy the Law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). And that He did fulfil it, is testified in Hebrews 4:15 which says that "He was in all points tempted like as we are, yet without sin." It may appear that in the incidents narrated in our lesson, He failed to observe the law of the Sabbath, but such is the judgment of those who regard the letter of the law above its spirit. It is certain, however, that He could have justified His disciples in their actions only on the ground of grace. It was by virtue of His own perfect law-keeping and the imputation of His righteousness to them that He justified them. It was only because in His life He perfectly lived out on their behalf the righteousness of the Law, and because in His death He was to pay the penalty for their transgressions of the Law, that He could deal with them as He did. And it is only on this ground that He can deal with us as He does. Throughout His life the Lord Jesus Christ embodied perfect obedience to the Law and in His death He satisfied all the claims of broken Law. (Heb. 10:7-9; Heb. 7:25)

III. IN HIS DEATH CHRIST REDEEMED FROM THE CURSE OF THE LAW

It was by the full satisfaction which He offered to the claims of justice that Christ redeemed us from the curse of the Law. We had broken the Law; There can be no question about that. "Cursed is everyone that continueth not in all things which are written in the book of the Law to do them" (Gal. 3:10). Now broken Law knows no mercy. The judgment which it pronounces against sin must be meted out. But for us poor finite sinners to bear the penalty of broken Law we musts suffer throughout eternity; and so, to save us, in His infinite love the Lord Jesus offered Himself as a Substitute, in our stead to suffer the righteous indignation of God. He assumed all the responsibility for our violations of God's holy Law. In His own body He received the full measure of His wrath against those transgressions, and thus by becoming a curse Himself He redeemed us from the curse which we merited by our failure to keep the Law. If we but trust in Him, we will never be called into judgment for our transgressions of the Law, for in His death upon the cross Christ suffered all of the judgment which was due our sins. "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). (Gal. 3:13; Gal. 4:4-5; I Pet. 2:24; I Pet. 3:18; Isa. 53:5-6).

IV. TO HIS CHILDREN CHRIST IMPUTES THE RIGHTEOUSNESS OF THE LAW

Having perfectly fulfilled the righteousness of the Law, and having perfectly satisfied the claims of outraged justice, the Lord Jesus Christ imputes His own perfect righteousness to all who believe in Him as their Saviour. This is a love gift, purchased by the shedding of His own precious blood, and bestowed freely upon all who believe in Him. By nature we have broken the law, but when we trust in Christ, God gives us the standing in His sight of perfect keepers of the law. He reckons that we are robed in His own perfect righteousness. Thus Christ has become the end of the Law for righteousness to every one that believeth (Rom. 10:4). Let us have done with futile struggles to keep the Law. Let us turn our eyes from the Law, with its terrifying demands, to the blessed Son of God Who kept it on our behalf; Who died to atone for our transgressions, and Who now counts us perfectly righteous when we come to Him with the faith of little children trusting His merits as the ground of our justification. (Rom. 3:22; Rom. 3:28-31; Rom. 4:1-3, 20-24)

V. BY HIS GRACE CHRIST DELIVERS FROM THE BONDAGE OF THE LAW

The believing soul being robed in the spotless righteousness of Christ's perfect obedience, it is evident that we need no longer worry about keeping the Law. We know that the Law is good, and the commandment holy and just and pure, but in our natures there is a fatal flaw. We are carnal—sold under sin. Though we consent unto the Law that it is good, and though we desire to keep it, we cannot do the things that we would. How foolish then for us to continue striving and straining to keep the Law when God's Word declares that it is done for us, and that in ourselves we never can do it. For us to become occupied in the Law and in keeping it can only bring us under bondage. Such an attitude of mind only brings the soul once more under the dominion of the Old Man who by this means works death in the soul. But when the soul is looking to the Lord Jesus Christ, he is delivered from the bondage of the Law. Surely there is need for the exhortation "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). (Read also Romans 7:4; 7:6-15, 21-25; Rom. 8:2; Gal. 5:16.)

VI. BY HIS SPIRIT CHRIST IMPARTS THE RIGHTEOUSNESS OF THE LAW

But the imputation of the righteousness of the Law is not the end of Christ's work in the believer. That is settled! Once we believe in Him we are given an eternal standing in the grace of God—the standing of perfect obedience to the Law. This settles once for all the question of our salvation. But as we permit His Spirit to live out His life in us, we find to our delight that the righteousness of the Law is being fulfilled in our lives. We are not then concerned with law-keeping. Consideration of the behests and prohibitions of the Law have no place in our lives. Our minds are occupied in the Lord Jesus Christ, and lo, a wondrous transformation has taken place! What we so vainly strove to do in the strength of the flesh is now done in us and that without any effort on our part. The standards which we so vainly sought to maintain now become the daily habits of our lives. As we look away to Jesus the Scripture is fulfilled in us, which says, "What the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, (did. He) condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh and they that are after the Spirit the things of the Spirit." (Rom. 8:3-5; Gal. 2:20)

What a marvelous thing is the grace of Christ that repudiates our efforts to keep the Law, redeems us from the curse of the Law, imputes to us the perfect law-keeping of the Son of God, delivers our souls from the bondage of legalism, and then lives out the righteousness of the Law in our lives by His Spirit that dwe'leth in us! Surely in the light of all this we can say with the Psalmist, "I have longed after Thy precepts: quicken me in Thy righteousness!" (Psa. 119:40).

VITAL TRUTH ILLUSTRATION

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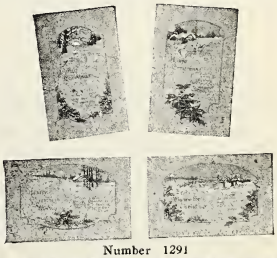
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seen him again had I not put him under law by the purchase of a strong collar with a chain attached. Jock soon got to know me, and after he had been with me some weeks I went to take him out. He put up his head as usual for the collar and chain, but I said, "No, Jock, no more chain." I opened the door, and for the first time he bounded out free. He dashed away as if I should never see him more, but just then another law, of which he was unaware, came into operation, and he came trotting back to walk with me, held by a chain stronger than any made of steel. For the law of liberty is the law of love.

—"S. S. Times."

First Quarter, Lesson 5 **Sunday, January 29, 1928**

THE GROWING FAME OF JESUS

Lesson Text: Mark 3:7-12 and 6:53-56.
Read also Isa. 63:1-9.

Golden Text:

"The common people heard Him gladly" (Mark 12:37).

"The growing fame of Jesus" is the title which has been assigned to our lesson, and it has not been named amiss. But the fame which was His in His earthly life is but dimly prophetic of the glory which shall be His in the coming Kingdom. During His earthly life, at best a few thousands of Judea and the country round about knew of Him, but in the Kingdom the earth will be filled with a knowledge of the glory of the Lord as the waters cover the seas. Because the prophetic element is so apparent in this lesson, let us give it our especial attention. (Hab. 2:14)

Two Kingdom types appear in the Scripture assigned for our study. The first is a type of Kingdom blessing and the second is a type of the Kingdom testimony. Though in time the Kingdom testimony will precede the Kingdom blessing, we will consider them in the order in which they are suggested by our lesson Scripture.

I. A TYPE OF THE KINGDOM BLESSING

(Mark 3:7-12; Mark 6:53-56)

The first thing which typifies the Kingdom is the concourse of the people. As Jesus and His disciples went down to the sea a great multitude followed Him from the regions round about, and another multitude, hearing of Him, came to Him from Tyre and Sidon. This concourse of the people is a simple matter of fact, simply stated, but in the light of what other Scriptures teach about the Kingdom of Christ it is full of typical significance. That great assembly, though a foreshadowing, was a mere circumstance when compared with the greater assembly which will occur in the Kingdom. That earlier gathering was merely local in character, but in the Kingdom people shall be gathered together to worship the Lord at Jerusalem from all nations and peoples and kindreds and tongues. And what a difference there will be in the spirit of their gathering! Though many believed in Him, the great majority of those who followed Jesus in His earthly life were a fickle crowd, moved principally by curiosity and as ready one day to shout, "Crucify Him," as they were on another to cry, "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord." (Matt. 21:9; Matt. 27:20-22) But in His Kingdom those who come to Him will come to worship. What a gathering that will be! Surely it will be good to be there! (Zech. 14:16; Isa. 60:1-7; Rev. 21:24-26)

The second thing which enters into this type we have already discussed somewhat at length, but it will not be amiss to repeat it here, for much is said in our lesson about Jesus healing the sick. Indeed it was such miracles that drew the crowds together of whom we have just spoken. As we have stated before, the healing miracles of Jesus were typical of the Kingdom, when healing will prevail. That will be a time of healing both for physical and spiritual ills. The healing miracles of which the lesson speaks, therefore, are typical of the healing blessings which will characterize the Kingdom. (Isa. 35:1-10)

The third thing which typifies the Kingdom is the subjugation of the evil spirits. At Jesus' Word they came out of many whom they had possessed, and when they saw Him they fell down before Him and cried, saying, "Thou art the Son of God." Surely this suggests the victory which shall be His when in the Kingdom all enemies will be subdued under Him. Then He will visit judgment upon the gods of the heathen, which from other Scriptures we learn are demons. Then Israel will be cleansed from all her idols. In that day all shall be subjected unto Him. That prince of the wicked spirits, the devil, shall be bound in the bottomless pit. Likewise all His enemies, including the demons, the old nature in the believer, and all unbelievers, shall be put under His feet. (Rev. 14:10-11; Rev. 19:15, 20-21; Ezek. 37:23; Zeph. 2:11; I Cor. 15:24-25; Isa. 45:23) This type also reaches beyond the Kingdom to the time when every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father. (Phil. 2:9-11; Rom. 14:11)

The merely typical character of all these incidents is emphasized, however, by the statement which appears in the lesson text: "He straightly charged them that they should not make Him known." This and other incidents like it surely must puzzle any teacher who is not familiar with dispensational teaching. But when we remember that the Spirit of God had set the time for the public proclamation of the Messiah, the Prince of Israel, our questions are answered, and confusion ends. Years before, through the pen of the prophet Daniel, the Spirit had said, "From the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks" (or sixty-nine weeks in all). Careful study of this prophecy in the light of other Scriptures makes it plain that these weeks are weeks of years, and this period covers four hundred eighty-three years. Sir Robert Anderson has conclusively shown that Christ's triumphal entry into Jerusalem occurred exactly to the day at the end of this period. Before this time He charged both evil spirits and those whom He had healed not to make Him known. But when the day had come, when the disciples were crying aloud their hosannas and hailing him as King of Israel, and when the Pharisees remonstrated, He answered, "If these should hold their peace, the very stones would cry out." That was the day of His public proclamation as the Prince of Israel, the Messiah of God. The time of the actual establishment of the Kingdom was not yet at hand, though it was being offered to Israel. In her blindness she rejected it, and by her rejection she made it necessary for God to postpone its establishment. The triumphal entry, therefore, is typical of the Kingdom glory of the Lord Jesus Christ, and so the fulfilment of the type afforded in the incidents we have studied lies yet in the future. (Dan. 9:25; Zech. 9:9-10; Matt. 21:1-11; Mark 11:1-11; John 12:12-16)

II. THE TYPE OF THE KINGDOM TESTIMONY

In the calling of the twelve, and His commissioning them to preach and to heal, Jesus also typifies the Kingdom testimony.

The character of their testimony was significant. They preached the gospel of the Kingdom. It is not stated in the lesson Scriptures what they were to preach, which

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omission is consistent with the peculiar emphasis which the Book of Mark lays upon the servantship of Christ. But from other Scriptures we learn that they were to preach the gospel of the Kingdom, saying, "The Kingdom of heaven is at hand." This is the testimony which the Remnant will bear in the Great Tribulation, which will immediately precede Christ's second coming. But whereas the testimony of the disciples was local, being limited to the children of Israel; the testimony of the Remnant will be universal, for the gospel of the Kingdom will be preached in all the world for a witness to all nations before the end comes. (Matt. 10:5-8; Matt. 24:14; Rev. 12:17)

The power of these disciples is significant. They had power to heal sicknesses and to cast out devils. We have already explained that these are very fitting credentials of the Kingdom testimony, in view of the fact that the Kingdom which they proclaimed is to be characterized by healing. (Isa. 35) But now we wish to call attention to the fact that the healing miracles of the disciples are typical of the power which the Tribulational witnesses will have. The Scriptures give us reason to expect that the gift of healing and the working of miracles will be restored in the Great Tribulation, and that the miracles wrought by the disciples of Christ will be repeated by the Tribulational witnesses. (Rev. 11:3-13; James 5:14-15, Psa. 91:1-7)

The number of these disciples is also significant. He ordained twelve. In many ways in addition to the things which we mention in this lesson, these twelve are typical of the preachers of the Great Tribulation. And not least among the typical points of analogy is the fact that there were just twelve of them. The Scripture gives us the number of the Great Tribulational witnesses. There will be sealed for this ministry 144,000 or twelve times twelve thousand, and these will be distributed among the tribes of the children of Israel in the proportions of twelve thousand from each of the twelve tribes. Each of these twelve apostles, therefore, in his testimony was typical of the testimony which the witnesses from one of the twelve tribes shall bear in that coming day of Kingdom proclamation. (Rev. 7:4-9)

And finally the presence of the traitor Judas was significant. In the Great Tribulation the Remnant will be called to bear testimony in the presence of the Antichrist, who is the anti-type of Judas. In addition to this, they will be opposed in their testimony by those who say they are Jews and are not. It will be the opposition of these enemies which will necessitate the miraculous protection and provision for their temporal needs which the Scripture promises to the Tribulational witnesses, and which were typified in the experiences of the disciples. Much more might be said, but this must suffice. The twelve apostles are typical in their ministry and personal experiences of the testimony of the 144,000 sealed ones of the Great Tribulation. (Psa. 91:1-7; Rev. 12:6, 14, 17; Matt. 10:9-23; Rev. 3:9)

VITAL TRUTH ILLUSTRATION

It was a touching thing that took place at an inland mission station in China some years ago, when a blind Chinaman had been cured of cataract in the mission hospital. He went home, and in course of time returned with five other blind men, all having walked eighty miles, each one holding on to the one ahead of him and the cured man leading the way. They thought it not too much that they were hungry and weary. Most of them also were cured. What a tragedy such a thing would be, instead of an opportunity, in a mission where help was given only to the body, a sort of glorified social service, and Christ was not made known as the Great Healer, as He was made known at this place.

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WE WERE!

Last month we stated that owing to the rapid growth of the work we would probably be obliged to rent a fifth dormitory building. Such has proven to be the case, and once again the rent drain has been augmented. God is very graciously providing, but surely the time is at hand when it is His pleasure to provide those imperatively needed buildings. Dear lovers of the truth for which D. B. I. stands, please redouble your intercession, and stand by in prayer and with your offerings with the assurance that the time is near when God in Grace will STOP THAT RENT DRAIN!

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Ephesians 2:10



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THE TRINITY
The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION
The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY
The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN
The personality of Satan. Job 1:6-7.

VIRGIN BIRTH
The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT
The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION
The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH
Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT
The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY
The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST
The personal, premillenial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thes. 4:16-17.

HELL
The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH
All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD
All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; I Cor. 6:14.

MISSIONS
The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Salvation, Victory, and Glory

THE Holiday Number of "Grace and Truth" presents the truth of the irgin Birth of Him Who ıme to die. In the midst of ıe din of Modernism's fleshly ıd determined denial of this ındamental tenet of our most ɔly faith, we are looking to ıe God of all Grace asking ıat He shall use the humble ıd quiet voice of this period- al to bring to some struggling ul the glorious assurance that ıe Virgin's child is the SON f GOD, and that through ıith in His vicarious sacrifice, rought in untold agony on alvary, there is salvation for ıe soul, victory over sin, and ı eternity in bliss and glory.

"Hallelujah! what a Saviour!"

GOD is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." Inasmuch as the work of the Denver Bible Institute has grown to the point where the work will be greatly handicapped unless provision is made shortly for the need of the new dormitories, we believe this promise fits our case. Have you considered what part the Spirit of God would have you to have in helping

STOP THAT RENT DRAIN?

The Rent Drain and the Widow's Mite

LAST year the rent drain was great. This year it is greater. Last year we had three residences ented for the housing of our student body. This year we have the same three residences plus two ıore. We are rejoiced to testify that God in match- ss grace has been providing for even this added bur- en. Yes, God is marvelously blessing the work by nding students to be trained for His service. Our earts flow out to Him in ceaseless praise. The fact ıat we are receiving constant appeals to receive stu- ents indicates His blessing and His favor. But the esent method of renting additional buildings to take ıre of the inflow of students cannot be God's thought for the future of the school. Every additional residence rented means more money being expended which might be used to purchase property of our own, which would finally stop the rent-drain, thus releasing funds for use in the other departments which are now being crippled and impoverished to pay rent.

God has laid this burden of the dormitory needs of D. B. I. upon the heart of a widow. Not a widow rich in this world's goods, but rich in faith. Mrs. L. J. Fowler, widow of our esteemed brother "L. J." who went to be with the Lord after an auto accident last April, is the one whom God hath touched. When Brother Fowler was taken, he left a small insurance. After all the expenses were paid and personal bills met, Mrs. Fowler found that there was ninety-nine dollars and a few cents left. This entire balance she has given as a memorial gift to the Dormitory Fund of D. B. I. When she presented it, she weepingly apologized for its size, but said she was giving her all. She said God had burdened her to do all in her power to stop the rent drain, and that she knew this would be the desire of her departed husband. When Jesus saw the widow cast in her two mites He said, "This poor widow hath cast more in than all they which have cast into the treasury, for all they did cast in of their abundance, but she of her want did cast in *all that she had*, even all her living." Brethren in Christ Jesus, is there not a challenge to our souls in the giving of these widows?

The dormitory fund of D. B. I., into which Mrs. Fowler's "memorial gift" went, now amuonts to a little over two thousand dollars.

Does God want you to minister to this great need? Does God want you to join your offering with the widow's mite in providing shelter for the "school of the prophets?" "In all thy ways acknowledge Him and He shall direct thy paths."

Pray that proper housing for the students shall be provided in God's own way and that the officers of the Institute shall be guided aright in every decision and every expenditure at this crucial moment in the history of the school. Pray that God in grace shall stop the rent drain, and thank Him for the Widow's mite.

What Are We Coming To?

FOR some time it has been evident even to the most casual observer that the churches are fast drifting into unspeakable worldliness. But this tendency seems to be gaining terrific impetus in these last days.

Within the past few weeks the leading Methodist church of Denver has permitted its building to be used for a cheap series of lectures on psyshology, which savoured very much of the Christ-denying philosophy of "New Thought." But such things are common!

Another large "community" church (Methodist) on the North Side prints a weekly bulletin, called "The Gleam," in which appear the advertisements of the three leading moving picture houses and theatres in that section of the city, and in the notes the members of the church are urged to patronize the advertisers, inasmuch as it is they who make "this publication a possibility." In addition this assurance is given to the reader:

> You will enjoy seeing Romeo and Juliet any Friday or Saturday during February, at the Bungalow Theatre. North Denver ought to pride itself on having such a fine Shakespearian house right in its midst.

But the very limit seems to have been reached in the fact that within the past few months a "Beauty Contest" has been staged in one of the big downtown theatres, in which young women paraded night after night upon the stage, as nearly undressed as they could be and still escape the clutches of the law; and the winner of this contest was the daughter of the "pastor" of a North Denver "Christian" church. This "pastor" urged his people to attend this licentious display, and to join the company of the libertines and the roues who flocked thither like flies to carrion, in order that they might vote for his daughter and enable her to win the beautiful sedan which was offered as a prize to the most popular. She got it, so it is to be presumed that his congregation responded with perceptible devotion and fervor.

What are we coming to? There was a day when such a thing would have been impossible. Such a "minister" would have been unfrocked without ceremony, and his daughter would have been subjected to rigorous church discipline for having made such a shameful spectacle of her person. Such outrages, perpetrated in the name of Christianity, are made possible only by the ravages of Modernism, which is devitalizing th Church and annihilating its standards.

It makes one heart-sick to realize what such thing mean to the Christless millions of earth who are pe ishing without the Gospel. So far as the Moderni is concerned, they can go on in the mad rush to hel unwarned, and ignorant of the only One Who ca save them, while those who name the Name of Chri loll in the upholstered chairs of theatres, and glut the eyes upon scenes which would have done credit t debauched and pagan Rome. Surely there is urge need to remind God's children of the inspired exhort tion:

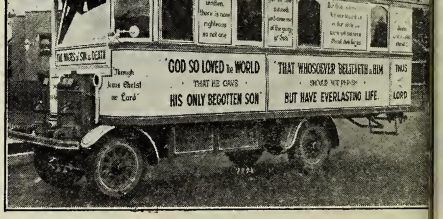
> Have no fellowship with the unfruitful works of darkness, but rather reprove them.
>
> For it is a shame even to speak of those things which are done of them in secret.
>
> But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.
>
> Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
>
> See then that ye walk circumspectly, not as fools, but as wise,
>
> Redeeming the time, because the days are evil (Eph. 5:11-16).

—H. A. W

The Nels Thompson Campaign

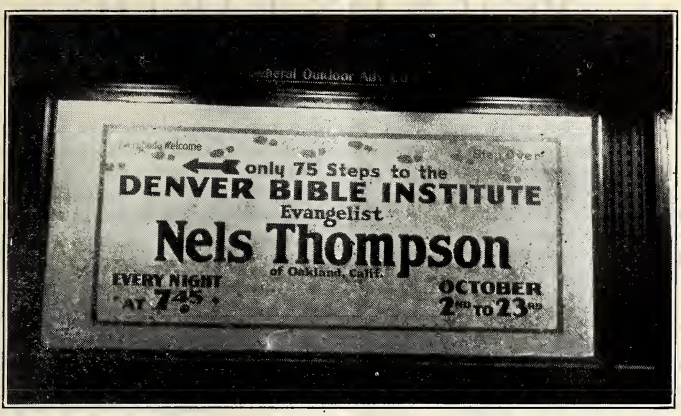
THE coming of Evangelist Nels Thompson, fro Oakland, Calif., into our midst will never b forgotten. He came to us in cars that were adorne with the Word of God and during his three weeks st with us at D. B. I. in Evangelistic meetings he demo strated that the Word of God was the man of h counsel and he fearlessly declared it as such every tim he spoke. Christians were edified by his ministry, ar the unsaved were brought out of darkness into the sa ing light of the Lord Jesus Christ as a result of h testimony.

His burning desire to keep the Word of God befo people's eyes even after his departure from Denv was vindicated by a most gracious transaction whic took place at the close of the Sunday Afternoon Bib Class on the last day of the campaign (Oct. 23, 1927



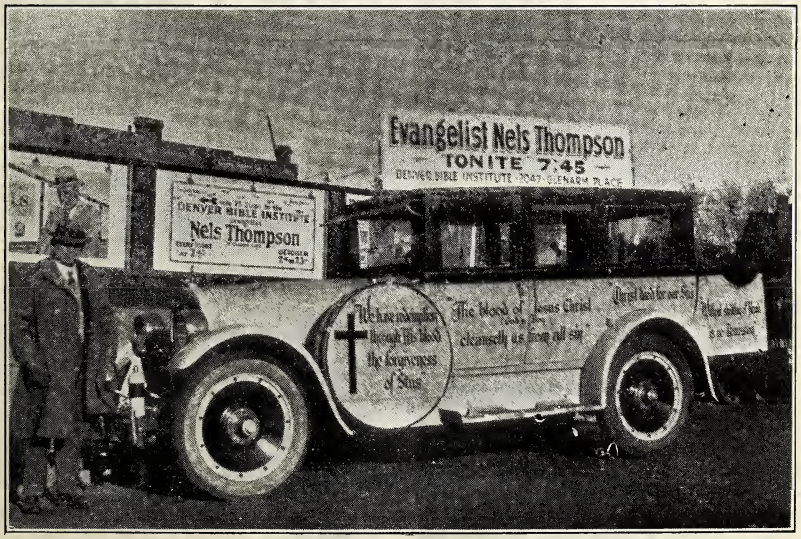
The big Gospel Bus presented by Nels Thompson to D. B. I and recently used by Dean Fowler in Evangelistic Campaign a Fowler, Colo.

In this little aftermeeting, he presented to the Denver Bible Institute the big Moreland truck, which is pictured on the opposite page, for use in the Evangelistic Department of the school. Words cannot express the gratitude in our hearts to the Lord and Mr. Thompson for the gift of this wonderful car which has been so greatly blessed of God in holding forth the Word of Life up and down the Pacific Coast for the past several years. May God richly bless it as we use it in getting out the testimony here at Denver and in the neighboring vicinity.



The Electrified Bill Board facing 20th Ave. used during the Nels Thompson Evangelistic Campaign.

On a recent trip to Fowler, Colorado, where the Fowler-Jones Evangelistic Party conducted a fruitful two week's evangelistic campaign, the Gospel Truck accompanied the party. It proved to be a great blessing in advertising the campaign, and in getting the Gospel before the town. A more full report of this campaign will be given in an early issue. —J. R. J.



Nels Thompson himself and his beautiful Haynes in which he drove from California to Denver and back.

PEACE ON EARTH

by A. C. GAEBELEIN, *Editor of "Our Hope"*

"PEACE on earth" the angels sang when the Creator of the heavens and earth came into the world to make peace in the blood of His Cross. And peace on earth it shall be, for He has not alone reconciled *us*, who have believed, who were alienated and enemies by wicked works, but He has also reconciled all things unto Himself, the things in earth and the things in heaven. The whole prophetic Word declares this great fact, "peace on earth," and righteousness and peace to kiss each other. There is nothing so bright in this world, nothing so optimistic as the Word of God in prophecy, showing us the future outcome of all the present day confusion. Hence, the believer in the prophetic Word, in God's faithfulness to do all He spake by the prophets, is the only true optimist. In what a bright future of this earth we believe according to the Word of God! Read Isaiah 2:2-4; 11:4-10; 32:1-2; 34; 65:17-25, as well as scores of other passages, which speak of an age of blessing when the heavens shall rule and wars and bloodshed, poverty and want shall be at an end.

GAEBELEIN reminds us that the angels' words, "Peace on earth," can find their fulfilment only in the Kingdom of Christ. Let us not be deceived by the false optimism of those who cry, "Peace! peace!" when there is no peace. But how good it is to know that believers have peace with God through the blood of the Cross, and that we may enjoy the peace of God, as our minds are through occupation in Christ stayed upon Jehovah.

But these blessings, this peace on earth, peace even among animal creation are nowhere promised in connection with the first coming of our Lord. He Himself declared that He came not to bring peace but the sword. A startling statement in view of the fact that He *is* the Prince of Peace. He made it, when it had become evident that His own would not have Him, that the world would cast Him out. And so it has been in the world since He went away, not peace but the sword.

All these bright promises for the earth, Israel and the nations are associated with the revelation of His Second Coming in power and in glory. Here is the fatal mistake of Christendom, even more fatal than the mistake of Judaism at the time of His first coming. The greater part of Christendom believes the lie and delusion put into the world by the enemy, that the Lord is not coming again till *after* the millennium, that the church will convert the world, that this process of conversion is now rapidly accomplished by religious work and the civilizing influence of Christian (?) nations. Post-millennialism, the doctrine that Christ does not come before the millennium is an unscriptural delusion, responsible for all the evils present in the professing church.

When the Lord comes again the age of righteousness and universal peace begins. All attempts to have peace now are as hopeless as the attempts of the sinner to *make* peace with God by his repentance and his works.

The *coming* King, even He, Who entered once Jerusalem lowly, and riding upon an ass, declares: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the nations; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth" (Zech. 9:10).

But before He comes there will be tribulation; His mighty judgments will sweep over this world; His fires will burn up the fair things of men; His hand will touch the earth and all the high things will be shaken down; He touches the sea and the battleships of the nations will be broken to pieces, "and the cities of the nations fell . . . and every island fled away, and the mountains were not found" (Rev. 16:19-20). *This is not far away.*

There are two verses in Psalm 46, which are a very striking prophecy.

The remnant of Israel, having passed victoriously by the power of God through all these judgments speaks:

> Come, behold the works of the Lord! What desolations He hath made in the earth!

These are the judgments, the wrath which falls upon a boasting Gentile world, which rejected Him and His Word. But the next verse gives us the glorious future:

> HE maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire (Ps. 46:8-9).

Even so shall it be. Amen and amen.

THE STAR IN THE EAST— THE MORNING STAR

by Pastor A. J. Gordon

Now when Jesus was born in Bethlehem of Judea . . . behold, there came wise men from the east to Jerusalem, Saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him (Matt. 2:1-2).

TO ONE acquainted with the Scriptures, the expression "His star" is very significant, for it is a frequent symbol of Messiah in the Bible. It is one of the beautiful things in nature, like the vine and the rock, which He has glorified by identifying it with Himself.

WE CONSIDER a great triumph of Astronomy, that it is able to foretell the coming of celestial bodies, and to predict the exact time and place of their appearance in the heavens. The "Star of Bethlehem" was a predicted star. Balaam, fifteen hundred years before, had caught sight of it, in prophetic vision. "Falling into a trance, but having his eyes open," he said: "I shall see Him but not now: I shall behold Him but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." How distinct that prediction, and yet how indistinct. He saw the advent star, but he mingled the first advent and the second advent in one.

RIGHTLY dividing the Word of Truth" is delightfully in evidence in this discussion. Dr. Gordon points out that the star, as used in symbolology of Scripture to represent the Lord Jesus Christ, has a twofold meaning, pointing both to the first and to the Second Coming of Christ. Read his illuminating exposition. It is worth while.

I saw a somewhat rare sight in the heavens the other evening. One great star lay so directly in the line of the disc of another star, that as I looked at them, they appeared as one, so blended were their lights. Yet the telescope revealed the fact that there were two bodies, one vastly distant beyond the other. So Balaam beheld the two risings of this glorious orb of light, blending in one the "star of Bethlehem" which marked the birth of Christ, and the "bright and morning star" which will mark His Second Coming—yet he did not discern the intervening centuries that stood between them, for he says: "There shall come a Star out of Jacob, *and a Sceptre shall rise out of Israel.*" But the sceptre belongs to Christ as King, upon which office He enters at His Second Coming, and the smiting of the Gentiles belongs to Him as Judge when He shall come to execute vengeance. Just as David describes in the Psalms, "Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel."

And this corresponds with the general character of Old Testament prophecies. They are brilliant and powerful pictures of future events, but are often pictures without perspective. They frequently bring together transactions the most remote into one brief delineation.

We have a striking illustration of this in the Messianic predictions of Isaiah. In the sixty-first chapter the Messiah is represented in a single sentence as coming "to proclaim the *acceptable year of the Lord*, and the *day of vengeance of our God.*" Now "the acceptable year of the Lord," and "the day of vengeance of our God," are two periods separated from each other by all the time which lies between the birth of Christ and the Second Coming of Christ. "The acceptable year of the Lord" is the gospel age, the day of grace in which we are now living. "Behold now is the accepted time, now is the day of salvation." "The day of vengeance of our God" is the period ushered in by the coming of the Lord in the clouds of heaven: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire *taking vengeance* on them that know not God and that obey not the gospel of our Lord Jesus Christ." And yet in Isaiah's prophecy, these two widely separated eras are brought together into one sentence; a single brilliant point of light glitters in the firmament of prophecy, and rapt Isaiah describes it as he sees it.

To what may this star of Messiah be compared?

It is like one of those heavenly bodies that comes forth suddenly to flame in the forehead of the morning sky, and then disappears to be seen no more for centuries when it returns in unclouded splendor at God's appointed time. The first epiphany of Christ has taken place. The second is yet to come. In the first He shone with the mild radiance of love and mercy; in the second, He is to burn with the flaming fire of vengeance. When the star of Bethlehem appeared, the angels, those morning stars of light, sang together and shouted for joy. When the day star of judgment shall arise, those angels shall descend again and they shall gather out of His Kingdom all things that offend, and them that do iniquity, and shall cast them into the furnace of fire.

Look back, oh sinner, to that star that hangs above the plains of Bethlehem, and let it guide you to Him Who takes away the sins of the world, and then only will you be prepared to greet with joy the brightness of His rising, when He shall come again in the clouds with great glory to judge the world.

I HAVE said that the Star in the East was a predicted star. The place of its rising was foretold seven hundred and fifty years before by Micah: "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be Ruler in Israel." The *exact time* of its appearing had been predicted five hundred and fifty years before by Daniel. "From the going forth of the commandment to restore and rebuild Jerusalem unto Messiah the Prince, shall be seven weeks and three-score and two weeks;" i. e., weeks of years, which according to Jewish chronology was four hundred and eighty-three years. The glory of its appearing was also most distinctly predicted: "A light to lighten the Gentiles, and the glory of Thy people Israel."

Now what are the wonders of astronomy with its minute predictions of the time and place of the appearing of heavenly bodies, compared with the foreshadowings of prophecy? The astronomer with his telescope and his figures calculates the future coming of a comet from the data which he has in hand of its previous visit. But here we have divine astronomers looking down through the constellations of prophets and patriarchs telling us the place and the year when a star shall burst forth which shall exceed all others in its brightness and ultimately fill all the heavens with its celestial splendor. We are told that there are stars so remote that it takes hundreds of years for their light travelling in a straight line to reach our earth, and that men can measure their distances, and compute their orbits! What emotions ought it to awaken in us to know that there is One so Ancient of Days that He was in the beginning with God, Who had no beginning, and yet that the time and place and purpose of His incarnation wherein He should become an infant of days, were foretold as definitely as the mathematician can calculate the appearance of a comet.

AND the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, A Saviour, Which is Christ the Lord.
—Luke 2:10-11

THIS Star is to appear again! Hear the words that stand on the last page of Scripture, "I am the Root and the Offspring of David, the Bright and Morning Star. Behold I come quickly." The Spirit, in the Word, sets us to watching and waiting that we may every moment be ready to catch the foregleams of its coming glory. Not that we should be so absorbed in idle and ecstatic reverie while watching for the advent of the Lord, that we should forget our duties to a present world, and our obligations to personal service. The apostle Peter gives us the perfect ideal of what the Christian life ought to be: "We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise." Studying the Bible, but sighting the *Star* to which all the prophecies and promises of the Bible point. You watch the pilot steering his ship in the midnight. He keeps his eye on his compass, but ever and anon he looks up to the star to which its needle directs. The promises are our compass; but every promise points with steady and undeviating directness to the Bright and Morning Star—the coming Christ. "For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come, will come and will not tarry."

All through the Scriptures it is the reappearing of the Day Star, that constitutes the alluring hope and stimulus to our Christian service. And any theology that takes our eye off of that, and sets us to watching the phases and feelings of our own hearts, is as ill-advised as it would be for a commander of a ship to tell his pilot to steer the vessel b yits own rudder, instead of adjusting the rudder to some fixed and distant goal.

WAS MARY A "YOUTHFUL SPOUSE RECENTLY MARRIED?"

by JAMES P. WELLIVER, *Secretary and Director of the Northern Gospel Mission*

THE prophet Isaiah told his nation, "A *virgin* shall conceive, and bear a Son, and shall call His name Immanuel."

Up-to-the-moment Modernists affirm that what Isaiah meant to say was, "A *young married woman* shall conceive and bear a son," etc.

Isaiah declared that this was to be a sign which God told king Ahaz to ask for, giving him liberty to ask any kind of sign he wished, and he refused to ask, lest he should tempt God. God Himself then chose to give a sign. The Hebrew word used is the one which commonly refers to mighty wonders and miraculous works throughout the Old Testament.

Up-to-the-moment Modernists are thus found telling the world that the birth of a son brought forth by a young married woman is a miracle and wonder of God's own proposing!

And they seriously say that "the best scholars tell us that the word *Almah* (used here by Isaiah) sometimes means a young married woman."

Controversy with a certain class of men would not be worth the time and effort; but there are doubtless thousands who would like to know whether or not we can take the word of these "best scholars." It is proposed here to show that we most assuredly CANNOT.

RATIONALISM AND ITS HIGH SCHOLARSHIP

PERHAPS few Christian laymen realize that what is commonly known as the most exhaustive, and in some respects the greatest of Hebrew lexicons, is that of Professor William Gesenius.

Nor do they understand that this work is a product of simon-pure German rationalism, from the University of Halle, and its author one of the original rationalists, or neolists, who deny the supernatural in miracles, and who sowed the seeds of Modernism decades ago. Gesenius has been called by men of good judgment, "the greatest of modern Hebraists," but of course from the standpoint of unsanctified learning only.

Various translations of this lexicon into English have been made, among them one by the learned and godly Dr. S. R. Tregelles, who added many cumbersome notes to offset the repeated and gratuitous effort of Gesenius to do away with the miraculous. The passage in Isaiah 7:14 is an outstanding example of this effort, and reveals the extent of the prejudice which that learned neolist brought to all his researches, which were conducted strictly from the rationalist's point of view.

WAS the Virgin Mary really a virgin? Welliver's discussion leaves no room for question. It is refreshing to read such a vigorous and uncompromising and scriptural defence of one of the fundamental doctrines of the faith in a day when the lie of the Modernist has found well-nigh universal acceptance.

WHAT DOES "ALMAH" REALLY MEAN?

PERHAPS few Christian lay-

1. Its use in the Old Testament. any other Hebrew word:

1. Its use in the Old Testament.

2. Its use in languages closely allied to Hebrew.

3. The immediate context of the passage.

4. The Septuagint (Greek) translation of the Old Testament.

5. The witness of the New Testament.

No finished education in Hebrew is needed to see what Professor Gesenius has done in his lexicon.

First, he admits that the common Hebrew use of the word is "virgin."

Second, he admits that the Septuagint translators, who were learned Hebrews in a day when Hebrew was a living language, and no Christian controversy existed, translated "Almah" by the Greek word meaning "virgin." In this he states that

they erred, and his proof will be seen shortly.

Third, he admits that the cognate languages, Arabic, Chaldee, and Syriac, have the same word meaning "virgin," *not* meaning "A youthful spouse recently married."

Fourth, as for the context of the passage and the testimony of the New Testament, so simple and forceful, *he ignores them.*

Now what is there left for the learned doctor to do, since he sidesteps the context of Scripture, and yet admits that every source of authority and light would make the meaning "virgin"?

He admits that the rendering "virgin" is correct in every passage *except the one in dispute, Isaiah* 7:14. This passage alone is the foundation for his statement that *Almah* is sometimes used of "A youthful spouse recently married." He has not a vestige of other proof nor does he attempt to produce any other fact or argument to back his statement.

> *JUST as God created an innocent man in a garden, so He created a holy Man in the womb of a virgin... "the Son of God." A new creation, but "begotten," not made! Oh, the holy mystery of the fact.*
>
> —*C. I. Scofield*

A SAMPLE OF "SCHOLARSHIP"!

HERE is his reasoning: Two Arabs, walking along a desert trail, saw a black object ahead. "Ah, a goat," said one. "No, a raven," said the other. "No, a goat," insisted the first, and the dispute waxed hot till the object finally rose up and flew away. "Aha, it flies; its a raven," gleefully exclaimed the second disputant. "Walu tarit Maazah," exclaimed the first;—"Even if it did fly it's a goat." And the Arab's tale ends as usual with the first man proving his point by killing his companion in travel.

Professor Gesenius has looked at this object and called it a goat. "What do you see, professor?" "A goat." And how do you know it is a goat?" "Because it is black." But how do you know, at this distance, that it is black?" "Because it is a goat."

"How do you relieve the difficulty about Isa. 7:14, Professor? for it seems to teach the virgin birth." "I know that 'Almah' sometimes means 'a youthful spouse recently married'!" "And how do you know that?" "Because Isaiah 7:14 proves it."

There is not for the professor's declaration on this passage one iota of evidence, by his learned confession, except that since he does not believe it, it is not so. Since a virgin, in the natural order of things, cannot conceive, and since, according to Gesenius and the Modernists, God could not bring it to pass, she *will not* she *shall not* conceive. Isaiah may call this a sign from Jehovah, and Matthew may record the fulfilment of the prophecy; the usage of the Old Testament may admittedly sustain the contention of the virgin birth 100 per cent; the allied languages may speak with perfect unanimity; the learned "Seventy" Hebrews who translated the Old Testament into Greek may stand with the rest; not a voice is raised except in harmony with the translation "virgin"; every avenue has been explored, every resource exhausted; the case is a sweeping victory for the faith once for all delivered and for the virgin birth; and the learned Professor of Hall University calmly admits it all.

But the one conclusive reason why it cannot be is that the professor is a neolist; he does not believe in the supernatural, and therefore it cannot be. His one lone pitiful argument is found in the fact that he is bound that the raven is a goat; and, come what will, though his reasoning may be unworthy of a sixth grade school pupil, his bent to unbelief must be satisfied; so this "Greatest of Modern Hebraists" begs his own question, denies his own full proofs, and sets himself up against the plain teaching of the Word of God, which he continually drags in the dust by his unsanctified handling of the language of Canaan.

Dr. Tregelles well remarks that to the believer Matthew's testimony is sufficient. Yet without that pious Jews always held the same interpretation, which they drew from the context of Isaiah, that the word meant a virgin birth. Examine this context:

WHAT WAS "THE SIGN"?

1. God declares that this is to be His own special "sign to Israel"; using a word which makes this undoubtedly a work of divine power, a miracle. And this such a virgin birth would be in such a connection, and nothing less could be.

2. But suppose a "youthful spouse recently married," as per Gesenius, should bring forth a son. That happens about once every two seconds in this world. Wonders would never cease if this were the intended meaning of Isaiah. The prophet hardly wasted his words by such trifling, we trow.

3. Suppose an unmarried young woman conceives naturally and brings forth a son. That would be wickedness. Surely none will seriously claim that as Jehovah's sign!

4. Perhaps some would suggest the naming of this son "Immanuel," which means "God with us." But a majority of old Hebrew proper names of men had the name of God or Jehovah as part of them. It would be hard to convince a Jew that that could be God's sign.

5. But the doing of what is utterly unknown to nature, the bringing forth of a son by a virgin, who *is* a virgin and who *remains* a virgin, *is and must be a divine work and a divine sign, greater than which God never gave, and never will give, since that sign included His own incarnation with human flesh, His own union with human nature.* With all this involved, no wonder Satan and the Modernists count this the crux of the controversy.

Fear not, little flock. That "best scholarship" is not as fierce as it looks, nor does it know half what it thinks it does. You need not be Hebrew scholars to meet it.

And, that I may not lack the endorsement of the world's greatest authority on the Hebrew tongue and its cognate languages, let me close with this statement, made privately in writing by Prof. Robert Dick Wilson of Princeton:

> There is absolutely no evidence in either Babylonian, Arabic, Aramaic, Syriac or Hebrew, for the use of ALMAH in the sense of 'young married woman.' I have looked up every passage in which it occurs in Hebrew and its equivalent in the cognate languages, and I have sought in vain for any such usage. Dictionaries are man-made. Demand the original source from anyone holding that a word means so-and-so.

THE VIRGIN BIRTH THROUGHOUT THE SCRIPTURES

by C. G. TRUMBULL

THE modernist is wont to sneer at those who believe in the Virgin Birth of Christ. One reason which he gives is that "the evidence is very slight, resting at best on two or three passages of Scripture." As though for the Spirit of God to say a thing once should not be sufficient! Trumbull calls attention to the fact that the doctrine of the Virgin Birth "looms into view at at least seven points in the Scriptures of the Old and New Testaments." His handling of the subject is vital and sheds new light on familiar Scriptures.

NOTHING less than "a lamb without spot and blemish" was sufficient to make atonement for the sins of Israel under the Old Testament Dispensation. Only that kind of lamb could adequately be a type of the One Whom His forerunner finally introduced to his generation and to all generations as "the Lamb of God that taketh away the sin of the world." One reason why God's wrath was kindled against Israel in the days of the prophet Malachi was because they were offering spotted and blemished lambs for sacrifice.

> When ye offer the blind for sacrifice, is it no evil? and when ye offer the lame and sick, is it no evil? offer it now unto thy governor: will he be pleased with thee? or will he accept thy person? saith the Lord of hosts (Mal. 1:8).

This same sin of Malachi's day is all too prevalent in our own, for when men deny the virgin birth of our Lord they make Him the son of a human father, which would mean that He had original sin in Him, and hence could not have been in God's sight a spotless lamb, nor that Lamb Who could take away the sin of the world. The Pharisees of our Lord's day once pointed the finger of scorn at Him, saying, "*We* be not born of fornication," intimating, as the context in John's Gospel seems very clearly to show, that they believed that *He* was, and brought down upon themselves His condemnation, "Ye are of your father, the devil." It was a terrible rebuke to them for denying the virgin birth—but it was God's own truth.

It is commonly said in this day in which this great

INFINITE, and an infant—eternal, and yet born of a woman—Almighty, and yet hanging on a woman's breast—supporting the universe, and yet needing to be carried in a mother's arms—King of kings, and yet reputed to be the son of Joseph—heir of all things, and yet the carpenter's despised son.

—*Spurgeon*

fundamental doctrine is so largely denied that the Scriptures as a whole have very little to say about the virgin birth, and that Paul particularly is silent. But the truth is that this wondrous doctrine looms up into view at at least seven points in the Scriptures of the Old and New Testaments. God Himself predicted it in the first promise, the prophet Isaiah enlarged upon it, the prophet Jeremiah described it as a wondrous "new thing," two Gospel writers record the fulfilment of the prophecies of it, and the Apostle Paul twice refers to it.

THE first message of Divine redemption, the "primeval promise," we call the Protevangelium, where God in His last interview with man in Eden said: "I will put enmity between thee and the woman, and between thy seed and her Seed; He shall bruise thy head, and thou shalt bruise His heel." It was a marvelous promise, but poor Eve did not fully grasp its significance, for when Cain was born she said, "I have gotten a man, even Jehovah!" Thus Rotherham and the Companion Bible give the literal translation of Genesis 4:1. Eve thought that the wonderful promise was to be immediately fulfilled, and she was not able to distinguish between the meaning of "seed" and "son." The verb in Genesis 3:15 is singular masculine, which shows that the word for seed, *zer'a*, is to be taken as singular, and that it means the Christ Who was to be in a peculiar way the Seed, not of the man, but of the woman. Upon this foundation promise and truth the rest of the Scriptures are built, and because the Modernist rejects this basal, fundamental truth he is making Scripture a human book, since it cannot be understood except upon a true interpretation of the Protevangelium, God's prediction four thousand years beforehand of the virgin birth.

ONE day when unbelieving King Ahaz and his military engineers were holding a conference "at the end of the conduit of the upper pool in the highway of the fuller's field" (Isa. 7:3), evidently planning how to conserve the water supply of Jerusalem during the expected siege by the kings of Syria and Israel (Isa. 7:1), the prophet Isaiah suddenly appears, full of assurance that God will help if the king will only trust in him and not carry out his contemplated alliance with Assyria. The king with hypocritical piety declares that he will not "tempt Jehovah," and then the prophet, declaring that the whole apostate house of David is a weariness to God (Isa. 7:13), goes on to say that the Lord Himself will give a sign, and this it is: "A virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). Volumes have been written in an effort to show that there was a double reference here, to some immediate event in which a girl who was then a virgin but about to be married would soon conceive and bear a child, and that from this immediate fulfilment the prophecy leaps forward to the birth of our Lord. But to apply this prophecy to the birth of a child through the ordinary course of nature would discredit it as a prophecy of the later miracle of the miraculous birth of our Lord. Such careful Bible students as the late Drs. A. B. Simpson and C. I. Scofield point out that the prophet has turned from the unbelieving king personally to address the *whole "house of David"* (v. 13), and was giving "a continuing prophecy addressed to the Davidic family," which at once accounts for the "instant assent of Mary" at the annunciation by Gabriel (Luke 1:38).

This prophecy of the incarnation seven hundred and fifty years before its fulfilment was the most marvelous sign ever given to Israel and to the human race at large, unless it be the resurrection itself.

PROPHECY records the place of our Lord's nativity (Micah 5:2), and of his rearing (Matt. 2:23), and of his preaching (Hag. 2:7; Mal. 3:1), but we are not very often reminded that it also records even the place of his conception, for in Jeremiah 31:22 we read: "Jehovah hath created a new thing in the earth: a woman shall encompass a man." That this stupendous "new thing"—this something unprecedented, this event out of the ordinary course of nature touching One Who is at once God and man, and Whose like never existed before—took place in Hebron, in Judah, is the conviction of Jamieson, Fausset and Brown in comparing Luke 1:39 with Joshua 21:11; and it is claimed that the words "in the land" are a better translation than "in the earth," as both the Authorized and the Revised Versions have it. "The land" is a frequent Bible phrase to describe the home of the Chosen People. Not all commentators are agreed that this passage is a prediction of the virgin birth, but it was the view of Augustine and almost unanimously of the Church Fathers. Jeremiah is giving as a reason why the exiled should desire to return to their own country, the fact

that Christ was to be conceived there. The word "created" implies the putting forth of divine power such as might have been properly fulfilled in the statements in Luke 1:35 and Hebrews 10:5. And the Hebrew word for "man" here means "a mighty one." It is the word used in Zechariah 13:7 to describe Christ as Jehovah's "fellow." Wonderful prediction indeed —that a woman was about to encompass Jehovah's fellow!

THE next prophecy of the virgin birth was made six hundred years later, and this time by the mouth of an angel, and just before fulfilment. "When Mary tells out her pure-minded astonishment," as Bergin expresses it in an article on this subject in the Believers' Magazine of April, 1907, "the angel unfolds *how* Jehovah will create the new thing." "The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God" (Luke 1:35). This would have been impossible except that "with God nothing shall be impossible," as the angel tells Mary, and as God wants us also to believe today.

The New Testament begins with a great procession of "begats." They start with "Abraham begat Isaac" and end with "Jacob begat Joseph the husband of Mary." With the ending of this genealogy Matthew brings out a striking contrast, going on to say that "*The begetting" of Jesus Christ was after a different fashion,* but unfortunately all the translations begin Matthew 1:18 thus, "Now the *birth* of Jesus Christ was on this wise." But the word in the Greek is "genesis," and is as accurately and literally to be translated "begetting" as "birth." The Companion Bible renders the verse thus: "The begetting, then, of Jesus Christ was on this wise (for after his mother was espoused to Joseph, she was found with child) of the Holy Spirit." Our Lord Jesus Christ, the Messiah, in Whom the house of David headed up, was different in His *begetting from all other kings of Israel!* In Luke is revealed that Mary is to be, without marriage, the mother of the prophesied Seed, and in Matthew 1:18-25 is revealed the fact that Joseph's fears that his betrothed had sinned were utterly groundless, and that she needed not to be put away, but on the contrary he was about to be honored in having as his wife the mother of Immanuel, "God with us," the woman who was the means by which God became manifest in the flesh!

PAUL is the greatest interpreter of our blessed Christianity, which is nothing less than Christ Himself. But Paul, say the Modernists, never mentions the virgin birth, and therefore Paul did not believe it! Let us see:

In Galatians 4:4 Paul says, "When the fulness of the time came, God sent forth His Son, born of a woman." Says the writer already quoted in the Believers' Magazine: "Notwithstanding the fact that this form of expression is found referring to ordinary generation—(see Job 14:1), '*Man that is born of woman,*' yet remembering that it is not Paul's usual way of writing (see Romans 1:3), '*born of the seed of David,*' and that the prediction of God given in Eden, in the prophecies of Isaiah and Jeremiah, was well known to him; that he was cognizant of the marvelous fulfilment of them as recorded in the Gospels, it can scarcely be denied with fairness of exposition that we have here a *designed* allusion to the virgin birth of our blessed Lord."

"Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in child-bearing if they continue in faith and charity and holiness with sobriety," so reads I Timothy 2:14-15 in the Authorized Version. The Revised Version reads, "she shall be saved through her child-bearing," but in a footnote it says, "or, *the child-bearing.*"

It is difficult to think that Paul is speaking here only of woman fulfilling her proper destiny. Woman was given the promise of safe delivery in child-birth in Eden, and it was a promise spoken as well to all generations of women and without any condition of godliness. Paul is drawing a marvelous contrast here; he is showing that even though sin did originate with "the woman" rather than the man, deliverance from sin came through "the woman" rather than the man, for it was *her* Seed in a very peculiar sense Who became the Deliverer. Evidently he was referring to that wonderful child-bearing of the virgin birth.

There is the finest of scholarship to bear out this interpretation, including Bishop Ellicott himself.

There are many who are questioning today the wonderful truths here considered. Is it not the sin of refusing to entertain any adequate conception of the "exceeding sinfulness of sin" that

THAT the child of a woman was the Son of God is a great mystery; that the child of Joseph the carpenter was the Son of God is sheer nonsense. No free and fearless thinker, therefore, rejects belief in the virgin birth, and yet maintains belief in the Deity of Christ.

—Sir Robert Anderson

makes men reject the truth of the virgin birth and lead others to do so? We can set before ourselves no richer meditation for this Christmas time than the meaning of the incarnation—how God planned in past eternity to save mankind from sin through One Who should be born without the slightest taint of sin. Who was even before His birth "that holy thing" in the womb of the virgin, and Who was brought forth and laid in swaddling clothes in the manger at Bethlehem whence He carried to the Cross a sinless life to be accepted there by His Father God as the substitutionary Atoner for a race of sinners. It was there on Calvary that the sinless Seed of the woman bruised the serpent's head. Hallelujah!

THE VIRGIN BIRTH

by HOWARD A. KELLY, M.D., L.L.D.
Professor at the John Hopkins University, Baltimore

THE Virgin Birth of Jesus Christ is a fundamental fact in our Christian faith.

If Christ, the Son of Mary, was not the Son of God also, then He was only a great man, one of the world's prophets (see Matt. 16:14). This clear recognition that He was the Son of God was the great turning point in His relations with His disciples, the rock on which His Church is built (Matt. 16:16-18). Had they not recognized this, no further progress could have been made in leading and teaching them.

All of the Old Testament, its individual histories, its national history, the Psalms and the Prophets, from Eve down to Malachi, is instinct with the expectation of the coming of a wondrous mysterious person, a prophet like unto Moses, but yet a greater, a king like David, and yet greater, for He was to be David's Lord. Him the nation was to hear and to obey (Deut. 18:18). So exalted was to be His person that His name would be Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace (Isaiah 11: 6). The Psalms and Isaiah especially are so vibrant in every part with the expectation of Him that the citation of individual texts almost weakens the evidence.

There He stands on the threshold of History in the Old Testament, revealed and yet concealed. How the eyes of this sin-smitten, weary, expectant nation strain to discern and to greet Him! (I Pet. 1:10-11). Jesus Christ perfectly fulfils in the New Testament all these prophecies, just as a master key fits the locks and opens the doors, and yet He is wonderfully different and far above our highest expectations as He stands revealed in the Gospels by the Spirit of God.

Even now as the centuries flow on there is no making common of His Sacred Person, for only true Christians can ever truly know Him. The very creed of the Christian faith is not understood by the unbelieving world, and to those who reject Him, He is unreal, and His teachings are but dogmas, containing, like all the religions of the world, only a philosophy of life.

THE Virgin Birth of Jesus Christ is a fundamental fact in our Christian faith," says Dr. Kelly, and then he proceeds to prove it. Dr. Kelly is both a true scientist and a sound fundamentalist. Unlike many with far less scholastic and scientific training, he finds no difficulty in believing the inspired testimony that the Lord Jesus was born of a virgin. His discussion is profitable from the standpoints both of doctrine and personal blessing.

All four gospels unite in asserting that Jesus was the Son of God as this could never have been said of any mere man. Mark tells us, in the very first verse, that He is the Son of God, and goes on to reveal Him in the second chapter as God forgiving sins. John tells us in the first chapter that He is both Son of God and Son of Man, that He was ever with God, and was revealed in time to us by becoming incarnate (compare chapter 1, verses 1, 14, 18).

His title, the Son of God, is a declaration of His divine Birth, which could not be more definite. In this very matter lay the issue between Him and the Jews in the fifth of John, often called the divinity chapter (v. 18). Again in the sixth, it is brought up —"And they said, Is not this Jesus the Son of Joseph, Whose father and mother we know? How is it then that He saith, I came down from Heaven?" (6:42).

Matthew is most explicit in his first chapter, and quotes Isaiah, and tells us that the word Almah in the

Hebrew of Isaiah (7:14) in his day meant a virgin, and that Jesus was conceived by the virgin Mary of the Holy Spirit.

I read Luke's account with particular pleasure, perhaps because he was a physician, as well as because of the fact that his trained scientific mind shines all through his writings, both in the Gospel and in the Acts. Luke was a greater scientist, I opine, than some in our day, for he was broadminded enough to examine into the alleged circumstances, and then if he found reason to accept them, to admit the facts, however much they might upset preconceived notions.

Except in the first verses of the First Epistle of John, I do not suppose our language contains a more positive asseveration of established facts, than we find in the first four verses of Luke's Gospel. Then at once, true scientist that he is, Luke does not hesitate to declare the circumstances of the angel visits to Zacharias and to Mary, and the miraculous events which followed. Turn to this introduction and mark every word which shows Luke to be a competent witness.

The Virgin Birth upsets, as the coming of God to live on this earth ought to upset, all our preconceived notions. In this age of discovery it is folly to cry "impossible," because the thing proclaimed is new and outside of our own limited experiences. Only a few years ago radium was declared "utterly impossible" by distinguished scientists, and yet the explanation—that the phenomena of radium are due to the breaking up and setting loose of enormous forces locked up in the "indivisible" atoms ("those foundation stones of the universe, unbroken and unworn," of Clerk Maxwell in 1875)—is now universally accepted, and "the indivisible atom" is not only divided, but found to be made up of many component parts.

The Virgin Birth is not, as some would have it, a mere question as to whether I, as a scientific man, may accept such a doctrine, because no similar phenomenon has come within the experience of the human race in any authenticated instance. Back of this much-discussed subject, inseparably connected with it, lies the fundamental question whether God, having made man, and seeing no other way of saving him, could become his Redeemer by taking man's nature upon Himself, in order as the champion, and new Head of our race to meet and overcome man's great adversary. It is in brief, after all, the question whether God is in the matter at all or not. Indifference to this great truth explains the present deadness of the Christian world, and the lack of eagerness to propagate the Gospel on all sides. For if God was not in Christ reconciling the world unto Himself, what have I specifically to declare and to offer to men?

He who denies the Virgin Birth of our Lord offhand commits the logical error of begging the question, for he assumes at the outset as impossible that which is to be proved.

The apostles apparently found overwhelming proof compelling them to believe that Christ was God, before they knew accurately the circumstances of His Birth in detail. Such proof also comes to us from the consistency of the narrative of Christ's life and works, and death and resurrection, and the results which constantly flow from these great historic facts.

HIS sinlessness bears witness He was not begotten of a human father and could have been begotten only by the living and holy God; and being of His very essence, as a son is of a father, was not only a Son of God, but GOD THE SON.

—I. M. Haldeman

It is impossible for Christ to be the Son of God in any real sense, such as He claimed for Himself, unless He was born of the virgin Mary.

If Jesus Christ was God Incarnate, then we cannot doubt that He broke the power of the grave, and rose from the dead for our justification. He met Satan, the arch enemy of our race, and utterly routed him; and now to all the lost sons of Adam's race who believe on Him and will commit their lives to Him, to them He offers free pardon and grace, victory over sin and death, and union with Himself through all the ages to come. What a glorious prospect, what a heritage is ours!

If I believe that Christ was the son of Joseph, then He cannot be to me the Lord Christ; and though He may be the most wonderful teacher the world has ever seen, I am yet in my sins, and I am yet struggling with the burning question, "How is it possible for me, a sinner, ever to appear in the presence of an infinitely Holy God and not be utterly consumed?"

There is an infinite difference between having Christ bear my sins, and bear them away into the unknown, and having them forever hanging as a burden about my own neck.

Every time, therefore, that I call Him Lord I mean by that, God, the Son of God, and I proclaim His Virgin Birth.

WHAT SHALL THE CHRISTIAN DO WITH SANTA CLAUS AND CHRISTMAS?

by THE EDITOR

IN THIS valuable article Dean Fowler drags some exceedingly popular heathenism out into the light. His discussion will provoke severe criticism in some quarters, but many will recognize the value of such a ministry and will thank God for it. The members of the "Grace and Truth" staff wish our readers to know that our beloved Editor-in-Chief publishes this article with our hearty and unstinted endorsement. We have personally been greatly blessed by his faithful and scriptural ministry, and can testify that its fearlessness and definiteness have contributed in no small measure to that blessing.

—Harold A. Wilson

IS NOT Christmas a continuation of a heathen holy day?

Is there anything really good about our Christmas observance?

Should Christians observe Christmas?

Should Christians continue telling their children the popular Santa Claus lie?

Is not Santa Claus a modernized version of ancient pagan myth?

Are not Santa Claus and Christmas essentially worldly?

These questions, and many others of like ilk, are clamoring for answer in these days of groping, distraction and confusion.

The Word of God submits the necessary answers, and to the soul that is willing, brings understanding and satisfaction.

The Bible calls on the believer to walk in separation from worldliness. The Saviour plainly declares that His children are "in the world" (John 17:11) but not "of the world" (John 17:14, 16), showing self-evidently that since believers are still "in the world," there are many of the good, wholesome and necessary things which they must continue to practise in common with those which are indeed "of the world." While, on the other hand, since the believer is not "of the world," the Saviour is manifestly teaching that the conduct of the Christian shall be so free from the evil and objectionable things of the world as to be a constant testimony that he is "in" the world, but "in" it only. The Christian's conduct should continually and consistently speak of His glorious heavenly calling. The Saviour's teaching in this passage is evidently showing the two sides of a balanced Christian walk. The believer is a man whom God purposes shall live a life of separation from every evil thing in the world, at the same time unhesitatingly using many of the things which are in the world to sustain his own life and to foster the testimony of the Lord Jesus. This balanced position concerning the believer's attitude toward the world is also declared by the Apostle Paul, in two clear passages.

In Romans 12:2, he says,

> Be not conformed to this world.

This command is absolute. The word in the original translated "world" means unlimited duration, but in this context carries its more restricted significance of limited duration or an age. The Spirit of God is saying to the believers of this present evil age, "Be not conformed to this age." That which is characteristic of this age is so corrupt there can be no compromise—Separate from it!—Be not conformed! This is the will of God.

In I Cor. 7:31, in giving a list of the characteristics of those who seek to "attend upon the Lord without distraction," Paul speaks of these consecrated ones

as

. . . they that use this world, as not abusing it.

The word rendered "world" in this passage is a word which means the whole mass or sweep of a given thing; hence it is sometimes used in the Scripture to comprehend all of God's creation or universe, sometimes means simply the whole earth, and sometimes the entire mass of mankind and their customs, deeds and employments. It is with this latter significance that the Holy Spirit uses it in the passage before us. The consecrated Christian is depicted as one who, by exercising spiritual discernment, may use the world, that is, some of its customs, and deeds, without abusing it. The word translated "abuse" means literally, to "use up," which meaning is recognized by Conybeare and Howson. Weymouth catches the same idea and renders it "Those who use the world as though not using it to the full." The self-evident thought of the passage is that there are certain deeds and customs, which are in constant use by the teeming mass of mankind, which the earnest follower of Christ may partly use, but which he cannot consistently "use up," or "use to the full."

The Lord Jesus and the Apostle Paul agree. Their conceptions of what should be the believer's attitude toward the world are harmonious. They both teach separation and they both show that we are still "in" the thing that we are not "of," hence the necessity of using some of the things of the world; but never departing from a Spirit-directed discretion in the use of them.

The teaching of our Lord Jesus and the Apostle Paul on this important subject may be summarized thus:

1. "Be not conformed." Rom. 12:1—Paul.
   "They are not *of* the world." John 17:14—The Lord. There are certain things, pleasures, and customs in the world which are so fully evil that the believer should not be conformed to them in the slightest degree.
   Examples: The theatre, the card table, the dance, the movie, immodest dress, immorality, bobbed hair, smoking, etc.
2. "Use but not to the full." I Cor. 7:31—Paul. "These are *in* the world." John 17:11—The Lord. There are certain things, pleasures and customs in the world which possess within themselves enough of that which is good, for Christians to use, but these things of the world are not to be "used to the full," they are not to be "used up."
   Examples: Books, music, dinners, social life, dress, outings.

The Christian is "in the world." The Christian may "use" the world. To what extent? The Christian is to be, primarily, a man of one Book. To what extent may he use other books? Only to such extent as will glorify the One Who died for him. This would eliminate all literature which is not upbuilding, constructive, pure and developmental.

To what extent may a Christian "use" music? To just such extent as will serve to carry the message of Jesus and His love. This will automatically rule out the secular, the operatic, the jazz and all the weird, wild, animal movements and cries which have crept into the so-called music of the present hour.

To what extent may a Christian indulge in the dinners, social life, etc.? To just that extent as is conducive to the growth of his own soul in spiritual things and the development of fellowship with his brethren. Such a Biblical standard would effectively check off the list formal dinners, and formal receptions where formal evening dress becomes necessary, dances, cards, and any form of social life which would throw the believer with unbelievers for his relaxation. The spiritual man will not experience much distress in discovering how far he can use the world without abusing it, in his social life.

To what extent may a believer follow the styles of the world? To just that extent as is harmonious with the Word of God. The Word endorses modest apparel—that does away with the modern short skirt. The Word says the glory of the woman is her long hair—that does away with the bob. The foregoing is specific instruction concerning modesty and hair. In the realm of general instruction, the same Book says "all things are lawful but all things are not expedient." Hence the believer is called to walk in Christian expediency. His dress should consequently be of such a character as to bring no slander on the cause of Christ because of its being soiled, or unduly conspicuous, or immodest, for such a mode of dress would be anything but expedient. Hence, staying conservatively within hailing distance of style, and continuing to honor God by avoiding the extremes, would be using the world without abusing it, in the realm of dress.

A prayerful, Spirit-directed application of this truth to the entire Christian life is God's solution to the question of separation from the world.

With these Scriptural facts in view, we address ourselves to the question:

WHAT SHALL THE CHRISTIAN DO WITH SANTA CLAUS?

SOME one has said, "This question need not be raised, for Santa has come to stay." This may be quite true, but the responsibility of the Christian to know what God would have his attitude to be is only increased by the fact that the Santa Claus myth has arrived, and must be permanently reckoned with.

The public news print is telling us that commercial statistics reveal that $300,000.00 per annum is spent in the United States in the manufacture of Santa Claus whiskers alone. This astounding declaration should act as an eye-opener to Christian people, bringing them to a realization of the appalling grip which this silly piece

of Christmas horse-play has gotten on the national mind. And where such an empty thing as the Santa Claus myth commands such popularity it cannot possibly be interpreted as an indication of widespread spirituality. Santa Claus is the most popular hoax of the age. Around the globe, so called Christian parents are lying to their children about Santa Claus. The popular conscience on this theme is dead, quite dead, and has been for decades. Everybody, even grown-ups, adopt playfully the phraseology of the hour, and speak glowingly of this world-wide "patron saint," in language like this—"See what Santa Claus brought me for a Christmas present."

Where did this Santa Claus come from? Who is he? What is his real character? A study of history and archaeology will furnish us with amazing answers to these questions.

Let us then, trace Santa Claus back to his beginning. The name Santa Claus is a corruption of the name St. Nicholas. In the older Christmas songs familiar to most children, Santa Claus is spoken of familiarly as Saint Nick.

Oh, oh, oh, who wouldn't go?
Oh, oh, oh, who wouldn't go?
Up on the house top
Click, click, click,
Down through the chimney comes
GOOD SAINT NICK.

Now Saint Nick, or St. Nicholas, was a Catholic Bishop who lived a good fifteen hundred years ago. He is painted as having been exceedingly religious, even from his babyhood, so much so indeed, that he began his life keeping the Roman Catholic "holy" days.

> We are told that in his infancy he observed the fasts of Wednesdays and Fridays, refusing to suck the breasts on those days.
>
> Lives of Fathers and Martyrs by Butler. Vol. 12, Page 89.
> (An authoritative Catholic work.)

Surely, Santa Claus was a most holy child. With such an auspicious start it is not to be wondered at that Butler, the Catholic authority avers that Saint Nicholas has been honored with great veneration in both Greek and Latin churches for many ages, and that great numbers of churches and altars have been everywhere erected to his memory, thus proving his extraordinary sanctity and the "glory which he enjoys with God." He became particularly noted for his generous and secret giving to three young women who were very virtuous and in great need.

The Encyclopedia Britannica says:

> St. Nicholas, Bishop of Myra . . . a saint honored by the Greeks and Latins on the 6th of December . . . a legend of his surreptitious bestowal of dowries upon the three daughters of an impoverished citizen . . . is said to have originated the old custom of giving presents in secret on the eve of St. Nicholas (Dec. 6), SUBSEQUENTLY TRANSFERRED TO CHRISTMAS DAY. HENCE THE ASSOCIATION OF CHRISTMAS WITH SANTA CLAUS.
>
> Encyclopaedia Britannica.
> Article on St. Nicholas Vol. 19, pages 6 and 9.

Thus it becomes evident that Santa Claus was once a Catholic Bishop who distinguished himself by giving gifts to the good children secretly. So we see the modern fabrication of Santa Claus or St. Nicholas coming secretly to leave his gifts for good boys and girls finds its origin in this legend of the Catholic Bishop, St. Nicholas, who secretly brought gifts to the three young girls who were pure and virtuous.

BUT the origin of Santa Claus can be traced still further back.

The worship of St. Nicholas or Santa Claus became amazingly widespread very shortly after his death. This Santa Claus worship which took such quick hold of the popular imagination was adroitly employed by the Catholic authorities to supplant a great and popular deity of the Greeks. This deity was the mighty Poseidon. Under cunning management the long established Poseidon worship was slowly supplanted by Santa Claus worship. In order to do this many features of Poseidon, the heathen deity, were introduced into the character and legends and the worship of the Catholic St. Nicholas. Thus the Greek heathen found themselves worshipping what appeared to them to be still their old familiar god Poseidon, with a name which was new—St. Nicholas. This amazing steal, perpetrated by the church, was piously called, the conversion of the heathen. This deception and identification was so effectively consummated that a mighty temple erected to Poseidon on the island of Eleussa was swept into the control of the church and became a cathedral to St. Nicholas—Santa Claus!

This transfer from Poseidon worship to St. Nicholas worship is duly noted by the authorities.

> St. Nicholas has taken the place of Poseidon in oriental Christianity. Thus in the island of Eleussa a temple of Poseidon has been changed into the church of St. Nicholas.
>
> A Dictionary of Christian Biography by Wm. Smith, D.C.L., L.L.D. Vol. 4, p. 41.
>
> In Modern Greece St. Nicholas has taken the place of Poseidon . . .
>
> Encyclopaedia Britannica. Vol. 22, p. 181.

These clear, indisputable, and authoritative historical references at once identify Santa Claus with the ancient Greek Deity, Poseidon. It is a trifle astonishing to the average mind to discover that the inescapable facts in the case demonstrate that Santa Claus is a modernized recrudence of a heathen demonic deity whose wicked worship extends back centuries before Christ. When innocent children of today send letters of eager plea and petition to Santa Claus they are offering, very often at the instigation of Christian parents, prayers to one of the gods of the heathen.

The connection between Poseidon and Santa Claus is instructive. Poseidon is spoken of in connection with a domestic animal—the horse. Santa Claus is spoken of

in connection with an animal trained for domestic service—the reindeer. The horses of Poseidon drew him over land and sea. The reindeer of Santa Claus whisk him over the earth or water at will. The correspondence is astounding. It is the kind of demonstration which satisfies.

The testimony of recognized historical authorities leave little doubt as to the first two steps in our search for the identity of Santa Claus—

Santa Claus — St. Nicholas
St. Nicholas — Poseidon

We raise another question—What was the origin of this heathen god Poseidon? From whence did he come?

IN SEEKING the answer to this question we must again have recourse to the great scholars who have delved into the records of the past. The author of that remarkable work "The Mythology of All Races," makes an observation concerning the origin of Poseidon which will at once put us on the right track. He observes that the thunderweapon or trident—a three-pronged weapon which students now know to be of Babylonian origin is almost invariably seen in the hand of Poseidon in the pictures, bas-reliefs, pottery and statues now extant. He says,

> If . . . we accept a recent demonstration that his (Poseidon's) inseparable emblem, the trident was in origin the lightning bolt of a Mesopotamian (Babylonian) divinity, we cannot well help believing that he (Poseidon) too came from the East.
>
> Mythology of All Races—Greece and Rome, by Wm. Sherwood Fox, p. 312.

This at once locates Poseidon as having originated in that ancient Eastern hot-bed of rebellion against the true God—the valley of the Euphrates. To this conclusion other scholars, ripe in the knowledge of ancient lore, are giving their endorsement. We quote from two of them.

> Poseidon . . . was the fish-tailed Euphratean Ea, Lord of the Deep (which includes the sea).
>
> Semitic Influence in Greek Mythology, by Robert Brown, p. 48.

> Poseidon . . . was probably the Euphratean Ea.
>
> Erichthonius and the three daughters of Cecrops. Vol. 17 in the Cornell Studies in Classical Philology, by Benj. Powell, A.G., A.M.

This Ea was one of the greatest heathen deities of the distant past belonging to the original Babylonian Triad. It will be noted that both Brown and Powell call him the "Euphratean Ea" which instantly locates him in Babylonia. With this assertion agrees the International Encyclopaedia which refers to Ea as a "Babylonian deity, who is associated with the ocean." His association with the ocean harmonizes fully with Brown's allusion to him as the "fish-tailed Ea, Lord of the Deep."

This early deity of Babylonia is referred to in the inscriptions and early writings by several names: Ea, Hea, Cronos, and Oannes. The most cautious and painstaking students are in agreement that these names are not appellations of different deities, but all refer to the same mighty heathen divinity. Thus:

> In the Greek account from Berosus it is the god Cronos who warns . . . of the coming of the deluge; and in the cuneiform version it is the Babylonian deity Hea, showing the identity of HEA with . . . Cronos.
>
> Assyrian Discoveries by Geo. Smith, p. 213.

The foregoing shows that Hea and Cronos are one person. The following quotation from no less a scholar than Francois Lenormant shows the identity of Hea with Oannes.

> These extracts show us . . . Oannes as Ea (Ea and Hea, different forms of the same name) the Fish.
>
> The Beginnings of History, Francois Lenoramant . . . p. 562.

The steps in our effort to discover the origin of Santa Claus may now be summarized thus:

Santa Claus — St. Nicholas
St. Nicholas — Poseidon
Poseidon — Ea, or Hea, or Cronos, or Bel or Anu, or Oannes, all these being different names of the same ancient heathen Babylonian deity—a deity of great prominence and power.

These facts are most astonishing and disconcerting. Like most facts, they are stubborn things. The conclusion to which they point is that the familiar redfaced befurred toy distributor we see in the department stores at the Christmas season is an up-to-date expression of the ancient "Euphratean Ea"—a wicked injection of heathenism into a day which should speak to our hearts of One, and One only—the mangered Babe of Bethlehem.

BUT who is this Babylonian deity that goes by so many different names? The records of the past are silent concerning him until the beginnings of Babylon. When Babylon begins, this powerful personage of the many names comes into view. Since the appearance of this adversary and rebel against the true God synchronizes with the beginnings of Babylon, we now turn to the Biblical account of the founding of that great city, to see if there be any hint as to who this evil leader and god-defying rebel might be. We will employ the Moffat Translation.

> Ethiopia produced NIMROD, the first man on earth to be a despot (he was a mighty hunter before the Eternal; hence the proverb, "Like Nimrod, a mighty hunter before the Eternal"). His empire at first was BABYLON, Uruh, Akkad and Kalneh, in the land of Shinar; from which he pushed out into Assyria, building the great city of Nineveh and its suburbs also Kalah and Resen which lies between Nineveh and Kalah (Gen. 10:8-12).

The translation of the expression "mighty hunter before the Eternal" would be more accurately rendered "mighty hunter against the Eternal." The Septuagint

gives this sense of defiance to God. The Targums also agree. McClintoch and Strong favor the thought that Nimrod was a hunter in opposition to God. That he hunted beasts, we do not question, but his most determined hunting was a hunting of the souls of men in his hatred and malevolence against God. He was the enemy of God, he was a hunter against God. His very name means a "rebel" and is so rendered in the Newberry Bible. The Companion Bible says, "Nimrod; from Heb. Marad, to rebel. First per. pl. passive 'we will rebel,' or 'come let us rebel.'" Fairbairn also says that the name Nimrod plainly means "let us rebel or revolt." Josephus gives a brief statement of the world-wide rebellion led by Nimrod.

> It was Nimrod who exeited them to such an affront and eontempt of God. He was the grandson of Ham, the son of Noah, a bold man, and of great strength of hand. He persuaded them not to aseribe it to God, as if it was through his means they were happy, but to believe that it was their own eourage whieh procured that happiness. He also gradually ehanged the government into tyranny, seeing no other way of turning men from the fear of God, but to bring them into a eonstant dependence on his own power. He also said, "He would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach; and that he would avenge himself on God for destroying their forefathers."
>
> Josephus, Book I, Chap. 4, p. 29.

This remarkable statement from the noted Jewish historian sheds much light on the Scripture which says that Nimrod was a "mighty hunter *against* the Eternal." In Josephus' account we see Nimrod in action. We see his dastardly plot; we see his hatred and defiance against God; we see him reaching greedily for power; we see him as he goes hunting against God, persuading men not to give God the glory for their blessings, and teaching them to trust in the power of Nimrod; we see him in his awful blasphemy as he exalts himself above God; we see him making himself god. This one paragraph from Josephus, confirming and illuminating the declaration of Scripture, is most valuable.

Nimrod made himself to be deity! He called upon his subjects for divine worship. It appears that he presented himself to them as the incarnation of the triune God. The record of this triune presentation is found in the archaeological remains. He presented himself as the incarnations of Anu, Bel, and Ea—his claims were received. The learned Geo. Smith, archaeologist, declares that he found an ancient tablet in Babylon in which Nimrod is addressed in worship and prayer. The Babylonians turned away from the true God to follow Nimrod the imposter, and Satan had succeeded in raising up his first great manifestation of Antichrist. The testimony of scholars on this point is of confirmatory value:

> Nimrod, as a false Messiah, was set up in Babylon.
>
> Traditions of Eden by H. Shepheard, M.A, p. 122.

> We eannot fail to see in Nimrod, Satan's first attempt to raise up a human universal ruler of men.
>
> Companion Bible, Vol. I, App. 28, p. 29.

> Nimrod . . . seems to have been deified, and to have eontinued down to the latest times as one of the leading objeets of worship.
>
> Seven Great Monarchies by Geo. Rawlinson, M.A. Vol. I, p. 100.

> The name and fame of Nimrod, under whose administration the building of the great power was undertaken, still resound all over the Mesopotamian reign and live in the traditions of the people whose forefathers DEIFIED AND WORSHIPPED HIM AS A GOD . . . up to the time when the 10th Chapter of Genesis was written there was no other model of greatness and dominion to which mankind were so accustomed to refer to as "Nimrod the mighty hunter before (against) the Lord."
>
> Voices from Babylon, by Joseph A. Seiss, p. 35-36.

> Nimrod was worshipped as a god.
>
> Rollins Ancient History, Vol. I, p. 272.

We have been seeking the answer to the question: "Who was the Babylonian deity with the many names?" The careful and attentive reader has doubtless already arrived at a crystallized conclusion. That evil divinity of Mesopotamia who arose in the early day and whose fame has so mightily spread abroad was none other than Nimrod himself.

Nimrod, the mighty hunter against God, is the mighty deity revealed by Babylonian archaeology.

Nimrod, the King of Babylon, is the many named god of the cuneiform inscriptions.

Nimrod, the great city-builder of the Scriptures is one and the same with the "Euphratean Ea," who was the founder of Babylonian civilization, the sponsor of its arts, its literature, its government, and its science.

Nimrod is the beginning of the heathen gods of Babylon. Nimrod is the father of the gods.

The students and scholars who have investigated the ancient monuments and the stories they have to tell, have not neglected this point. They have some very clear things to say on the "father of the gods," which will even more satisfyingly reveal the true position of Nimrod.

> Anu, a Babylonian deity who, by virtue of being the first figure in a triad consisting of Anu, Bel, and Ea eame to be regarded as THE FATHER AND KING OF THE GODS.
>
> Encyclopaedia Britannica, Vol. 2, p. 156.

> Bel, the name of a chief deity in Babylonian religion . . . among the titles aceorded him are "king of heaven and earth," and, "FATHER OF THE GODS."
>
> Eneyelopaedia Britanniea, Vol. 3, p. 661.

> Ea and Cronos are declared and proved by Geo. Smith to be identieal. This statement and demonstration by Smith become most significant in view of Hislop's statement, in the Two Babylons, p. 67,—"The Greeks acknowledged Cronos as the Father of the gods"—henee Ea is the FATHER OF THE GODS.

According to these authorities the Babylonian triad Anu, Bel, and Ea were all recognized as the Father of the

gods. This at once shows us again that these widely differing names all point to the same individual. That that individual is Nimrod is set forth in a striking statement by Hislop:

> Nimrod, . . . as the first of mankind that was deified was, of course, the actual FATHER OF ALL THE BABYLONIAN GODS; and, therefore, in that character he was afterwards universally regarded.
>
> The Two Babylons, by Alexander Hislop, p. 377.

The supremacy and preeminence of Nimrod in the heathen pantheon is indeed most evident. He stands at the early day of man's history as one of Satan's earliest efforts to produce an Antichrist. He is the God-defying prototype of which the coming Antichrist of the Great Tribulation will be the Christ-hating fulfilment.

The final result of our research concerning Santa Claus is:

Santa Claus - St. Nicholas
St. Nicholas - Poseidon
Poseidon - The many named deity of ancient Babylon—Anu, Bel, Ea, Oannes, Cronos, Baal, etc., etc., etc.

The many named deity - NIMROD!

WE SUBMIT a conclusion which to us seems inescapable. Santa Claus is Nimrod in modern garb. The testimony of God's Holy Word together with the cumulative testimony of the greatest scholarship of the last one hundred years are in most convincing agreement. There are some unique confirmatory points which are worthy of consideration. Santa Claus is associated with reindeer. Nimrod is pictured with a young deer in his arms. Santa Claus is associated with a fire-place in all our present-day stories. Nimrod is associated with fire-worship. Santa Claus is the source of unbounded gifts and blessing. Nimrod was the giver of every blessing to the ancients.

Santa Claus is always depicted as having a heavy head of curly hair and a long curly beard. Nimrod although living among Mesopotamians, whose hair is invariably straight, is set forth in every picture and statue as having abundant curly hair and a curly beard.

Santa Claus is the world's greatest heathen deity, masquerading as a grotesque play-boy in order that he might enter into and pollute the worship of Christian people for the Son of God. Santa Claus is Nimrod revived. Santa Claus is heathenism rampant in our Christian feast.

There is no good thing in this hideous creature. He is but a relic of heathen worship, and the ground upon which many a Christian father and mother have broken the confidence of their trusting children by their astonishing devotion to the Santa Claus lie.

There is but one thing the Christian can do with Santa Claus. That is repudiate him. God's Word hath said "Be not conformed to this world." Is it not conformity to the world and to all the hate and rebellion in its heart toward God when I gladly embrace as a definite part of the Christmas spirit, the Santa Claus myth?

What concord hath Christ with Belial? What fellowship hath light with darkness? What unity can there be between a child of God and Nimrod resuscitated?

The spiritual man will hate the things of the flesh. The spiritual man will refuse to be conformed to the world. The spiritual man will refuse to contaminate his soul by endorsing the jocular, foolish, present-day manifestation of ancient Babylon's terrific rebellion against God. The spiritual man will have no place in his life for the popular anti-Christian clown—Santa Claus.

WHAT SHALL THE CHRISTIAN DO WITH CHRISTMAS?

THE RESULTS of our research concerning Christmas will be similar to the results obtained in our study of Santa Claus, but not identical, for in the wretched ogre called Santa Claus there is no good thing to be found, while in Christmas, reeking as it is with heathenish association, there is some good which the Christian may "use."

The facts concerning Christmas are easily learned. Christmas was not celebrated by the early church. In fact, there was no date settled upon as the birthday of the Lord Jesus until the fourth century. This is most significant. For nearly four hundred years, more than twice as many years as the United States is old, Christmas was unknown and unheard of by even the most devout.

Chrysostom, Archbishop of Constantinople, declared, in a sermon preached in Antioch in 388, that it was only for about ten years that the 25th of December had been celebrated by the Western church as the date of Christ's birth.

There is no way of determining whether the date, December 25th, on which we celebrate our Saviour's birth, is right or wrong, and it matters little. This we do know—December 25th is a day with a heathen record; and rather a bad heathen record at that. December 25th is the day on which the birthday of Nimrod was celebrated by the ancient Babylonians. As has been mentioned, one of the heathen customs fostered by the early Mesopotamian religion of Nimrod was fire-worship. This idolatrous practise stood immediately connected with sun-worship. Because Nimrod came to be venerated as "My Lord the Sun," and as such was looked upon as the source of light and life, the ancients chose December 25th as the day for his celebration on account of the fact that it was the season of the winter solstice.

Thus Shepheard says:

> Now the winter solstice, when the days begin again to lengthen, and the sun appears to enter upon a new course was regarded as a fitting symbol of this birth or incarnation of the sun. The 25th day of December accordingly "was held as the natalis invicti solis—the birthday of the unconquered sun." And in pursuance of this dea, the Christmas festival of the sun-god—identical with Nimrod, Tamuz, or Adonis and also with Bacchus—was CELEBRATED IN ANCIENT BABYLON FOR AGES BEFORE THE CHRISTIAN ERA.
>
> Traditions of Eden, H. Shepheard, M.A. p. 164.

G. H. Pember says:

> Throughout the heathen world the 25th (of December) was regarded as the birthday of the sun-god.
>
> The Great Prophecies of the Centuries concerning the Church, by G. H. Pember . . . p. 543.

Alexander Hislop raises a question and answers it.

> How then did the Romish Church fix on December 25th as Christmas Day? Why, thus: Long before the fourth century, and long before the Christian era itself a festival was celebrated among the HEATHEN, at that precise time of the year, in honor of the birth of the son of the queen of heaven. . . . There can be no doubt, then, that the Pagan festival at the winter solstice, in other words, Christmas, was held in honor of the Babylonian Messian . . . Christmas day is purely Babylonian.
>
> The Two Babylons, by Alexander Hislop . . . pages 150, 165, 166.

Since the special festival day of the ancient Babylonian sun-god, or Nimrod was the 25th of December, it is no small wonder that the Saturnalia of Rome fell at the winter solstice. Scholarship is absolutely agreed that Saturn is Cronos. We have already clearly seen in this study that Cronos is Nimrod. Cronos' or Nimrod's annual time of festivity in ancient Babylon was the winter solstice. Rome's time of festivity for Saturn was, of course, the winter solstice because Saturn is the Roman manifestation of the Babylonian Cronos. Rome's heathenism was Babylonish in origin. Indeed Babylon is the cradle of the world's paganism. When the church found she had no Scripture indication of her Saviour's birthday, and the passion to observe "days and months and times and years" was hot upon her what better could she do than adopt the great Babylonian sun-god feast day, which had become the Roman Saturnalia. By doing this thing many pagans would be Christianized, no doubt, and the influence of the Christian church increased and augmented. But such was, alas, not the case. Instead of the pagans being Christianized, Christmas, the newly invented Christian festival, was paganized. A succinct outline demonstrating the unfortunate results of merging Christian service with heathen orgies is given by Thompson:

> (a) The season itself, the winter solstice, when the sun begins to turn his face northward, corresponds in both, and is suggestive of life and joyousness. Even Roman Catholic authorities, such as Harduin and others, give prominence to this idea in the Christmas festival; and one of the early Popes said of the day, that it commemorated rather the return of the sun than the birth of Christ. The spiritual analogy here is so obvious, that it was easy to transfer the existing festival to the Christian calendar, by giving to it this higher significance. Yet, in the association of the masses, it would remain the old yearly rejoicing at the turning back of the sun.
>
> (b) Christmas like the Saturnalia, has ever been a season of riotous indulgence, high feasting, and universal license; its characteristic, not a solemn religious joy, but unbridled mirth. Gross, sensual entertainments and boisterous sports are features of both festivals. Ben Johnson, in his Masque of Christmas, which was presented at Court in 1616, introduces Misrule and Wassel as principle characters; and parades before the royal family, cobblers, bugle-makers, smiths, and grooms, from Fishstreet, Puddinglane, and like localities, to indulge their coarse wit and vulgar sports according to the license of the season. In this unbridled revelry of all classes, the Christmas and the Saturnalia festivals agree.
>
> (c) The hymn of the nativity sung through the streets of Rome, and the Christmas carol of old England, correspond exactly to the hymn sung in praise of Saturn at his festival.
>
> (d) The interchange of presents between friends is alike characteristic of Christmas and the Saturnalia; and must have been adopted by Christians from the Pagans, as the admonition of Tertullian plainly shows.
>
> (e) Christmas is everywhere a festival for children. It is to them a day of gifts and merry-making; and, in this respect, it answers exactly to the festival of infants, which occupied one day of the Saturnalia.
>
> (f) The special use of candles and wax tapers, is another feature of the two festivals in common. We have seen that these were employed during the Saturnalia, both for purposes of illumination, and as gifts of friendship. The same usage has prevailed at Christmas, which was formerly called at Rome the "Feast of Lights."
>
> (g) A famous feature of Christmas anciently, was the choice of a "twelfth night" king, or a king of misrule, to direct the sports. He was chosen by a ring, or by a choice of beans or of straws, and did his utmost to promote lawless sports, whether in the house of king, noble, or peasant. Precisely in this manner a "king of sports" was chosen in the Saturnalia, even to the election by beans. The one must have been taken from the other. In short, "Christmas succeeds the Saturnalia."
>
> Christmas and Saturnalia in Bibleotheca Sacra, Vol. 12 (Jan. 1855), by Joseph P. Thompson . . . pages 153, 155.

SO CHRISTMAS, as we find it observed by Protestants in this hour is indeed the continuation of a pagan festival, but while much of the evil still remains there has been wrought into Christmas much, yea very much, which is fraught with mighty blessing to the heart of the child of God. Christmas to the Christian stands for the miracle of the incarnation. Christmas to the Christian speaks eloquently of the Virgin Born Messiah Who came to die for a sin cursed race. When

(Continued on page 383)

IN THE HARVEST FIELD

by Jesse Roy Jones

Rev. and Mrs. Erdie Nelson arrived in Denver recently on their furlough from Africa. They have been doing missionary work in the Tanganyika Territory of Eastern Africa under the Africa Inland Mission for the past eight years, and it is a real joy to see them again after so long a time away from the fellowship of the School and its friends.

Rev. Nelson delivered an address before the Sunday School of the Church of the Open Bible October 2nd, which was greatly appreciated by everyone who heard it. He also presented Dean Fowler with some rare specimens and costly hides which he had accumulated from the natives of the Tanganyika Territory. Dean Fowler values these trophies highly, both from the standpoint of their intrinsic value and especially from the standpoint of the associations which they bear to Rev. and Mrs. Nelson.

At present Rev. and Mrs. Nelson are recuperating at Institute Park amidst the glories of the Colorado Rockies. Pray that God will richly bless them physically and spiritually during the days of their furlough.

A recent issue of "The Watchman Examiner," national Baptist weekly, gave considerable space to setting forth the marvelous work which is being carried on by Rev. Richard S. Beal, Pastor of the First Baptist Church of Tucson, Arizona, and Assistant Editor of "Grace and Truth." From time to time we have printed similar articles concerning God's blessing upon Brother Beal's ministry, and we want to take this, another opportunity of registering our thanksgiving to God for His blessing upon His fearless and faithful servant. We quote a few paragraphs from the article:

"Richard S. Beal is the man and minister behind and in all these manifold activities of Tucson Baptists. He was born in Denver; baptized by Carlton L. Kirk, of Alhambra, California, into the membership of the Judson Memorial church in 1898; educated at Colorado Agricultural College, Fort Collins, and at William Jewel College. He was ordained by the Forest City, Missouri, church, May 28, 1910. He held student pastorates at Forest City and Hume. Before coming to Tucson he held two pastorates at Rich Hill, Missouri, and Victor, Colorado. He began his work at Tucson in February, 1918, and is now on his tenth year. Gracious have been the dealings of God with His loyal servant all through these years. Only a Spirit-filled minister of Jesus Christ could do all that he has done in Tucson and in Arizona. He has held revival meetings with nearly all the Baptist churches in the State and is therefore known and loved, and wields a great influence throughout the State. He was president of the Arizona State Convention, 1926-27; and chairman of the board of managers. He has certainly made his mark on the life of Tucson. He has exemplified in a remarkable degree the apostolic injunction: 'Be not unequally yoked together with unbelievers.' He has stood four-square by what he believes is the clear teaching of the Book. To say that he is popular with all classes in the city would be wide of the mark. But he has a tremendous grip on the city's life and for good, as witnessed by the great congregations that wait on his ministry.

"He has a fine mind, gracious manners, and a winsome personality. His smile draws. He is essentially a Bible student and Bible expositor. He knows the Book of God, believes it, preaches it, and teaches it without fear or favor. To sit under his teaching ministry is a liberal education. . . . Say what one will, men and women are hungering and thirsting for "the truth as it is in Jesus.' Happy that church, happy that community that has a man of God who knows Christ and His holy truth, and is not afraid to declare the whole counsel of God.

"Among the many achievements that the nine years have wrought, Pastor Beal believes that the outstanding feature has been the turning of young people into definite Christian service. Fifty have been so turned. Eight are ordained Baptist ministers: J. Theodore Goodman, Yuma, Arizona; Charles L. Kau, Fresno, California; Cleveland Autry, Hughson, California; Carl C. Harwood, Springfield, Colorado; Avery McClure, Bunker Hill, Illinois; N. S. McPherson, Normal, N. Y., and J. Raymond Meek, Atlanta, Ga. Three young women married Baptist ministers: Mrs. C. L. Kau; Mrs. J. T. Goodman, and Mrs. Edward Hart. Two young women are foreign missionaries: Mary Fickett, and Elizabeth N. Foucan, both in China. Four are or have been connected with the Denver Bible Institute: Nelson Gerhart, Dean of Men; Jesse R. Jones, Dean of Music Department; Mrs. C. Reuben Lindquist, teacher of Spanish; and Rev. Lester J. Fowler, managing Editor of "Grace and Truth," recently killed by automobile. Six are now students in the Denver Bible Institute. Four are students in the Southwestern Theological Seminary. . . .:

"The First Church, Tucson, under the leadership of Richard S. Beal, is one of our greatest Baptist churches."

In a recent letter from Rev. Harold L. Ogilvie (D. B. I. '18) now laboring under the Sudan Interior Mission at Miango via Jos, N. Nigeria, W. Africa, he furnishes us with a very helpful report of an enquirer's class which he and his wife, Mrs. Viola Ogilvie, have been conducting. This class is made up of twenty-three young believers, some of whom get no encouragement from their parents, but rather opposition. The report covers a period of nine months, and would be a challenge to any Sunday School Class in America. May God continue His richest blessing upon the Ogilvies as they hold forth the Word of life and light in dark Africa. Pray for them.

Rev. Harold A. Wilson conducted a series of Gospel meetings at the Congregational Church of Yampa, Colorado, from August 16th to 27th. His evangelistic messages were interspersed with Bible studies, personal Christian life appeals, and stereoptican lectures. During the meetings there were eighteen that accepted Christ as their personal Saviour; and five young pople gave their lives to the Lord for full-time service. This statement of decisions is sufficient to prove that Rev. Wilson's messages bore much fruit, but the value of his messages to the Christians of the community cannot be estimated. Our growth in grace and in the knowledge of our Lord was marvelous and can only be explained by the fact that the Holy Spirit was working in our midst. The pastor unites with the people of the church in speaking our heart-felt appreciation of Rev. Wilson's services, and in extending to him an earnest invitation to return to us soon.

We are all deeply indebted to Mrs. Viola Jones, who aided immeasurably in the meetings by her music and personal work.

W. B. Male, Pastor.

ERRATA

We regret a mistake made on page 359. The paragraph which reads:

Terhaps few Christian lay-

1. Its use in the Old Testament.

any other Hebrew word:

should read:

There are five sources of light on the true meaning of this or any other Hebrew word.

THE COVERED WOMAN

by DEAN CLIFTON L. FOWLER

This searching and illuminating discussion on bobbed hair has already been greatly blessed of God. It's clarity and forcefulness are characteristic of Dean Fowler's pen. The author shows from the Word of God how that Christian women, in getting their hair cut, fall into divers sins. The great need of Christians to allow the Word to mold and control their thought and opinion, is strongly emphasized.

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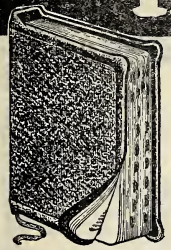
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Random Clippings from Text Cyclopedia

EARNESTNESS—INDIFFERENCE

1069—(A) EARNESTNESS, Giving the Whole Heart to God (M. Whole Heart).

In Love,
De. 6.5. And th
thy God with all t
thy soul, and w
(De. 30.2)

In Obedien
Ps. 119.2. Blessd
his testimonies, an
the whole heart.

In Trus
Pr. 3.5. Tr
thine heart; ar
understanding.

In Pray
Je. 29.13. A
find me, when
all your heart.

In Repe
Jl. 2.12. Th
Lord, turn ye
heart, and wit
and with mour
See Consec
Undivided Serv

1070—(B)
It Burn
Je. 20.9. Th
mention of him
name. But h
as a burning fi
I was weary w
not *stay*.

It Calls
Am. 3.8. Th
will not fear? t
who can but pr

It Binds
Lu. 12.50. I
baptized with;
till it be accom

It Urges
Jn. 9.4. I must
that sent me, while
cometh, when no m

It Makes the
Ac. 4.20. For w
things which we
(Ac. 18.5; 20.22)

It Sounds a
him who Falters,
1 Co. 9.16. For
gospel, I have not
necessity is laid upo
me, if I preach not t
See Self-sacrifice

1071—(C) CRYI
of (M. Crying to G
17.4; Jud. 3.9; 4.3; 6.7; 1 S. 7.9; 1 K. 17.20;
1 Chr. 5.20; 2 Chr. 13.14; 14.11; Ps. 34.6;
61.2; Lam. 2.18.
See Importunity, 2840; *Seekers*, 3192;
Intercession, 1783, 1785, 1786.

1072—(D) SEVEN EARNEST SUPPLI-ANTS (N. M

INDIFFERENCE—cont.

Is. 32.9. Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

Is. 47.8. Therefore hear now this, *thou that art* given to pleasures, that dwellest carelessly, that sayest in thine heart, I *am*, [illegible] des me; I shall not sit *as* shall I know the loss of 7)

to them *that are* at ease [illegible] st in the mountain of [illegible] named chief of the [illegible] the house of Israel came!

THE HERODS of the New Testament

1578—(A) HEROD THE GREAT,
(1) Characteristics of (N. M.),
Enterprising, keen of intellect, builder [illegible] of the temple, but bloodthirsty and cruel [illegible] inted gov- [illegible] anced from [illegible] made king [illegible]

[illegible] ces to (M. [illegible] 7, 16; Lu. [illegible]

[illegible] r. M.), [illegible] Great was

[illegible] udea and

[illegible] Tetrarch of

[illegible] Ituraea,

[illegible] (Herod the [illegible] g,

[illegible] Perea for [illegible] he title of

[illegible] he Baptist. [illegible] ces to (M. [illegible] ; Mt. 14.1, [illegible] 3.7, 11; Ac. [illegible] I,

[illegible] g (N. M.), [illegible] us and suc- [illegible] lip II, as [illegible] s, etc.

He was given the title of King by Caligula, and finally received all of the territory of Herod the Great.

(2) General References to (M. Herod Agrippa (1)), Ac. 12.1, 20; 23.35.

1581—(D) HEROD AGRIPPA II.
(1) Facts Concerning (N. M.),
He was the son of Herod Agrippa I, was king of Chalcis, Ituraea, Trachonitis and Abilene.

He had the oversight of the temple at Jerusalem and nominated the High Priest.

(2) General References to (M. Herod Agrippa (2)), Ac. 25.13; 26.1, 27.

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2398—MONTHS (N

1. Abib, or Nisan
2. Zif, May, 1 K
3. Sivan, June, E
4. Tammuz, July
5. Ab, August, N
6. Elul, Septembe
7. Ethanim, or T
8. Bul, Novemt
9. Chisleu, Dece
10. Tebeth, Janu
11. Sebat, Februa
12. Adar, March,

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First Quarter, Lesson 6 **Sunday, February 5, 1928**

JESUS MISUNDERSTOOD AND OPPOSED

Lesson Text: Mark 3:19b-35; 6:1-6.
Read also Isa. 50:4-9.

Golden text:
"He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:11-12).

What a believer gets out of this lesson will depend upon whether he is spiritual or carnal. In it is a revelation of the reproach which Christ suffered and in which we are called to fellowship with Him. But there is also a clear indication of triumph and future glory in which we share in the measure of our yieldedness to Him. To the spiritual believer, to suffer persecution and reproaches and necessities for Christ's sake is a privilege which causes great rejoicing; but it holds no charm for the carnal believer and rather becomes an occasion for murmuring and complaining. The spiritual believer looks beyond the sufferings of the present to the glory which we shall share with Christ in the measure in which we now share His suffering, and in that glorious prospect he finds comfort and encouragement; but to the carnal believer things of the present far outweigh any future prospects. He is concerned chiefly with time and thinks little of eternity.

I. THE REPROACH OF CHRIST
(Mark 3:19-20)

The friends of Christ, and even His kinsmen, reproached Him with being a fool and beside Himself. And such is always the world's estimate of Him. "For the preaching of the cross is to them that perish foolishness," and Christ crucified is "Unto the Jews a stumbling block and unto the Greeks foolishness." It is true that the Modernist and the Unitarian and others of their infidel brood say many honeyed words about Christ and profess to do Him honor, but to read their writings or to hear their discussions is to be convinced that the Christ they worship is a Christ of their own imaginations and not the Christ of the Bible. To them, as to every unbelieving heart, He is esteemed foolishness. (I Cor. 1:18, 23)

We are called to become fools for Christ's sake. It is impossible for us to walk with Him and live for Him in a world which esteems Him weak and foolish, and ourselves to escape the same contumely. As surely as we live in fellowship with Him, and in the measure of our reflecting His likeness in our lives, we too will be reproached with the accusation of madness. But what matters that? Indeed it is a privilege, for "Unto you it is given in behalf of Christ, not only to believe on Him, but also to suffer for His sake." If the world called our Saviour a madman, shall we be offended because it so names us? Nay, rather let us be glad and rejoice exceedingly that we are permitted to be partakers of the sufferings of Him we love. But let us be sure that we are reproached for His sake and not for the sake of our own fanatical ideas which are contrary to the Word of God. (I Cor. 4:10; John 15:18-20; I John 3:13; II Cor. 12:10; Heb. 11:26; Heb. 13:13; Phil. 1:29)

II. THE SPOILING OF SATAN
(Mark 3:22-27)

In the next few verses Jesus Christ promises that He will make a spoil of Satan, indicating in this that His casting out of the demons was only a foreshadowing of that great victory of the future. This promise is voiced in answer to the charge that He is casting out demons by Beelzebub the prince of demons.

By the words, "How can Satan cast out Satan," and the words which follow we must not understand that Satan cannot work miracles. That he can and does is certain, for the Scripture plainly says that he has such power and that he does perform such deeds. Nor is it safe to conclude that the Saviour taught that Satan could not and would not cast out demons. Rather we must consider these words in the light of the circumstances under which they were uttered. Satan certainly would not lend his authority over the demons to one who was to bring about his own undoing, for to do so would only lead men to believe in Him and would contribute to the breaking of his own power over them. But he does and will do many wonderful works whenever he can deceive men thereby and so strengthen his hold on them. (II Thess. 2:8-11; Rev. 16:13-14; Rev. 13:13-15; II Cor. 11:13-15)

By making a spoil of Satan in casting out the demons and delivering those held in bondage by them, the Lord Jesus Christ prefigured the day when He will bind Satan in the pit and make a spoil of his kingdom. This will be at the battle of Armageddon, at the time of Christ's Second Coming. Satan is strong—inconceivably strong. But Christ is stronger, and He will yet triumph gloriously over all His enemies. (Rev. 19:11 to 20:3; Rev. 20:7-10; I John 3:8; Heb. 2:14)

There is a wonderful personal blessing in this for us. In this life, as we yield to Him, we may know the power of Christ to free the captives of Satan. And we have the glorious promise given concerning the day of His own triumph: "The God of peace shall bruise Satan under your feet shortly." (Rom. 16:20; James 4:7; II Tim. 2:26)

III. THE BLASPHEMY AGAINST THE HOLY GHOST (Mark 3:28-30)

Next the Saviour speaks of the blasphemy against the Holy Ghost, which is commonly called the unpardonable sin. He speaks of it by way of warning, which warning is elicited by the words of the Scribes to the effect that "He hath an unclean spirit."

From this it appears that the unpardonable sin is the sin of wilfully confusing the work of Satan and the work of the Holy Spirit. This is further confirmed by those passages in the Book of Revelation which speak plainly of the unpardonable sin and show that it is the sin of worshipping Antichrist, in certification of which men will receive his mark in their right hands, or in their foreheads. It is called the blasphemy against the Holy Ghost because this sin will be committed by those who refuse the testimony of the Holy Spirit and accept instead the testimony of the false prophet, whose place in the Satanic Trinity of the Great Tribulation corresponds to the place which the Holy Spirit holds in the Triune Godhead. His work is to lead men to believe in Antichrist. To accept his testimony therefore, is the blasphemy against the Holy Spirit. (Rev. 14:9-11; Rev. 13:11-17)

There is no possibility of any believer in the Lord Jesus Christ ever committing this sin, and it is improbable that any unbeliever will commit it in this age. The one unpardonable sin which is committed in this age is the sin of refusing to accept Jesus Christ as one's Saviour. And even this sin will be forgiven if the soul turns to trust Him before death ends his opportunity. So we need not particularly concern ourselves about the character of the unpardonable sin. But there is a personal truth in this for us as well. This truth lies in this fact—as the Lord Jesus Christ will one day take vengeance upon His enemies and upon those who have blasphemed the Holy Spirit, so too He will recompense those who now persecute His children for righteousness sake. Wherefore it is written, "Dearly beloved, avenge not yourselves, but rather give place to wrath: for it is written, Vengeance is Mine: I will repay, saith the Lord" (Rom. 12:19).

IV. THE FELLOWSHIP OF THE SAINTS

What a world of meaning lies in the Saviour's words concerning His disciples, "Behold My mother and My brethren," and the further statement, "Whosoever shall do the will of My Father Which is in heaven, the same is My brother, and sister, and mother." With such words He rebuked the thought that His mother or His brethren because of their natural kinship had any special influence with Him. What a death blow these words are to the Mariolatry of the Roman Catholics who fondly fancy that the intercession of the virgin Mary has special power with God! Not so! Unquestionably He loved His mother and was a dutiful Son in all natural responsibilities, but in spiritual matters human relationships mattered nothing. The man who does the will of God is nearer to Him even than His own mother or her other sons.

This is a challenge to the believer to find his fellowship only with the Lord's people. How often we put natural relationships or human friendships above the Word of God and our fellowship with His people. How often we prefer their will and pleasure before the will of God. But such an attitude is sin. Our fellowship is with the Father and with His Son Jesus Christ and should be manifested in fellowship with spiritual believers. While tenderly ministering to them as we have opportunity, we should have no fellowship with unbelievers, or with carnal and worldly Christians. This will be our experience as we faithfully follow our Lord Jesus Christ, for we cannot follow Him and have fellowship with His enemies. (I Cor. 10:20-21; Eph. 5:11; Phil. 1:5; I John 1:3; Matt. 10:35-37; Luke 14:26; James 4:4)

V. THE HONOR OF THE PROPHET (Mark 6:1-6)

And finally in the verses selected from the 6th chapter, the Lord Jesus Christ encounters further misunderstanding and unbelief from His own townspeople and testifies, "A prophet is not without honour, but in his own country." Meager as was the honor which He received in His lifetime, such as He did receive came from those who dwelt in other places than in His own city. And so it has ever been. What prophet was honored by the men of His own acquaintance and generation? It has been left for strangers or for succeeding generations to do Him honor. If we would be followers and servants of the Lord Jesus Christ, therefore, it behooves us not to look for honor for ourselves. Certainly we should expect none from those who love not our Lord Jesus Christ in sincerity, and we should esteem it a danger signal when such men do honor us. Let us be content to bear the reproach of Christ and do His bidding and in due time we shall receive our reward at the hand of Him Whom we serve. And let us not think it strange if our own loved ones and the friends we cherished before we trusted the Saviour or yielded our lives to Him refuse to hear our message and treat us unkindly. But let us be sure that in our lives we give them no reason for such refusal or for such treatment, other than the offense of the Cross. (John 5:41; Matt. 5:10-12; Luke 6:26;Gal. 6:14; Gal. 1:10; Gal. 5:11)

VITAL-TRUTH ILLUSTRATION

Two friends, one an army officer, met after an interval of ten years. They were much attached to each other, and shook hands cordially. After a little chat, the civilian, looking at the other man with a curious air, observed: "By the way, General, they tell me you have gone mad over religion. Is there really anything in the report?" "Well," responded the general, "I'm not aware of being crazy; so far as I know, I am in the enjoyment of my senses. But you know there is one comfort; if I am out of my head, I've got Jesus Christ for my Keeper and heaven for my lunatic asylum. So I think I shan't do badly, after all."

—From the English "Christian Herald."

First Quarter, Lesson 7 **Sunday, February 12, 1928**

JESUS PICTURES THE KINGDOM OF GOD

Lesson Text: Mark 1:14-15; Mark 4:1-34.
Read also: Ps. 145:7-13.

Golden Text:

"Thy Kingdom come, Thy will be done in earth, as it is in heaven" (Matt. 6:10).

The dispensational interpretation of the parables contained in today's lesson is intensely interesting. But in the brief limits of this discussion we cannot do justice both to the dispensational teaching and to the personal truths which they set forth. We desire therefore to postpone our consideration of the dispensational interpretation. If the Lord tarry, this will come up again in the lesson scheduled for the first half of 1930, when the Gospel of Matthew is to be studied particularly. For the present let it suffice to say that from the dispensational angle, each of these parables has to do with the Great Tribulation and with conditions which will then prevail upon the earth, which will specially effect the nation Israel. Now let us study the parables in our lesson, seeking the treasures of personal truth which they contain.

I. THE SOWER AND THE SEED
(Mark 4:1-20)

This parable is a model parable, for the Lord says, "Know ye this parable? And how then will ye know all parables?" and then He gives us the interpretation. Thus He indicates that the method of interpretation which He employed is the correct method to employ in the interpretation of all parables. If we do not understand a parable, we should ask Him for the interpretation. But it should be remembered that whereas in the days of His flesh He spoke to His disciples by word of mouth, in our days He speaks to us through the pages of His Word, the Bible. To the Bible, therefore, we should seek for the explanation of the symbols employed, and thus for the interpretation of each parable. (II Pet. 1:20-21) The outstanding personal truth which we discover in this parable of the Sower and the Seed is that we need to take heed to ourselves that we be not forgetful hearers but fruitful doers of the Word. Generally the parable divides the hearers of the Word into two classes, the fruitful and the unfruitful, and we do well to face the question "Which am I?" (James 1:22-25)

Three reasons are given for the fruitlessness of many—satanic interference, the fear of man, and self seeking. In our day satanic interference takes the form of doctrines of demons and seducing spirits, to which many shall take heed and turn away their ears from the truth. One needs only to mark the multitude of false "isms" which abound on every hand and to note that each one recruits by far the greatest number of its followers from among the professedly orthodox Christians, to see how sadly this is working out in our own day. Today, also the fear of man is one of the most common sins, and literally thousands of Christians are holding back from a life of separation and service for fear of criticism or persecution forgetting that this is the rightful portion of the child of God. And it is daily proving true that the love of money is the root of all kinds of evil; while lusts for pleasure, fame, and popularity are deflecting many others from the will of God. Any one of these things is enough to make a soul unfruitful, even though he be privileged to sit under a faithful testimony which is a rare thing these days. (I Tim. 4:2; II Tim. 4:3-4; Prov. 29:25; Phil. 1:29; II Tim. 3:12; I Tim. 6:10; Rev. 3:17; Phil. 2:21)

On the other hand the character of the fruit which the Lord Jesus Christ desires, and which the Word is designed to produce and will produce when it is permitted to work in the lives of His children, is plainly declared in other Scriptures. So far as our personal lives are concerned, the "fruit" is a transformation of the life by the renewing of our minds and the bringing of our thoughts into subjection to the Word of God. But in our dealings with others the "fruit" will be precious souls won for Christ. (Gal. 5:22-26; Rom. 12:1-2; Prov. 11:30; John 15:5, 8, 16)

II. THE CANDLE AND THE CANDLESTICK
(Mark 4:21-25)

The parable of the candle and candlestick is primarily directed toward producing a faithful testimony in the lives of those who have heard the Word, that they might become fruitful. This appears very plainly when this passage is considered in connection with Matt. 5:14-16, where almost identically the same words are used, following the statement. "Ye are the light of the world." and the exhortation is added, "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven.

Herein we see the rightful character of our testimony. We are the light of the world—the candles which should be set upon candlesticks and not hid under a bushel. The Scripture also says, "Thy Word is a lamp unto my feet, and a light unto my path," and again "The entrance of thy Words giveth light" (Psa. 119:105, 130). Our testimony should therefore consist of the Word which we ourselves have heard as set forth in the preceeding parable. It is when we are holding forth the Word of life that we are shining as lights in the world. (Phil. 2:15-16)

In this parable is also manifested the blessed fellowship which is ours in the privilege of bearing testimony. Our Lord Jesus Christ said, "As long as I am in the world, I am the light of the world" (John 9:5). But now He says to His disciples in effect, "Ye are the light of the world." What depths of fellowship with Him are thus disclosed, and what responsibility is revealed. His method of revealing Himself to the world these days is through those who believe on Him. Surely it behooves us to see that we be not recreant to our trust.

There is also here an indication of one of the personal benefits of a faithful testimony. In connection with the preceeding parable the Lord plainly shows that a man's hearing of the Word depended upon his willingness. (Mark 4:10-12) To the willing, the parables became a means of instruction; but to the unwilling they became a stumbling block, and served only to increase the blindness of their hearts. This same principle is involved in the words, "Unto you that hear shall more be given" (Mark 4:24). But another aspect of the same truth is presented in the words, "Take heed what ye hear: with what measure ye mete, it shall be measured to you." In other words the Saviour says that those who minister liberally of the Word which they have received shall receive more abundant knowledge of the truth, but those whose ministry is meager will find their knowledge of the Word impoverished. Surely it behooves us to heed and to act upon the warning which follows: "For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath." (Mark 4:25; Prov. 11:24-26, 30)

III. THE REAPER AND THE HARVEST
(Mark 4:26-29)

Next comes before us a parable of the Reaper and the Harvest. In this we may discern a promise to the faithful servant who bears faithful testimony concerning the Word which he has heard. There is therefore, a clear sequence in the three parables which we have studied thus far. The first was concerned with our hearing the Word. The second was concerned with our giving it forth. And now we have one which speaks of the harvest that shall follow. No doubt the Sower in this parable is the same as the one Who sowed in the first—namely the Lord Jesus Christ Himself (Matt. 13:37), and He is the Reaper Who shall reap the harvest of the earth. But this does not deprive us of the personal blessing to be derived from the teaching of the parable. He uses us as His instruments in the sowing of the seed and we shall share with Him in the harvest which He reaps. Surely we should be faithful therefore, and spare not in our seed sowing. (Ps. 126:5-6; II Cor. 9:6; Gal. 6:7-8) Another thought is suggested in this parable which should be a source of great encouragement to those who are faithfully sowing the Word of God. This is the manner in which the seed grows. It is our business to sow faithfully, and it may be that to some of us God will give the privilege of watering and caring for the tender blade; but after all it is God Who gives the increase. We may not see immediate results from our seed sowing, but we have His promise that His Word shall not return to Him void, but it shall accomplish that which He pleases, and He will prosper it in the thing whereto He sent it. (I Cor. 3:6; Isa. 55:11)

IV. THE MUSTARD TREE AND THE FOWLS OF THE AIR
(Mark 4:30-34)

And finally our lesson closes with a parable of warning, for this is the essential message of the parable of the mustard tree. It has a good beginning, for it is a mustard seed which is sown, and this in the Word of God stands linked with faith (Luke 17:6). But it has a bad end, for under its branches roost the fowls of the air, which in the symbolology of Scripture stand for wicked spirits. (Rev. 18:2) This parable, therefore, is a warning against defection from the faith.

Surely this warning is a timely one. How many movements can be pointed out which had a good sound faith beginning, but which were turned aside to false teaching by the prince of darkness. How many servants of Christ who have enjoyed a fruitful ministry have become lifted up in pride and in their later years have become the proponents of error. It behooves us to let the Spirit of God work into our lives true humility, and it behooves us to keep very close to the Word of God and to eschew human opinion lest a similar fate overtake us. (I Cor. 9:27; I Tim. 1:6-7; I Tim. 4:1 with I Tim. 4:16)

VITAL-TRUTH ILLUSTRATION

Ninety-six years have swept by since mission history began in the South Seas. At least fourteen years of labor passed before there was the first convert in Tahiti. Then, and while the missionaries were absent from the island, Tuahine and another of the natives, who had been impressed with the truth while sewing in a missionary's family, were found praying to God for a new heart. Then Pomare II gave up his idol-gods; and before the missionaries had again set foot on Tahiti, a wonderful upheaval of society had begun. Since that day in 1811, the converts, living and dead, in western Polynesia, have numbered over a million.

—Written some years ago by Dr. A. T. Pierson.

First Quarter, Lesson 8 **Sunday, February 19, 1928**

TWO MIRACLES OF POWER

Lesson Text: Mark 4:35 to 5:20.
Read also: Ps. 104:1-8.

Golden Text:

"What manner of man is this, that even the wind and the sea obey him?" (Mark 4:41).

Two incidents are narrated in this lesson. In each of these we find a helpful lesson for our personal Christian lives. The first is the stilling of the tempest which threatened to engulf the ship in which Jesus was crossing the sea with His disciples; in this incident we are shown the folly of worry. The second incident is the deliverance of the demoniac of Gadara; and herein we see the Saviour's power to deliver souls from the forces of evil, and at once we are reminded that the same power has been pledged for our deliverance from the power of sin.

I. THE FOLLY OF WORRY

The disciples were greatly worried when that tempest raged on the Sea of Galilee, and certainly from the human point of view their worry must have seemed justifiable. Those crude little ships were none too seaworthy, and evidently the storm which beat down upon them was no ordinary storm. There is every reason to believe that this storm was especially raised by Satan in an attempt to destroy the Lord Jesus Christ, so we may well suppose it was a storm of unwonted fury.

But their worry was needless. With them in the ship was the Lord Jesus Christ, the Maker of heaven and earth. (John 1:1-3; Col. 1:16) He had given them many demonstrations of His power, and He had given them many evidences of His loving kindness and watch care for them. Was it possible that He would fail them in this hour of need? Was it possible that He did not care for them, or caring for them that He did not have power to succor them? Perish all such thoughts! And yet it seems that they entertained these doubts, for their question clearly betokened the strange lack of faith for which the Saviour reproached them: "They awake Him, and say unto Him, Master, carest Thou not that we perish?" We think them foolish, do we? But are they more foolish than the Christian who is continually worrying about anything and everything, though the ever living God has promised that He will work all things together for good to those who love Him? (Rom. 8:28; Matt. 10:29-31; Matt. 6:25-32)

Their worry was useless. What good could it do? Is it possible that the Master was any more able or willing to still the tempest and to care for His followers because the hearts of those followers were filled with worry and fear? Surely such a thing is inconceivable. They could not and did not help the situation at all by worrying. Nay, rather their worry made them the subjects of reproof and thus deprived them of the blessing which would have been theirs in seeing their Lord's wondrous power had their hearts been filled with faith. No wonder they feared exceedingly when they saw His power! Had they been strong in faith, they would have rejoiced exceedingly. Surely this should be a lesson to us. How many times we worry ourselves sick over some fancied ill only to find out it is not as bad as we thought. Or how often we worry until we are distracted because of some real ill, only to learn when it is past that the good hand of our God has guided us safely through it all. What blessings we rob ourselves of by the sin of worry! (Matt. 24:6; John 14:27-28)

For worry is sinful. It is unbelief. This the Saviour plainly declared when He said to those trembling disciples, "Why are ye so fearful? how is it that ye have no faith?". Some one has put the same truth into other words when he said, "If you trust you do not worry: if you worry you do not trust." Since worry is unbelief, let us by faith put it out of our lives, and let us emulate the faith of Abraham who in the face of seemingly hopeless obstacles to the fulfilment of the promises of God, "Staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4:18-21).

But finally worry is conquerable. Like all sins God has provided for the soul full victory over it. And the secret of victory lies in a prayerful and thankful occupation of the heart in the Lord Jesus Christ. What a precious promise is involved in Philippians 4:6-8, which for lack of space we do not quote here, but which we urge the reader by all means to look up and meditate upon very prayerfully.

II. THE DELIVERANCE OF THE DEMONIAC

When they had come over to the other side of the sea, the Lord Jesus Christ wrought a mighty miracle in delivering a poor demoniac from the legion of demons who possessed him. We do not wish to sacrifice the personal teaching in this incident to the discussion of the demons possessing the swine and their plunging into the sea, so we leave this to be discussed at some future time if the Lord will.

The bondage and environment of the demoniac is significant. He was bound with fetters more strong than those of steel, for he was under the dominion of Satan's emissaries. There was no power in himself to break that awful power which drove him day and night. Then, too, he was among the tombs. Though we recognize and do not wish to minimize the reality of demons and demon possession, and while we wish to avoid confusing demon possession with the power of the old nature, we cannot help recognizing in this man a picture of the state of the unbeliever or the carnal Christian who is enslaved to the old nature and moved about by his every whim, unable to break the chains which bind him, and embodying in his person a living death. (Rom. 8:7; Rom. 7:18-24; I Cor. 2:14; Eph. 2:1; Rom. 7:9-11)

This poor man's wretchedness is also typical. He was ceaselessly restless, night and day crying and cutting himself with stones. What a picture of the unbeliever or carnal Christian this is: always seeking peace but finding none: sinning to his own hurt but turning again to his sin! How unhappy and miserable such an existence is! Let such men talk of "freedom," and "liberty," and "happiness" as they will, they know not the meaning of these terms, for "There is no peace, saith the Lord, unto the wicked." (Isa. 1:5-6; Isa. 48:22)

His faith is wonderfully significant. Seeing Jesus afar off he ran and worshipped Him. In this is betokened the faith of his soul, for it is a clear outworking of the principle expressed in the words, "No man can come to Me, except the Father which hath sent Me draw him" (John 6:44). He ran and worshipped. These words were spoken of the soul. And his case is not different from ours, for though we are naturally helpless to come to the Saviour, yet we have His promise that He is constantly drawing all men unto Himself and to the willing ones He imparts faith to accept Him as their Saviour, or if they have already done ths, He imparts faith to trust Him for deliverance from the power of sin. (John 12:32; John 7:37; John 16:7-11; Phil. 2:13)

This man's fears are especially notable. Responding to His drawing power, the man worshipped at the feet of the Saviour; but immediately the demons strove to interfere, crying out in the words, "What have I to do with Thee, Jesus, Thou Son of the most high God? I adjure Thee by God, that Thou torment me not." In this is seen one of the most commonly employed tactics of the demons and of our sinful old natures. The old nature in particular seeks to produce a transfer of identity in order to get the soul confused into thinking that he is the old nature or that the old nature is himself. It is on this account that the soul of the unbelieving sinner or that of the sinning believer, when reproved for his sin, feels that he is being dealt an irreparable injury, instead of recognizing that this is one means which God has appointed for his deliverance from slavish bondage to the old man. The only injury done by such ministry is to the old nature whose power is thus threatened, as was that of the demons by the Saviour's dealing with this man of Gadara. So the old nature many times gets the soul to fearing its own fears, thereby if possible to deceive the soul into rejecting the exhortation and to turn away from the grace proffered for his deliverance, which to accept will mean an uncovering of his sin in order that the soul may prosper. (Heb. 3:13; Prov. 28:13; II Tim. 2:25-26; I John 4:18)

But the demoniac was blessedly delivered from his bondage, and this is full of blessed typical promise. The Lord Jesus Christ had only to speak the word and the demons were cast out, though their number was legion. What marvelous power He manifested and how complete was the delverance of this man! But reasoning as we are by analogy let us not press the application of this too far. The Scripture nowhere holds out the promise to the believer that while he is in this life he may be freed from the presence of the old man. On the contrary the Scriptures plainly indicate that this happy event awaits the coming of Christ, when He will rid the soul of the presence of its ruthless and loathsome enemy. But in the meantime the Scriptures emphatically and repeatedly affirm that the soul may be completely victorious over every wile of the old nature by looking to the Lord Jesus Christ from moment to moment. There is deliverance with Him for the vilest and most habitual of sinners. (Rom. 6:11-14; Gal. 5:16; II Cor. 10:4-5; Jude 24)

And finally we must note this man's testimony. No sooner was he delivered than responding to the Saviour's instructions he began to publish how great things Jesus had done for him. Surely we who have been saved from hell by the grace of God and who may moment by moment know His power to free from the fetters of sin, should do no less. A faithful testimony is a sure sign of a spiritually healthy soul, but if the testimony is lacking we may well question if the soul (though saved by faith in the shed blood of Christ) is walking in fellowship with his Lord or delivered from the sin which so easily besets. (Ps. 51:9-13; Ps. 107:2; Heb. 13:15)

VITAL-TRUTH ILLUSTRATION

There has never been but one "unsinkable ship." The writer was in Belfast when the "Titanic" went down. She was the greatest ship ever built up to that time, and she had been made in Belfast. Sixteen members of one church, skilled mechanics, went down with her. The writer preached in that church the first Sunday morning after the disaster. He had, on the day before, promised the Mayor to speak at a memorial service in Wellesly Hall on the Sunday afternoon. The Mayor said that Belfast had never been in such grief. He said that on the day when the certain news came that the ship was lost, he had seen strong men meet, burst into tears, and part without a word of speech.

The writer can never forget that meeting. The great Wellesly Hall was packed with a complete representation of the population of Belfast. On the platform were lords, bishops, the leading clergy of all denominations. In the audience new-made widows and orphans were sobbing.

The writer spoke from Mark 4:35-41. They had boasted that the Titanic was unsinkable. She went out into the Atlantic, crashed against an iceberg, and went to the bottom. The theme that day was "The Unsinkable Ship" —a frail boat on the Sea of Galilee, unsinkable because the Master of seas was asleep on a pillow in the after part of the ship. He still rides and commands the billows, and presently He will return and the turbulent sea of humanity will hear His voice and peace will come—and never, permanently, till then.

—Dr. C. I. Scofield, in "Sunday School Times."

First Quarter, Lesson 9 **Sunday, February 26, 1928**

OTHER MIGHTY WORKS OF JESUS

Lesson Text: Mark 5:22-43.
Read also: Eph. 3:14-21.

Golden Text:

"Thy faith hath made thee whole" (Mark 5:34).

Again our lesson contains two incidents, and again in each of them is embodied one outstanding lesson for our spiritual instruction. In the raising of Jairus' daughter we are shown the life giving power of Christ. And in the healing of the woman with a bloody issue we are taught that God desires those whom He benefits to witness to His grace.

I. THE RAISING OF JAIRUS' DAUGHTER

As we have before stated, the outstanding lesson in the raising of Jairus' daughter is that Jesus has power to give life to the dead. As we meditate upon this fact, prayerfully seeking to know what value it may have for us, we are reminded that the Scriptures present four ways in which men may experience death, and that for those suffering any one of three of these experiences the Lord Jesus Christ has made full provision of life. But for those souls who enter into the terrors of the fourth possible experience no provision has been made. Let us see how this is.

Jesus has power to give life to those who are dead in trespasses and sins. This is the natural condition of all unbelievers. The Word plainly says all such are "dead in trespasses and sins" (Eph. 2:1). In them is fulfilled the Scripture which says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Be he ever so moral, or religious, or philanthropic; regardless of business acumen, intellectual development, or physical power, the unbelieving soul is dead. He is alienated from the life of God through the ignorance that is in him, and he is resting under sentence of judgment because he has not received the Lord Jesus Christ as his Saviour (Eph.4:18; Jno. 3:18). But let that soul turn to the Lord Jesus Christ with the simple faith of a little child, resting for his salvation in the fact that Christ died for our sins, was raised for our justification, and is coming again to redeem our bodies and to receive us unto Himself; and instantly a mighty miracle is wrought. That soul is raised from the dead; and the life imparted is the eternal life of God, for upon believing he is born again and becomes a child of God. (Rom. 6:23; John 3:36; John 10:28-29; Eph. 2:1-5)

Jesus has power to give life to those who are dead in backsliding. That such a death is possible is evident from the Apostle Paul's testimony in Romans 7:11, in which he says, "Sin, taking occasion by the commandment, deceived me, and by it slew me." This is the sad experience of every soul who backslides. Of course we are speaking only of believers, for an unbeliever cannot backslide; he has nothing to slide back from. When a believer backslides, he is yet a child of God by the marvelous grace of Christ, for upon believing he was born again and the gift of eternal life which he then received he can never forfeit. But he most certainly can lose his enjoyment of that life, and lose it he does when he falls into sin, for the sinning soul loses fellowship with God. But here again the Lord Jesus Christ has power to give life to the dead. When the backslidden believer looks by faith to the cross where Christ died to free him both from the penalty and the power of sin, and when that soul confesses his sin, he may know the joy of sins forgiven and fellowship restored. Again life has been given to the dead. (Rom. 7:8-11; Gal. 2:20; Gal. 6:8; Rom. 8:13; I John 1:9)

Jesus has power to give life to the dead bodies of His saints. Many have fallen asleep believing in Him, and the dust of their bodies still lies in the spot where those bodies were laid to rest. And if He delay His coming, many others will join them of whom it is said, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth" (Heb. 11:13). Saved by grace though we are, yet we are waiting for the son placing, that is, the redemption of our bodies. (Rom. 8:23) But the promise of God's Word is clear and unmistakable. When the Lord Jesus comes again, "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." In that day the Lord Jesus Christ will once more give life to the dead. (I Thess. 4:13-18; Phil. 3:20-21; I Cor. 15:51-58)

The resurrection of the body will be shared by the unbelievers, for Christ died for them as well as for us; but their resurrection is not a resurrection to life but a resurrection to damnation. For them the first death will merge into the second death. They will be cast into the lake of fire, there to be tormented day and night for ever and ever. From this death there is no escape. The other aspects of death are the result of sin, but Christ died to redeem us from sin and all its effects. But this death is a result of rejecting the Saviour, God's only provision for the sinner, and there is no hope of life once a soul has suffered the second death. That is the final and irrevocable judgment which a holy God must pour out upon all Christ rejectors. God grant to all who read these lines and to all to whom they minister that they may accept the Lord Jesus Christ as their Saviour while yet there is hope and so escape the pains of the second death. (Rev. 20:13-15; Rev. 20:10; Acts 4:12; Acts 16:31)

II. THE HEALING OF THE WOMAN WITH THE ISSUE OF BLOOD

Now let us turn to the story of the healing of the woman with the issue of blood. The outstanding lesson in this incident is that the Saviour wants all who believe in Him to confess Him before men.

In connection with the healing of Jairus' daughter He charged them straightly that no man should know it. This was doubtless for reasons which we have already explained in connection with a similar incident, namely that the hour for His presentation as King of Israel had not yet come. Till it had come, He limited the testimony concerning Himself and the mighty works which He was doing. But that this was the exception rather than the rule appears from the plain teaching of many passages which admonish those who believe in Him to confess Him before men (Ps. 107:2). **In the light of this well recognized experience of the woman with an issue of blood was typical rather than the incident of Jairus' daughter, and more clearly illustrative of God's will for our lives.**

This woman was a secret believer. She said in her heart, "If I may touch but His clothes, I shall be whole." What a strong faith hers was! It surpasses the faith of many believers whose profession is very loud, but after all it was a secret faith. She wanted to be benefited by the grace and power of Christ, but she did not want others to know it. In this how like many timid and shrinking believers this woman was! They want to be saved but do not want to confess their Saviour. (John 3:1)

It is to be noted however that this woman's secret faith availed for her healing. How much more is it true that the faith of any secret believer secures the forgiveness of his sins and the salvation of his soul. God does not say how much faith one must have in order to be saved. He does not stipulate that it must be a strong faith, or a bold faith, but simply says, "Believe on the Lord Jesus Christ, and thou shalt be saved." On the authority of this and many other Scriptures we are firmly persuaded that the soul who believes in Jesus Christ as his personal Saviour is saved, though none save God know of his faith. (Acts 16:31; John 3:16; John 3:36, compare James 2:17-24 with Romans 4:2-4) Note that men are justified by works in the sight of men but not in the sight of God. There they are justified by faith alone. We know a man is a believer only through the confession of his lips and the testimony of his life, but "the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart" (I Sam. 16:7; see also John 6:37).

The Lord Jesus, however, encouraged this poor shrinking woman to give her testimony publicly. With full knowledge of what had happened He asked, "Who touched my clothes?" He was not ignorant on this point but rather knew full well who it was that touched Him, for the Scripture says that "He turned Himself about to see her that had done this thing." It was not for His own sake He asked this question, but for the sake of the woman. She was delivered from her disease (which is a picture of our sin), but her soul would never know the joy and blessing and usefulness which should be hers until she had been willing openly to confess Him before men. So He asked the question, "Who touched my clothes?" In such manner God is calling upon us today who have trusted the Lord Jesus Christ as our Saviour to witness to His saving power that others through our testimony may share our blessing and that we may enjoy the fulness of blessing. (Heb. 13:15; Prov. 11:30)

And notice what a blessing came to this woman through her testimony. Having come and fallen down before Him and told Him all the truth, she heard the Saviour say, "Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague." When she

had owned Him before men, He owned publicly and testified before men of her faith. Surely this is suggestive of the truth which the Scriptures repeatedly affirm that whosoever is ashamed of the Lord Jesus Christ and of His words in this life; of him will the Saviour be ashamed in the day of the Second Coming: but whosoever confesses Him and His words in the presence of men will know the joy of having his name confessed before the angels of God. Let none misunderstand—the salvation of our souls does not depend upon our confession but upon our faith in Christ. On the other hand if we withhold the confession we will lose our reward. (Luke 9:26; Matt. 10:32; I Cor. 3:11-15; II Tim. 2:11-13)

VITAL-TRUTH ILLUSTRATION

In the early days of emigration to the West, a foot traveller came, for the first time in his life, to the banks of the mighty Mississippi. He must cross, and there was no bridge. It was early winter, and the surface of the great river was sheeted with gleaming ice. He knew nothing of its thickness, however, and feared to trust himself to it. He hesitated long, but night was coming on, and he must reach the other shore. At length, with many fears and infinite caution, he crept out on hands and knees, thinking thus to distribute his weight as much as possible, and trembling with every sound. When he had gone in this way, painfully, about half way over, he heard a sound of singing behind him. There in the dusk was a colored man, driving a fourhorse load of coal across the ice, and singing as he went! Many a Christan creeps trembling out upon God's promises, where another, stronger in faith, goes singing through life upheld by the same Word.

—From "The Sunday School Times."

What Shall the Christian Do with Santa Claus and Christmas?

(Continued from page 372)

stripped of the tawdry trappings of ancient heathenism and of Paganized Romanism, Christmas breathes a message of divine love and mercy of which the poor Satan-duped human race is standing sorely in need. The exact date of the Saviour's birth is of small moment, but to have the mind turned in silent adoration on any day to the Child that was born and the Son that was given is of glorious and inestimable value. Christmas, in spite of its Babylonian date, still carries the matchless story of the "Seed of the woman" Who was born in a manger. For Him we rejoice and give thanks.

What shall the Christian do with Santa Claus and Christmas? As we began this investigation we saw God's well balanced answer recorded in His inspired Book. The Christian is not left at a loss as to how to handle such questions as Santa Claus and Christmas.

We found that God says, "Be not conformed to this world." The Santa Claus issue is the type of thing the Lord is speaking of. Santa Claus is distinctly worldly. He does not possess one redeeming feature. Where is the instructed child of God who would seek to defend this heathenish scarecrow—this Babylonian Bugaboo? What fellowship can God's little flock have with the sickening vaudeville which is the common performance witnessed in the average Christmas entertainment upon the excited arrival of this Romish Hobgoblin? What right has this bewhiskered monster to intrude himself upon our meditations of Him Whose coming was announced by the Heavenly Chorus? When we have the privilege of worshipping God's Everlasting and true Messiah shall we recidivate to Babylon's spurious Messiah? Why should we join with the huzzahs of the world for this mephistophelian tomboy, when God is opening to us the joy of service for and communion with the manger-cradled Babe of Bethlehem. Be not conformed to this world is God's inspired command. We gladly obey and turn our backs forever upon the thing called Santa Claus.

We also found that God speaks of consecrated Christians who "use the world as not abusing it." Christmas is one of those things of the world which the Christian may "use" but not "use up," not "use to the full." The Christian has no use for the pagan customs and practices which still cluster about Christmas. These are the things he cannot "use up." But there is much in Christmas God's children can "use" with great profit. The soul of the believer feeds upon the glorious manifestation of God's love in the coming of the Christ Child. Many young Christians have been moved to yield their lives to the Lord Jesus for service in the contemplation of His lowliness and self-emptying grace. A proper accent upon the sacred things concerning our Saviour and an elimination of the evil accumulations of its heathen contacts, makes Christmas a day of great spiritual significance to every prayerful and thoughtful believer, allowing God's Word to direct us and looking to Him for normalcy and balance, we find the answer to our inquiry on Santa Claus and Christmas most satisfying. We should repudiate Santa Claus—"Be not conformed to this world." We should "use" Christmas just so far as can be done in honoring and glorifying our Lord and Saviour Jesus Christ—"Use this world as not abusing it."

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